

## Discussion

Monday  
19 May 2014  
19:30  
In English

**Leftover:** the residual, the adjunct, the tenacious, dismissed from the 'Whole,' a demarcation, a rejection, an excess, a stain, a trace, to be re-decorated, re-moved, re-cycled, re-turned to a primordial condition. Only it won't. Unwanted as they might be, leftovers linger, escape, insist, and demand our attention; they are a constant distraction, intensity, and transgression. As objects, environments, actions, and intentions, leftovers incite affects. Although not essentially antagonistic or the product of agential action and intention, leftovers are helpful in mapping the political, not only by drawing the coordinates of the respectable, responsible, reasonable, essential, and the aesthetic, but concurrently as the rejected yet lingering remnant of knowledge production. Using "Leftover" as an invitation for theorization across disciplines and research paradigms, this event reflects on what we might mean when we use affective vocabularies in order to position ourselves in theoretical and methodological terms, and what is being leftover in theory, action, and passion.

## Affect in/as Methodology

with Heather Love and  
Yael Navaro-Yashin

### Organized by

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**Eirini Avramopoulou** is a fellow at the ICI Berlin. Currently, she is working on her first monograph on affect, performativity, and queer/gender activism in Istanbul, Turkey.

**Heather Love** is the R. Jean Brownlee Term Associate Professor at the University of Pennsylvania. She is the author of *Feeling Backward: Loss and the Politics of Queer History* (Harvard UP, 2007), the editor of a special issue of GLQ on Gayle Rubin ("Rethinking Sex"), and the co-editor of a special issue of *New Literary History* ("Is There Life after Identity Politics?").

**Nahal Naficy** is a fellow at the ICI Berlin. Her most recent work, *Our Tale Was True, Our Tale Was A Lie*, coauthored with Alice Gavin, is forthcoming with Punctum Books.

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