



In the midst of so much worldly unmaking, what is it that affect and its study can do?

MAKE

ENERGIES × METHODS × ATMOSPHERES × KNOWLEDGES

OCT 23-25, 2026
VANCOUVER

Sustaining relationality. Attending to visceral potentials. Finding tools and techniques in the ordinary, the minor, the micro, the interstices. Prying open capacious alter-worlds.

Join the Society for the Study of Affect for our 2026 conference.

- Beyond rote and readily replicable methods, how might the processual and affective be shared or passed along?
- From intimate to immense, atmospheres are felt, lived, and unequally shared. What can an atmosphere do?
- Not knowledge as all-seeing, but plural knowings that swarm, unsettle, and linger in mess. How do affect and knowledge move together?
- Charges, currents, frictions, leakages. Furious energies animate the present—what is needed to grow collective capacities to make life otherwise?

Call for Streams
(Panel series)

Due March 31

Call for Papers
Call for Making Matters
(Art, performance, and workshops)

Due May 22

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Image: Space Makes Movement or Movement Makes Space? Marleau Marleau, 2025



Methods

Affect theory is rather notoriously non-receptive—if not downright resistant or hostile—to the spelling out of its methods (too) prescriptively or procedurally. Still, there are various ways of parsing and prompting process that affect studies/affect theory undertakes in its MAKING that can be helpfully illustrative and generative for (extra-/trans-) disciplinary conversations and progressive political aims that desire to move beyond the rote and readily replicable. So, how should affect theory approach the question of methods but, more so, how should such 'processual and affective' methods be shared, communicated, passed along?

Knowledges

Perhaps it happens almost inevitably when 'knowledge' is spelled with a capital 'K.' Knowledge = Western. Enlightenment. Rationality. Measure and measured. Instrumentalized. White. Normative. Subtractive of feeling. Eliminative of affect. But knowledges (with an 's') adds the necessary pluralization of a knowing—otherwise excess that swarms and unsettles Knowledge as transcendent and all-seeing. Hence, knowledges that embrace the mess, the curiosity, the wonder, and the reality of experiment and experience: indigenous, esoteric, black, brown, eastern, aesthetic, ecologic, etc. What can reason do (intertwined with affect, with a body, with an atmosphere) when it recognizes its emplacement, its singularity, the capacities and incapacities of its own truth-affects? What's the doing of knowledge in affect theory?



Atmospheres

This is where so much affect theory dwells! Atmospheres from intimate (often interiorized) to immense (world climate), ranging from unacknowledged or barely perceptible to so damned heavy that you work to maneuver its shifting or find a means of escape. Never just a metaphor, an atmosphere is felt, real, lived, shared (if often unequally), contaminating/contaminated (for good and for bad), a density/dispersity in perpetual oscillation, etc. The very minute you ask about 'capacities to affect or be affected,' you also enter into the matter of atmospheres and atmospheric. 'What can an atmosphere do?' sidles up to 'what can a body do?'—a mutually-imbricated ongoingness that never closes. How do atmospheres figure into your work?

Energies

Energies course through affect studies as diffuse and material forces. Intimate and infrastructural, they register as charges, currents, frictions, accretions, and leakages that move through (and across) bodies, ecologies, and technologies. In the 1986 Public Image Ltd song 'Rise' John Lydon (Johnny Rotten) repeats over and over again 'anger is an energy.' He admits 'I could be wrong. I could be right.' Forty years later, in 2026, we know he's always been right. While affect studies maintains that emotion and affect are not synonyms, when it comes to the feeling-passage of the energies of a body and between bodies, anger is a common currency in the contemporary economy of affect. Rise/fall. Escalating, de-escalating, modulating. There are furious energies (anger, yes but not only) in circulation right now that foreground affect studies—with its attunements to the passage of intensities—as something more than another interpretive practice but also a transactor of energy conversions that directly confronts the rising fascisms of our age. What energies are needed to grow collective capacities to make life otherwise?

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