

マテリアル・フェミニズムからマテリアル・エコクリティシズムへ

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1. スコット・スロヴィックのいうエコクリティシズムの流れ

第一波 1980s~

nonfiction "nature writing"; no-human nature wilderness and experience; American and British literature; and "discursive" ecofeminism (that is, the idea that women and the rest of nature share a special bond)

第二派 mid-1990s~

the study of multiple literary genres and the development of "green cultural studies"

an attention to the artistic representation of environmental conditions and experiences of various cultural groups around the world; environmental justice ecocriticism; a new attention to urban and suburban experience

第三波 2009~

global concepts of place, neo-bioregionalist attachments to specific locales; questions about the possibility of post-national and post-ethnic visions of human experience of the environment, while some consider the importance of retaining ethnic identities but placing ethnically inflected experience in broader, comparative contexts; ; "material" ecofeminism, eco-masculinism; "animality"; "critiques from within"; a "polymorphously activist"

第四派 2012~

"material ecocriticism"

2. 女性と自然 (動物)

- ・リベラル・フェミニズム 女性≠自然 (動物)
- ・社会構築派 女性≠自然 (動物)
- ・エコフェミニズム (late 1970s-1980s)

女性=自然 (動物)、男性=文化によって支配・搾取される。

Susan Griffin, *Women and Nature* (1978)

Mary Daly, *Gyn/Ecology* (1978)

Carolyn Merchant, *The Death of Nature* (1980)

Leonie Caldecott and Stephanie Leland, eds, *Reclaim the Earth: Women Speak Out for Life on Earth* (1983)

↑

essentialism

- ・ポストモダン・フェミニズム(1990s~)

(男性/女性、文化/自然、精神/身体、理性/感情など) 二元論の脱構築、女性≠自然 (動物)
言説偏重、経験無視、理論、現況批判

3. エコフェミニズム (1990s)

経験重視、多様性、実践、未来志向

Judith Plant, ed. *Healing the Wounds: The Promise of Ecofeminism* (1989)

Jane Diamond and Gloria Orenstein, eds, *Reweaving the World: The Emergence of Ecofeminism* (1990)

Greta Gaard, ed., *Ecofeminism: Women, Animals, Nature* (1993)

① エコフェミニズムの基本的原理

Ecofeminist principles are based on the following beliefs:

1. The building of Western industrial civilization in opposition to nature interacts dialectically with and reinforces the subjugation of women, because women are believed to be closer to nature. Therefore, ecofeminists take on the life-struggles of all of nature as our own.
2. Life on earth is an interconnected web, not a hierarchy. There is no natural hierarchy; human hierarchy is projected onto nature and then used to justify social domination....
3. A healthy, balanced ecosystem, including human and nonhuman inhabitants, must maintain diversity.... Therefore we need a decentralized global movement that is founded on common interests yet celebrates diversity and opposes all forms of domination and violence....
4. The survival of the species necessitates a renewed understanding of our relationship to nature, of our own bodily nature, and of nonhuman nature around us; it necessitates a challenging of the nature-culture dualism and a corresponding radical restructuring of human society according to feminist and ecological principles....

(King19-20)

② 生物学的文化的多様性、主体・歴史の作り手としての女性

Ecofeminist politics does not stop short at the phase of dismantling the androcentric and anthropocentric biases of Western civilization. . . . eco-feminism seeks to reweave new stories that acknowledge and value the bio-logical and cultural diversity that sustains all life. These new stories honor, rather than fear, women's biological particularity while simultaneously affirming women as subjects and makers of history. This understanding that biological particularity need not be antithetical to historical agency is crucial to the transformation of feminism. (Diamond and Orenstein xi)

③ すべての抑圧の撤廃、自然／文化の二元論を拒絶

Ecofeminism is a theory that has evolved from various fields of feminist inquiry and activism: peace movements, labor movements, women's health care, and the anti-nuclear, environmental, and animal liberation movements. Drawing on the insights of ecology, feminism, and socialism, ecofeminism's basic premise is that the ideology which authorizes oppressions such as those based on race, class, gender, sexuality, physical abilities, and species is the same ideology which sanctions the oppression of nature. Ecofeminism call for an end to all oppressions, arguing that no attempt to liberate women (or any other oppressed group) will be successful without an equal attempt to liberate nature. Its theoretical base is a sense of self most commonly expressed by women and various other nondominant groups—a self that is interconnected with all life. (Gaard, "Living Interconnections" 1)

