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**The cybersociality of living with ghosts: troubled pasts, burning presents, haunted futures**

How is the sociality of living with ghosts mediated in cyberspace? What structures of feeling operate in the world of accelerated speed, where information can move instantaneously or stay frozen in timeless on-line archives; where any material can be copied, removed, reinstated, or modified; and where texts and images are constantly figured and refigured as 'neutral data', 'truthful testimony', 'outrageous deception' or 'just a joke'? These are some of the questions that I will raise in my paper, which is part of a larger project on hate and transnationalism on the Russian-language Internet.

This paper comes out of my long-term interest in affective formations of violence in and out of cyberspace, and in particular, in ways violence of wars, colonialism and everyday racism is legitimised, glorified or normalised into the mundane through on-line interactions. I use the lens of cyberethnography -- observations of interactions, texts, images and sounds that circulate and take place on-line -- to explore the relations between the tangible and the ungraspable, the visible and the invisible as they are formed in narratives and debates about warfare, destruction and death. I am specifically interested in the ways some deaths are rendered highly visible, visualised, and extensively commemorated, while others are forgotten or made ungrievable. The focus of my paper, however, is not so much on the practices of representation or on the media politics of grievability. Rather, my aim is to map the affective presence of death itself -- be it ghosts of the past, unnoticed and often violently dehumanised victims of the present, or those who appear as destined for death in the future and whose existence is already haunted by future atrocities, rendered 'inevitable' and sometimes even 'necessary'.