## Workshop Diffraction 1 & 2

## Session 1

- 1. Welcome & Permission to record (karin)
- 2. Re-turning to what the session on Intra-action generated on the whiteboard. Back story: we watched the 3-minute video & in small break-out rooms we discussed it and people used materials such as string, clay, fabric or paint to express the ideas that are e/merging. And took photos which were recorded on Zoom Whiteboard (karin)



- 3. Is this an example of diffraction? (viv)
- 4. Read out aloud page 54 to Exercise Entry Diffraction (26) (viv)
- 5. Discuss in break out rooms (viv) 20 mins
- 6. Read out aloud Footnote Barad 2014, p.187 ftn 63 (as referred to on page 55). (karin)

This is one way in which diffraction might be contrasted with (some forms of) critique, which is not to suggest that diffractive analysis does not have anything in common with critique, although questions of temporality and ontology figure differently. As Foucault points out, in 'What is Critique?' (1978), critique is not one thing, but 'seems to be condemned to dispersion, dependency and pure heteronomy' (Michel Foucault, 'What is Critique?', in The Politics of Truth, edited by Sylvere Lotringer (Los Angeles, CA: Semiotext(e) 2007), p.25).

Diffraction is indebted to forms of critical analysis such as those put forward by Marx, Nietzsche and Foucault. Indeed, both critique and diffractive analysis consider fundamental taking account of the (material-discursive) conditions of possibility in their historical-social- political-(naturalcultural) contingency. However, whereas critique operates in a mode of disclosure, exposure and demystification (see Eve Kosofsky Sedgwick, Touching Feeling: Affect, Pedagogy, Performativity (Durham, NC: Duke University Press, 2003)), diffractive reading might be understood as a form of affirmative engagement. Diffraction is an iterative practice of intra-actively reworking and being reworked by patterns of mattering. A diffractive methodology seeks to work constructively and deconstructively (not destructively) in making new patterns of understanding-becoming.

See also, for example, Iris van de Tuin, 'A Different Starting Point, a Different Metaphysics: Reading Bergson and Barad Diffractively', Hypatia: A Journal for Feminist Philosophy, 26:1 (2011), pp.22 – 42 and Martha Kenney, Fables of Attention: Wonder in Feminist Theory and Scientific Practice (UCSC dissertation, June 2013) (Barad, 2014, pp. 186-187 fn 63).

- 7. Small break-out rooms (karin)
- 8. Plenary discussion (viv & karin)
- 9. Ask participants to bring in examples of a review (or essay marking) they have done/have received for next time.

## Session 2

- 1. Welcome & permission to record (karin)
- 2. Read out aloud page 54 from Exercise Entry Diffraction (26). (karin)
- 3. One person reads the reflective review and another does the diffractive review (viv & karin)
- 4. Participants share examples of a review they have done/have received in pairs (break-out rooms). (viv)
- 5. Go back into the same pairs and work on how the table helps you to think differently about your example. (viv) Second task: is there anything else that can be added to the table? Add these ideas to the Zoom Whiteboard. (viv)
- 6. Plenary discussion (karin)