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3.5 stars. I really wanted to love this book as a person with a background and aspiration in physics, philosophy and moral cosmology. But it didn't quite live up to my expectations. Barad gets points (enough, to raise it by 0.5 from 3 stars) to attract seriously and passionately with quantum physics, ethics and philosophy in (close to) equally, in particular with its premise of fascinating Heisenberg/Bor correspondence and much later in the book with its 100-plus pages of chapters (chp 3.5 stars. But that didn't quite live up to my expectations. Barad gets points (enough to raise her by 0.5 from 3 stars) for a serious and passionate part in quantum physics, ethics, and philosophy in (close to) equal measure, particularly with her premise of fascinating correspondence by Heisenberg/Bor and much later in the book with her 100-plus chapters (chp 7) on various classical experiments of quantum physics. , tested and theorized, reframing them to prove their ideas about entanglement and agency realism. We need more scholarships like this, or at least in this vein, which does not shy away from breaching disciplinary boundaries. Her arguments about entanglement (we are all connected, though a little more complicated than this) are not entirely original, but her attempts to demonstrate her truth through a thorough, step-by-step analysis of classical physics experiments feels new and commendable. Similarly, I found its extension from Bora to the notion of a phenomenon, intra-action is an ontological reality, rather than there is some existing reality, thought-provoking and nuanced. Her methodological approach to diffraction (rather than reflection) was also appreciated (as was her intellectually entertaining and lengthy section of Confessions). There's also a fascinating, 2 or 3-page section at the end of a book about the whole universe, which was the highlight of the book. However, while at first I dived into this as a fascinating and dense work that would reveal its intricate parts when the pages flew past - I really enjoyed it for the first 100-150 pages - it eventually started to feel more and more scattered. Or perhaps empty. Barad explicitly states that diffraction is the nature of her methodological approach, but while some scholars do a wonderful job of writing similarly with many nuances, puzzles and intellectual meandering along the way (I think of Talal Assad or Gil Anijar), it is very difficult for me to appreciate Barad at this level. It is often repeated to the point where her agent's realistic vocabulary, which once felt new and promising and exciting, begins to feel tedious and empty, just in words, jargon. She continues to push important questions on later chapters - especially Chapter 7, whose details (and lack of repetition) I consider one of the worthy parts of the book - - while there is a win (sometimes), it is increasingly disappointing as the reader - the pages stretch. If it's a diffraction methodology, it goes through an endless and headache-in-a-headache space between parallel mirrors, Borges's stuff, maybe, but not that. More deeply, I took the big question with her attempt 1) to prove ontology and, by then, 2) based on this ontology, to prove ethics. To address each:1) Relying on Bora, Barad argues that reality is the material within actions, meetings between intergenerational bodies in a non-permissive world, rather than some external, pre-existing things that should be observed, represented or purely reflected. The argument is interesting, and its use of quantum physics to try to prove it more, but the question persists: How can one prove ontology? Her argument suggests prima facie that ontology, epistemology and semantics are confused, forming each other... Which leaves this lingering issue awkwardly dodged. On the other hand, if it is true that there is no pre-existing reality, then how can we definitively prove such a thing when such a reality, in its prima facie assumptions, is at best only partially available for empirical evidence methods due to the individual/presignability that defines it? Such is the insoluble dilemma of ontology (at least for logic... Al-Ghazali will call dhawq, a fruitful experience, as an area of knowledge above rationality). Barad's description of agency realism is interesting, but like those he opposes, it remains an idea. Admittedly, she argues that ideas are ultimately marks on bodies - but I would say that this description in itself is also an idea; how would we even know what these signs were if we were all confused?... I understand her desire to complicate the

picture, but here I feel that we are reaching the problem of being left without definition, so to speak, and while I do not appreciate criticism that rejects arguments as unsaltable or unproven, I think that in this case the nature and strength of Barad's argument itself becomes weak and unnecessarily ambiguous. It does not recognize that, in an important sense outside of the academic jibber jabber empirical/non-empirical intellectual beliefs, all epistemical. She might view this as too humane a point of view... but, by definition, not all the points of view we know are human-oriented, because we, as humans, are perceived? Even if we recognize non-human beings as shaping our humanity, this recognition may be human. If there is a way out of this problem, I am not sure that the appeal to science and evidence, as Barad does in Chapter 7 especially, is effective (again, see Al-Ghazali); in fact, this use of evidence seems to contradict its other empiricism problems in the first place.2) If we even assume that agency is realistic ontology is correct as it leads to the idea of ethics to be morally responsible for everything in the world world constitutes us and vice versa, in her ontology? We can spell it out this way: agency realism/confusion/in-action-thus----- My problem is a significant logical leap between B and C. The fact that we are all connected to each other and therefore contribute to the consequences and causes that create, say, an econon catastrophe on the other side of the world does not mean that we have a moral or ethical responsibility for this phenomenon. Maybe we can say: Screw them! (Taking Barada's ontology, it may be more correctly stated: Screw us/me!) Why not, it is true if we do not have a clearly described logical link between B and C. Barad eventually resolves this point in section 3 or 4 pages at the very end of her book, claiming that the entanglement of ethical responsibility, that ethical responsibility implies the very existence of our within actions. She tackles one of the great classic philosophical debates, The Is/Ought question, saying is'ought. I agree with her conclusion. But her methods were not particularly convincing, nor deeply questioned, and I felt shortchanged. For me, this is a central part of her work - her implications for ethics - but her most important logical leap comes too late and too briefly. It's the missing link, connected by a free line. In general, it is easy to dismiss Barad as spewing academic gibberish, especially for physics. And it's easy for someone in the softer sciences to get lost in her detailed physics. But I think that such dismissals would make injustice to the creativity and passion of her efforts, as well as for such audiences of their own specialized areas. It's worth taking Barad seriously. Despite my frustrations and disagreements, I think the length of this review shows how much this has spurred me intellectually that should count on something. more because the truths we do not suspect have a hard time making ourselves felt like when thirteen species of whiplash lizards consists entirely of women remain undiscovered because of bias against such things existing, we must meet the universe halfway. Nothing will unfold for us if we move towards what looks to us like nothing: faith cascade. The sky is high solid nothing, but, the sun going under has not budged, and if death deprives itself it is the only event in nature that is exactly what it seems. From the poem Cascade Experiment by Alice Fulton (Fulton, 1990) Albert, David S.: 1992, quantum mechanics and experience. 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