The contributors to this volume reject the nature/culture dualism of patriarchal thought, and locate animals and humans within nature. (Gaard, "Living Interconnections" 6)

④ 活動的な主体

[E]cofeminists have perhaps been most insistent on some version of the world as active subject, not as resource to be mapped and appropriated in bourgeois, Marxist, or masculinist projects. (Haraway, *Simians* 199)

⑤ エージェンシー

[I]n a sociological account of science all sorts of things are actors, only some of which are human language-bearing actors, and...you have to include, as sociological actors, all kinds of heterogeneous entities...this imperative helps to break down the notion that only the language-bearing actors have a kind of agency. (Penley and Ross 5)

⑥ 「我々と別の人・モノ」、異階層

That is to say, beings who are neither Self nor Other in any absolute dichotomy but are familiar, related to, and connected with us. Rather than *self* and *other*, then, it would be more accurate to speak of *we* and *another*....such a notion of *another* is consistent with the ecofeminist ideas of healthy biological diversity and life as an interconnected web, as a heterarchy rather than a hierarchy. (Murphy, “Ecofeminism” 51)

Anotherness proceeds from a heterarchical sense of difference, recognizing that we are not ever only one for ourselves but are also always another for others. ...Otherness isolated from anotherness suppresses knowledge of the ecological processes of interdependency—the ways in which humans and other entities survive, change, and learn by continuously mutually influencing each other—and denies nay ethics of reciprocity. (Murphy, *Literature* 152).

⑦ 未来志向

But in contrast to postmodernism, which many see as locked in a negative critique of the present that may actually contribute to the extension of the postmodern moment, ecofeminism focuses on the future. (Murphy, “Ecofeminism” 41-42)

4. マテリアル・フェミニズム

Stacy Alaimo and Susan Hekman, eds. *Material Feminisms* (2008)

- ・ポストモダン・フェミニズムの言語偏重批判

Although postmodernists claim to reject all dichotomies, there is one dichotomy that they appear to embrace almost without question: language/reality. Whereas the epistemology of modernism is grounded in objective access to a real/natural world, postmodernists argue that the real/material is entirely constituted by language; what we call the real is a product of language and has its reality only in language. (Alaimo and Hekman, “Introduction” 2)

- ・「言説の傾向」から「マテリアルの傾向」へ
- ・マテリアリスト・フェミニズムとの違い

Rosemary Hennessy and Chrys Ingraham, eds., *Materialist Feminism: A Reader in Class, Difference, and Women's Lives* (1997)

- ・マテリアル・フェミニズムへの影響

←新しいエコフェミニズム

←新しいフェミニスト科学批評

・ Sandra Harding, Helen Longino, Lorraine Code, and Lynne Hankinson Nelson 新経験論

・ Bruno Latour, Andrew Pickering 存在論

・ Donna Haraway, Karen Barad エージェント論

- ・マテリアル・フェミニズムの特徴

① 受動的な沈黙の自然からエージェントとしての自然へ

They [feminists] are developing theories in which nature is more than a passive social construction but is, rather, an agentic force that interacts with and changes the other elements in the mix, including the human. (Alaimo and Hekman, “Introduction” 7)

Nature, as understood by material feminism, is rarely a blank, silent resource for the exploits of culture. Nor is it the repository of sexism, racism, and homophobia. Instead, it is an active, signifying force; and agent in its own terms; a realm of multiple, inter- and intra-active cultures. (Alaimo and Hekman, “Introduction” 12)

② 内的-活動、エージェンシー、マテリアル的-言説的実践、エージェンツ的リアリズム

Intra-action signifies the mutual constitution of entangled agencies. That is, in contrast to the usual ‘interaction,’ which assumes that there are separate individual agencies that precede their interaction, the notion of intra-action recognizes that distinct agencies do not precede, but rather emerge through, intra-action. (Barad, *Meeting* 33)

Crucially, agency is a matter of intra-acting; it is an enactment, not something that someone or something has. It cannot be designated as an attribute of subjects or objects (as they do not preexist as such). It is not an attribute whatsoever. Agency is “doing” or “being” in its intra-acting. It is the enactment of iterative changes to particular practices—iterative reconfigurings of topological manifolds of spacetime-matter relations—through the dynamics of intra-activity. (Barad, *Meeting* 178)

