
The Affect Theory Reader

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LOGAN LENNON

Affect Theory and Early Modern Texts Edinburgh University Press

An accessible guide to the work of American psychologist and affect theorist Silvan Tomkins. The brilliant and complex theories of psychologist Silvan Tomkins (1911–1991) have inspired the turn to affect in the humanities, social sciences, and elsewhere. Nevertheless, these theories are not well understood. A *Silvan Tomkins Handbook* makes his theories portable across a range of interdisciplinary contexts and accessible to a wide variety of contemporary scholars and students of affect. A *Silvan Tomkins Handbook* provides readers with a clear outline of Tomkins's affect theory as he developed it in his four-volume masterwork *Affect Imagery Consciousness*. It shows how his key terms and conceptual innovations can be used to build robust frameworks for theorizing affect and emotion. In addition to clarifying his affect theory, the *Handbook* emphasizes

Tomkins's other significant contributions, from his broad theories of imagery and consciousness to more focused concepts of scenes and scripts. With their extensive experience engaging and teaching Tomkins's work, Adam J. Frank and Elizabeth A. Wilson provide a user-friendly guide for readers who want to know more about the foundations of affect studies.

Cruel Optimism Duke University Press
Critical Affect explores the emotional complexity of critique and maps out its enduring value for the turn to affect and ontology. Through a series of vivid close readings, Ashley Barnwell shows how suspicion and methods of decoding remain vital to both civic and academic spaces, where concerns about precarity, transparency, and security are commonplace and the question of how we verify the truth is one of the most polarising of our age. Weaving together both the critical and affective dimensions of 'paranoid reading', *Critical Affect* opens crucial questions about the ethics of practicing theory and offers a new route into the

critical study of affect. *a Touching Feeling* Duke University Press Books
 How gaming intersects with systems like history, bodies, and code Why do we so compulsively play video games? Might it have something to do with how gaming affects our emotions? In *Playing with Feelings*, scholar Aubrey Anable applies affect theory to game studies, arguing that video games let us "rehearse" feelings, states, and emotions that give new tones and textures to our everyday lives and interactions with digital devices. Rather than thinking about video games as an escape from reality, Anable demonstrates how video games—their narratives, aesthetics, and histories—have been intimately tied to our emotional landscape since the emergence of digital computers. Looking at a wide variety of video games—including mobile games, indie games, art games, and games that have been traditionally neglected by academia—Anable expands our understanding of the ways in which these games and game studies can participate in feminist and queer interventions in

digital media culture. She gives a new account of the touchscreen and intimacy with our mobile devices, asking what it means to touch and be touched by a game. She also examines how games played casually throughout the day create meaningful interludes that give us new ways of relating to work in our lives. And Anable reflects on how games allow us to feel differently about what it means to fail. *Playing with Feelings* offers provocative arguments for why video games should be seen as the most significant art form of the twenty-first century and gives the humanities passionate, incisive, and daring arguments for why games matter.

Playing with Feelings
Springer

Although the body has been the focus of much contemporary cultural theory, the models that are typically applied neglect the most salient characteristics of embodied existence—movement, affect, and sensation—in favor of concepts derived from linguistic theory. In *Parables for the Virtual* Brian Massumi views the body and media such as television, film, and the Internet, as cultural

formations that operate on multiple registers of sensation beyond the reach of the reading techniques founded on the standard rhetorical and semiotic models. Renewing and assessing William James's radical empiricism and Henri Bergson's philosophy of perception through the filter of the post-war French philosophy of Deleuze, Guattari, and Foucault, Massumi links a cultural logic of variation to questions of movement, affect, and sensation. If such concepts are as fundamental as signs and significations, he argues, then a new set of theoretical issues appear, and with them potential new paths for the wedding of scientific and cultural theory. Replacing the traditional opposition of literal and figural with new distinctions between stasis and motion and between actual and virtual, *Parables for the Virtual* tackles related theoretical issues by applying them to cultural mediums as diverse as architecture, body art, the digital art of Stelarc, and Ronald Reagan's acting career. The result is an intriguing combination of cultural theory, science, and philosophy that

