

Diffraction	Reflection
<p>diffraction pattern marking differences from within and as part of an entangled state</p>	<p>mirror image reflection of objects held at a distance</p>
<p>differences, relationalities objectivity is about taking account of marks on bodies, that is, the differences materialized, the differences that matter</p>	<p>sameness, mimesis objectivity is about reflections, copies that are homologous to originals, authentic, free of distortion</p>
<p>diffractive methodology</p>	<p>reflexivity</p>
<p>performativity subject and object do not preexist as such, but emerge through intra-actions</p>	<p>representationalism preexisting determinate boundary between subject and object</p>
<p>entangled ontology material-discursive phenomena</p>	<p>separate entities words and things</p>
<p>onto-epistem-ology knowing is a material practice of engagement as part of the world in its differential becoming</p>	<p>ontology epistemology binary knowledge is true beliefs concerning reflections from a distance knower known binary seeing/observing/knowing from afar</p>
<p>intra-acting within and as part of</p>	<p>interacting of separate entities</p>
<p>differences emerge within phenomena agential separability real material differences but without absolute separation</p>	<p>inside/outside absolute separation no difference interior/exterior</p>
<p>diffraction/difference pattern intra-acting entangled states of nature cultures</p>	<p>words mirror things social natural binary nature culture binary</p>
<p>about making a difference in the world about taking responsibility for the fact that our practices matter; the world is materialized differently through different practices (contingent ontology)</p>	<p>about representations about finding accurate representations about the gaze from afar</p>

<p>phenomena are objective referents accountability to marks on bodies accountability and responsibility taking account of differences that matter</p> <p>ethico-onto-epistem-ology ethics, ontology, epistemology not separable</p> <p>reading through (the diffraction grating)</p> <p>transdisciplinary engagement attend to the fact that boundary production between disciplines is itself a material-discursive practice; how do these practices matter?</p> <p>subject, object contingent, not fixed</p> <p>respectful engagement that attends to detailed patterns of thinking of each; fine-grained details matter</p> <p>Summary accounting for how practices matter</p>	<p>things are objective referents accountability entails finding an authentic mirror representation of separate things</p> <p>ethics ontology epistemology separate fields of study</p> <p>reading against (some fixed target/mirror) privilege one discipline read other(s) against it</p> <p>subject object fixed</p> <p>reify, simplify, make the other into a separate object less attentive to and able to resolve important details, dynamics, how boundaries are made</p> <p>reflecting on representations</p>
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First and foremost, as Haraway suggests, a diffractive methodology is a critical practice for making a difference in the world. It is a commitment to understanding which differences matter, how they matter, and for whom. It is a critical practice of engagement, not a distance-learning practice of reflecting from afar. The agential realist approach that I offer eschews representationalism and advances a performative understanding of technoscientific and other naturalcultural practices, including different kinds of knowledge-making practices. According to agential realism, knowing, thinking, measuring, theorizing, and observing are material practices of intra-acting within and as part of the world. What do we learn by engaging in such practices? We do not uncover preexisting facts about independently