In summary, the universe is agential intra-activity in its becoming. The primary ontological units are not “things” but phenomena—dynamic topological reconfigurings/entanglements/relationalities/(re)articulations. And the primary semantic units are not “words” but material-discursive practices through boundaries are constituted. This dynamism is agency. Agency is not an attribute but the ongoing reconfigurings of the world. On the basis of this performative metaphysics, in the next section I propose a posthumanist refiguration of the nature of materiality and discursivity and the relationship between them, and a posthumanist account of performativity (Barad, “Posthumanist Performativity” 135–36)

On an agential realist account, matter does not refer to a fixed substance; rather, *matter is substance in its intra-active becoming—not a thing, but a doing, a congealing of agency.* Matter is a stabilizing and destabilizing process of iterative intra-activity. Phenomena—the smallest material units (relational “atoms”)—come to matter through this process of ongoing intra-activity. (Barad, “Posthumanist Performativity” 139)

③ 表象主義からパフォーマンスティヴィティへ、ポストヒューマニズム

All bodies, not merely “human” bodies, come to matter through the world’s iterative intra-activity—its performativity...Bodies are not objects with inherent boundaries and properties; they are material-discursive phenomena. (Barad, “Posthumanist Performativity” 141)

Agential realism is an epistemological, ontological, and ethical framework that makes explicit the integral nature of these concerns. This framework provides a posthumanist performative account of technoscientific and other natural/cultural practices. By “posthumanist” I mean to signal the crucial recognition that nonhumans play an important role in natural/cultural practices, including everyday social practices, scientific practices, and practices that do not include humans. But also, beyond this, my use of “posthumanism” marks a refusal to take the distinction between ‘human’ and ‘nonhuman’ for granted, and to found analyses on this presumably fixed and inherent set of categories. (Barad, *Meeting* 32).

④ 「物語られる物質」

In other words, materiality is discursive (i.e., material phenomena are inseparable from the apparatuses of bodily production: matter emerges out of and includes as part of its being the ongoing reconfiguring of boundaries), just as discursive practices are always already material (i.e., they are ongoing material (re)configurings of the world). Discursive practices and material phenomena do not stand in a relation of externality to one another; rather, the material and the

discursive are mutually implicated in the dynamics of intra-activity. (Barad, “Posthumanist Performativity” 140)

- a ‘storied matter’ (Iovino, “Steps to a Material Ecocriticism” 136)
- Haraway, “Otherworldly Conversations”

⑤ 環境政治・環境保護思想への影響力

Tracing the traffic in toxins involves scientific/economic/political/ethical analyses of realms and interest groups heretofore imagined separately, for example, those of health, medicine, occupational safety, disability rights, and environmental justice, as well as “traditional” environmentalisms devoted to the welfare of wild creatures. The same material substance, in this case, a particular toxin such as mercury or dioxin, may affect the workers who produce it, the neighborhood in which it is produced, the domesticated and wild animals that ingest it, and the humans who ingest the animals who have ingested it. Beginning with material substances rather than already constituted social groups may, in fact, allow for the formation of unexpected political coalitions and alliances. (Alaimo and Hekman, “Introduction” 9)

5. マテリアル・エコクリティシズム

① マテリアル・フェミニズム・新マテリアリズムのエコクリティシズムへの貢献

From a perspective that embraces ontological, socio-ecological, and scientific stances, *Material Feminisms* emphasizes the power of matter to build dynamics of meaning in and across bodies, thus paving the way to a new dimension of ecocriticism. This new, “material” ecocriticism could trace narratives of matter not only as they are re-created by literature and other cultural forms, but also as they emerge in physical configurations, those “vicously porous” interlacements of flesh and symbolic imagination. (Iovino, “Steps to a Material Ecocriticism” 136)

② 物質のエージェンシー

If matter is agentic, and capable of producing its own meanings, every material configuration, from bodies to their contexts of living, is “telling,” and therefore can be the object of a critical analysis aimed at discovering its stories, its material and discursive interplays, its place in a “choreography of becoming”(Coole and Frost 10). (Iovino and Oppermann, “Material Ecocriticism” 79)

③ 解釈の二方法

Material ecocriticism proposes basically two ways of interpreting the agency of matter. The first one focuses on the way matter’s (or nature’s nonhuman agentic capacities are described and represented in narrative texts (literary, cultural, visual); the second way focuses on matter’s “narrative” power of creating configurations of meanings and substances, which enter with human lives into a field of co-emerging interactions. In this latter case, matter itself becomes a text where dynamics of “diffuse” agency and non-linear causality are inscribed and produced. (Iovino and Oppermann, “Material Ecocriticism” 79-80)