asserts itself in a crystalline and multi-faceted argument. *Affect in Relation* Ashgate Publishing, Ltd. *Peculiar Attunements* places the recent turn to affect into conversation with a parallel movement in European music theory of the eighteenth century. During that time the affects—or passions, as they were also called—formed a vital component of a mimetic model of the arts. Eighteenth-century critics held that artworks imitated or copied the natural world in order to produce copies of the affects in their beholders. But music caused a problem for such theories, since it wasn't apparent that musical tones could imitate anything with any dependability, beyond the rare thunderclap or birdcall. Struggling to articulate how it was that music managed to move its auditors without imitation, certain theorists developed a new affect theory crafted especially for music, postulating that music's physical materiality as sound vibrated the nerves of listeners and attuned them to the affects through sympathetic resonance. This was a theory of affective

attunement that bypassed the entire structure of representation, offering a non-discursive, corporeal alternative. It is a pendant to contemporary theories of affect, and one from which they have much to learn. Inflecting our current intellectual moment through eighteenth-century music theory and aesthetics, this book offers a reassessment of affect theory's common systems and processes. It offers a new way of thinking through affect dialectically, drawing attention to patterns and problems in affect theory that we have been given to repeating. Finally, taking a cue from eighteenth-century theory, it gives renewed attention to the objects that generate affects in subjects.

Affect Theory and Literary Critical Practice Duke University Press

'The capacity to affect and to be affected'. This simple definition opens a world of questions - by indicating an openness to the world. To affect and to be affected is to be in encounter, and to be in encounter is to have already ventured forth. Adventure: far from being enclosed in the interiority of a subject, affect

concerns an immediate participation in the events of the world. It is about intensities of experience. What is politics made of, if not adventures of encounter? What are encounters, if not adventures of relation? The moment we begin to speak of affect, we are already venturing into the political dimension of relational encounter. This is the dimension of experience in-the-making. This is the level at which politics is emergent. In these wide-ranging interviews, Brian Massumi explores this emergent politics of affect, weaving between philosophy, political theory and everyday life. The discussions wend their way 'transversally': passing between the tired oppositions which too often encumber thought, such as subject/object, body/mind and nature/culture. New concepts are gradually introduced to remap the complexity of relation and encounter for a politics of emergence: 'differential affective attunement', 'collective individuation', 'micropolitics', 'thinking-feeling', 'ontopower', 'immanent critique'. These concepts are not offered as definitive solutions. Rather, they are

designed to move the inquiry still further, for an ongoing exploration of the political problems posed by affect. Politics of Affect offers an accessible entry-point into the work of one of the defining figures of the last quarter century, as well as opening up new avenues for philosophical reflection and political engagement.

Mapping the Affective Turn in Education Routledge

The first book to put contemporary affect theory into conversation with early modern studies, this volume demonstrates how questions of affect illuminate issues of cognition, political agency, historiography, and scientific thought in early modern literature and culture. Engaging various historical and theoretical perspectives, the essays in this volume bring affect to bear on early modern representations of bodies, passions, and social relations by exploring: the role of embodiment in political subjectivity and action; the interactions of human and non-human bodies within ecological systems; and the social and physiological dynamics of theatrical experience. Examining

the complexly embodied experiences of leisure, sympathy, staged violence, courtiership, envy, suicide, and many other topics, the contributors open up new ways of understanding how Renaissance writers thought about the capacities, pleasures, and vulnerabilities of the human body.

Ordinary Affects

Springer

Desire is a term often used in conjunction with the subject. This desire is directed towards the real, which is defined as the generic core of the linguistic order. As a result of the focus on affect, the three terms—desire, the subject, the real—have been fundamentally shaken up and called into question. Affect, in various forms, is now a matter of concern across a wide range of disciplines including neuroscience, psychology, the humanities, and social sciences. All of these fields have a declared interest in affect, in emotions and sensations, in pathos, passions, and the senses. *Desire After Affect* argues that this affective euphoria cannot be explained solely in terms of a repression of language, logos, and

reason. It argues that the affective turn is symptomatic of a fundamental shift in modes of thinking about the human condition. It explores what this means for the human and the posthuman, animal and machine, and calls for a new theory of subjectivation, a philosophy of media affect.

The Affect Theory Reader
Fordham University Press

This pioneering collection brings together Suzanne Keen's extensive body of work on empathy and reading, charting the development of narrative empathy as an area of inquiry in its own right and extending cross-disciplinary conversations about empathy evoked by reading. The volume offers a brief overview of the trajectory of research following the 2007 publication of *Empathy and the Novel*, with empathy understood as a suite of related phenomena as stimulated by representations in narratives. The book is organized around three thematic sections—theories; empathetic readers; and interdisciplinary applications—each preceded by a short framing essay. The

volume features excerpts from the author's seminal works on narrative empathy and makes available her harder-to-access contributions. The book brings different strands of the author's research into conversation with existing debates, with the aim of inspiring future interdisciplinary research on narrative empathy. This book will be of interest to students and scholars in such fields as literary studies, cognitive science, emotion studies, affect studies, and applied contexts where empathetic practitioners work.

