



STREAM

S6. Affective Traces Across Generations

STREAM ORGANIZER(S)

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DESCRIPTION

The past is porous and intertwines with the present in myriad ways; time lives in bodies, objects, spaces, beliefs, traditions, and practices (Barad, 2017; Barad, 2019). Within Baradian thought, past, present, and future materialize and intra-act; the past is a material and entangled force mattering in the present, carrying responsibilities for justice and response-ability. These temporal entanglements are affectively charged: the past becomes present and is felt through bodily sensations, atmospheres, and intensities. Past and future actualize through the everyday practices, experiences, storytelling, memories, and values of family, kinship, and local communities, but also through corporeal knowledge, silences, and breakages.

Temporal entanglements thus challenge linear, progressive notions of historical time bound to colonial, capitalist, and nationalist networks, opening instead toward relational and plural temporalities (Barad, 2019). Drawing on this, memories and experiences of the past can be approached as relational, affective, and sociomaterial processes. This simultaneously resonates with diverse knowledge systems, for example, with Indigenous worldviews where time is often considered spiral, place-based, and relational, and where histories of land, ancestors, humans, and more-than-humans are inseparable (e.g., Marker, 2018; Lehtola, 2022; Simpson, 2017).

Exploring affectivity, temporality, and generations is essential for addressing contemporary social issues. Experiences such as discrimination, oppression, disadvantage, and violence can affect across generations, but so can resistance, support, and community-building practices. Leaving affective traces across generations, these legacies are not fixed but rather continuously formed and reconfigured. This stream encourages mapping those lines of flight (Deleuze & Guattari, 1987) that open up possibilities for change and transformation across generations. We invite explorations of how affective traces of collective events do not transmit or become inherited linearly across generations, nor reside exclusively within the psychic realm, but materialize, for example, through myths and

silences (Cho, 2008), communal relations (Walkerdine & Jiménez, 2012), and everyday material-affective practices (Huuki & Juutilainen, 2016). We challenge stream contributors to move beyond pathologizing and individualizing understandings of trauma and adversities and, in doing so, to resist neocapitalist forces that produce, direct, and capture desire and affect.

This stream invites contributors to explore trans/inter-generationality through dis/continuities, fractures, and changes. We encourage especially analyses of how temporal entanglements and affective encounters produce the social world across and beyond generations. Presentations may examine themes related to trans/inter-generationality from empirical, theoretical, and methodological perspectives. How does the past become affectively present in everyday lives? What kinds of tensions and frictions arise at the intersections where the present collides with the values, beliefs, and practices of previous generations? What methods can be used to trace and map trans/inter-generationality in affect research?

Our stream invites presentations and discussions on, but not limited to:

- Affective approaches to tracing and mapping trans/inter-generationality
- Alternative approaches to linear and chronological temporalities in studying trans/inter-generationality
- Ethical considerations and responsibilities for researching sensitive and cross-cultural questions on trans/inter-generationality
- Creative examples of how to attune to trans/inter-generationality in affect research
- Resistance and refusal as ways of knowing and/in being across generations and temporalities
- Gender, sexuality, class, and ethnicity as trans/inter-generational phenomena
- Trans/inter-generationality in Indigenous studies, for example, meanings of past generations and temporalities
- Memory studies and the body as an archive of past experiences and future orientations
- The transmission of trauma across generations
- Childhood and youth as entanglements of transgenerational family relations
- Kinship beyond traditional family relations: how kinships are built in more-than-human communities across time
- Entanglement as a method in affect studies of generation