④ It-Narratives

They narrate their stories, and interestingly they do so not to human readers but to their fellow “things.” ... This is a palpable narrative instance of how matter and meaning can enter into a play of signification to produce intra-active relations between the human and the nonhuman, subject and object. (Iovino and Oppermann, “Material Ecocriticism” 82)

In the context of material ecocriticism, the humanization of things, places, natural elements, nonhuman animals, is not necessarily the sign of an anthropocentric and hierarchical vision but can be a narrative expedient intended to stress the agentic power of matter and the horizontality of its elements. If conceived in this critical perspective, anthropomorphizing representations can reveal similarities and symmetries between the human and the nonhuman. Thus, instead of stressing categorical divides, anthropomorphism potentially “works against anthropocentrism” (Bennett,

Vivrant 120). (Iovino and Oppermann, “Material Ecocriticism” 82)

⑤ ポストヒューマニスト的關心

It[material ecocriticism] turns our attention toward issues of embodiment and corporeality, and the agency of the nonhuman (animals, machines, environments)—and perhaps most importantly, to posthumanist concerns of things outside of human control and language, like other organisms, such as viruses and bacteria, that c0-constitute our existence. It analyzes, in cultural and literary texts, how we intra-act with the world and the world of discourse. (Iovino and Oppermann, “Theorizing Material Ecocriticism” 469)

⑥ マテリアル・エコクリティシズムの基本的概念

All these ideas—a distributive vision of agency, the emergent nature of the world’s phenomena, the awareness that we inhabit a dimension crisscrossed by vibrant force that hybridize human and nonhuman matters, and finally the persuasion that matter and meaning constitute the fabric of our stories world—are the basic premises of material ecocriticism. (Iovino and Oppermann, “Introduction” 5)

⑦ 「回折的」読み

Diffraction is a material-discursive phenomenon that challenges the presumed inherent separability of subject and object, nature and culture, fact and value, human and nonhuman, organic and inorganic, epistemology and ontology, materiality and discursivity. Diffraction marks the limits of the determinacy and permanency of boundaries. One of the crucial lessons we have learned is that agential cuts cut things together and apart. *Diffraction is a matter of differential entanglements. Diffraction is not merely about differences, and certainly not differences in any absolute sense, but about the entangled nature of differences that matter.* This is the deep significance of a diffraction pattern. *Diffraction is a material practice for making a difference, for topologically reconfiguring connections.* (Brad, *Meeting* 381)

One of the basic insights of material ecocriticism consists in turning this “diffractive” reading into an interpretive methodology to be applied in the fields of literary and cultural studies and to conceive textual interpretation as a “practice of entanglement.” Reading the discursive and the material, the cultural and the natural *diffractively*, not in separation, means reading through one another. Instead of concentrating on texts and seeing how they “reflect” the world’s phenomena—natural life or a society’s cultural practices—such an interpretation reads worlds and text as an agentic entanglement. This involves a reconceptualization of both the idea of text (as distinct from other nontextual material formations) and the idea of world (as “the outside of text”). According to this vision, text and world can be read as “circulating references,” the same way that nature and culture can be *read and thought* through one another in laboratories, gender politics, or hybrid collectives of humans and nonhumans. In all the fields of life, the materiality of beings and of substances that support their existence is deeply related to the ways this materiality is conceptualized and discursively formulated. Therefore, instead of transforming “nature” into an endless series of interpretations, the “diffractive” method allows us to actively participate in a creative process in which material levels and levels of meanings emerge together, contributing to the world’s becoming a web teeing with collective stories. (Iovino and Oppermann, “Introduction” 9-10)

6. フェミニスト・エコクリティシズム

Greta Gaard, Simon C. Estok, and Serpil Oppermann, eds., *International Perspectives in Feminist Ecocriticism* (2013)

I define feminist ecocriticism as an ecocritical theory and practice that productively incorporates the material turn in corporeal feminism, animal studies, transgender theory, science studies, women’s global eco-activism for sustainable life, environmental justice, care ethics, sexual and interspecies justice, environmental health, and queer ecologies. . . .

Feminist ecocriticism is also a form of literary criticism that examines these issues in literary texts...It is *feminist*, because it is concerned with the issues of embodied gendering in discursive and material practices, agencies, sexual and interspecies justice, and queer animal morphology in socio-material and ecological contexts that entail feminist arguments alongside mainstream posthumanist ones. (Oppermann, "Feminist Ecocriticism" 30-31)

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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>Summary reflecting on representations</p>
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Karen Barad, *Meeting the Universe Halfway* (Duke UP, 2007), 89-90.