The User Unconscious

Rowman & Littlefield

Across the humanities, a set of interrelated concepts - excess, becoming, the event - have gained purchase as analytical tools for thinking about power. Some versions of affect theory rely on Gilles Deleuze's concept of 'becoming', proposing that affect is best understood as a field of dynamic novelty. Reconsidering affect theory's relationship with life sciences, Schaefer argues that this procedure fails as a register of the analytics of power. By way of a case study, this

work concludes with a return to the work of Saba Mahmood, in particular her 2005 study of the women's mosque movement in Cairo, *Politics of Piety*.

The Hundreds Routledge Wide-ranging essays and experimental prose forcefully demonstrate how digital media and computational technologies have redefined what it is to be human. Over the past decade, digital media has expanded exponentially, becoming an essential part of daily life. The stimulating essays and experimental compositions in *The User Unconscious* delve into the ways digital media and computational technologies fundamentally affect our sense of self and the world we live in, from both human and other-than-human perspectives. Critical theorist Patricia Ticineto Clough's provocative essays center around the motif of the "user unconscious" to advance the challenging thesis that that we are both human and other-than-human: we now live, think, and dream within multiple layers of computational networks that are constantly present, radically

transforming subjectivity, sociality, and unconscious processes. Drawing together rising strains of philosophy, critical theory, and media studies, as well as the political, social, and economic transformations that are shaping the twenty-first-century world, *The User Unconscious* points toward emergent crises and potentialities in both human subjectivity and sociality. Moving from affect to data, Clough forces us to see that digital media and computational technologies are not merely controlling us—they have already altered what it means to be human.

Affect and Literature
University of Washington Press

The Routledge Queer Studies Reader provides a comprehensive resource for students and scholars working in this vibrant and interdisciplinary field. The book traces the emergence and development of Queer Studies as a field of scholarship, presenting key critical essays alongside more recent criticism that explores new directions. The collection is edited by two of the leading scholars in the field and presents: individual introductory

notes that situate each work within its historical, disciplinary and theoretical contexts. Essays are grouped by key subject areas including *Genealogies, Sex, Temporalities, Kinship, Affect, Bodies, and Borders* writings by major figures including Eve Kosofsky Sedgwick, Judith Butler, David M. Halperin, José Esteban Muñoz, Elizabeth Grosz, David Eng, Judith Halberstam and Sara Ahmed. *The Routledge Queer Studies Reader* is a field-defining volume and presents an illuminating guide for established scholars and also those new to Queer Studies.

The Transmission of Affect
University of Minnesota Press

A collection of essays on affect theory, by groundbreaking scholars in the field.

Structures of Feeling
John Wiley & Sons
Raymond Williams coined the notion "structure of feeling" in the 1970s to facilitate a historical understanding of "affective elements of consciousness and relationships." Since then, the need to understand emotions, moods and atmospheres as historical and social phenomena has only become more

acute in an era of social networking, ubiquitous media and a public sphere permeated by commodities and advertisement culture. Concomitantly, affect studies have become one of the most thriving branches of contemporary humanities and social sciences. This volume explores the significance of the study of affectivity for already thriving fields of cultural analysis such as media studies, memory studies, gender studies and cultural studies at large. The volume is divided into four sections. The first part, *Producing Affect*, brings together contributions which explore some of the ways in which new media works to produce and intensify affectivity. The essays making up the second part, *Affective Pasts*, explore the significance of affect to the ways we remember, commemorate and in other ways get hold of things in our recent and not so recent past – or fail to do so. The essays engage the affective production of presence in contexts such as 9/11, the emotional culture of the eighteenth century, and literary auto-fiction. The third part, *Affective Thinking*, examines various

concepts, theories, and forms of thinking not so much to show how the thinking in question may inform the field of affect studies but rather in order to draw attention to the way in which these modes of thinking are themselves already attuned to matters of affect. New social relations and ways of being in a networked world are the common themes of the essays in the final part of the volume, *Circulating Affect*. *Desire After Affect* Springer
This book addresses the eclipse of shame in Christian theology by showing how shame emerges in Christian texts and practice in ways that can be neither assimilated into a discourses of guilt nor dissociated from embodiment. Stephanie N. Arel argues that the traditional focus on guilt obscures shame by perpetuating the image of the lonely sinner in guilt. Drawing on recent studies in affect and attachment theories to frame the theological analysis, the text examines the theological anthropological writings of Augustine and Reinhold Niebuhr, the interpretation of empathy by Edith Stein, and

moments of touch in Christian praxis. Bringing the affective dynamics of shame to the forefront enables theologians and religious leaders to identify where shame emerges in language and human behavior. The text expands work in trauma theory, providing a multi-layered theological lens for engaging shame and accompanying suffering. *Critical Affect* Cambridge University Press
In 1950, Alan Turing, the British mathematician, cryptographer, and computer pioneer, looked to the future: now that the conceptual and technical parameters for electronic brains had been established, what kind of intelligence could be built? Should machine intelligence mimic the abstract thinking of a chess player or should it be more like the developing mind of a child? Should an intelligent agent only think, or should it also learn, feel, and grow? *Affect and Artificial Intelligence* is the first in-depth analysis of affect and intersubjectivity in the computational sciences. Elizabeth Wilson makes use of archival and unpublished material from the early years of AI (1945–70) until the

present to show that early researchers were more engaged with questions of emotion than many commentators have assumed. She documents how affectivity was managed in the canonical works of Walter Pitts in the 1940s and Turing in the 1950s, in projects from the 1960s that injected artificial agents into psychotherapeutic encounters, in chess-playing machines from the 1940s to the present, and in the Kismet (sociable robotics) project at MIT in the 1990s.

Affect Theory, Shame, and Christian Formation Duke University Press

In *Encountering Affect*, Ben Anderson explores why understanding affect matters and offers one account of affective life that hones in the different ways in which affects are ordered. Intervening in debates around non-representational theories, he argues that affective life is always-already 'mediated' - the never finished product of apparatuses, encounters and conditions. Through a wide range of examples including dread-debility-dependency in torture, ordinary hopes, and precariousness, Anderson shows the significance of affect for understanding

life today.

Affective Ecocriticism

Duke University Press
DIVLinking cultural studies and sociology, this collection explores the role of affect in the theorization of the social./div

Peculiar Attunements

Cambridge University Press

Decades of research on affect and emotion have brought out the paramount importance of affective processes for human lives. *Affect in Relation* brings together perspectives from social science and cultural studies to analyze the formative, subject constituting potentials of affect and emotion.

Relational affect is understood not as individual mental states, but as social-relational processes that are both formative and transformative of human subjects. This volume explores relational affect through a combination of interdisciplinary case studies within four key contexts: Part I: "Affective Families" deals with the affective dynamics in transnational families who are scattered across several regions and nations. Part II: "Affect and Place" brings together work on affective

place-making in the contexts of migration and in political movements.

Part III: "Affect at Work" analyzes the affective dimension of contemporary white-collar workplaces. Part IV:

"Affect and Media"

focuses on the role of media in the formation and mobilization of relational affect. In its transdisciplinary spirit, analytical rigor and focus on timely and salient global matters, *Affect in Relation* consolidates the field of affect studies and opens up new avenues for scholarly and practical co-operation. It will appeal to both students and postdoctoral researchers interested in fields such as anthropology, sociology, cultural studies, media studies and human development.

Martial Arts Studies

University of Nebraska Press

In *Religious Affects* Donovan O. Schaefer challenges the notion that religion is inextricably linked to language and belief, proposing instead that it is primarily driven by affects. Drawing on affect theory, evolutionary biology, and poststructuralist theory, Schaefer builds on the recent materialist shift in religious studies to

relocate religious practices in the affective realm—an insight that helps us better understand how religion is lived in conjunction with systems of power. To demonstrate religion's animality and how it works affectively, Schaefer turns to a series of case studies, including the documentary Jesus

Camp and contemporary American Islamophobia. Placing affect theory in conversation with post-Darwinian evolutionary theory, Schaefer explores the extent to which nonhuman animals have the capacity to practice religion, linking human forms of religion and power through a new

analysis of the chimpanzee waterfall dance as observed by Jane Goodall. In this compelling case for the use of affect theory in religious studies, Schaefer provides a new model for mapping relations between religion, politics, species, globalization, secularism, race, and ethics.

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