lamija čehajić / answers for block IV

/ Interference is concept engaged in feminist technoscience studies. What is interference? What is the potential of this concept for understanding the relations between differences such as gender, disability and class? How does it nuance the approach of intersectionality and its geometrical models?

Interference is a term that Moser borrows from Haraway to describe the making and unmaking of differences and their interaction. Haraway coined the term to offer alternative metaphors when debating the ontological emergence of different realities that are not established merely within discursive or representational borders but are enacted and material.nice Moser applies this approach to conceptualising differences that occur on a variety of axes, focusing on (dis)ability, gender and class, that *interfere* with one another through complex practices that put them in a different relations. When interfering with one another, differences can reinforce one another or be in clash with one another, producing unexpected, hybrid situations and individual identities. Moser opts for the term interference rather than for the term intersectionality despite it being rather established. She refers to the critique of the mathematical metaphors that add, subtract, multiply or divide difference or oppression/privilege, which, according to West and Fenstermaker, construct a hierarchal system that rigidly ranks, rather than approaching difference with flexibility and ambiguity and indeterminacy that retains a certain sensitivity for the enactments of everyday life. Moser describes her interactions with different individuals with disabilities, and through the concept of interference explains how gender, ability and class establish complex segments of reality that through interconnection or juxtaposition can make or unmake one another, without falling into binary categories or hierarchies.

/ “Gender is performative, a matter of doing and interacting rather than naturally given or a social and cultural construction” (p.544). Describe how gender is enacted and with what effects in and through Roger’s joke? In what ways does this gendering mute the enactment of disability? Speculate about the role of Moser’s (and Roger's) affect in this encounter.

When Roger jokingly said that Moser could start by doing the dishwashing, he explicitly introduces the category of gender into the relation that seem to be between a researcher and an interviewee, an able person and a disabled person, and a part of the apparatus that provides support and the person who needs/demands support. The joke partially refers to the situation in which he is granted aid but Roger primarily asserts himself as a masculine subjectivity that comes with certain privileges and power. This masculinity is not bestowed upon him, but is actively enacted by the joke (and his choice of decorations, clothes etc.), which contain all the previous interactions of such type and similar gendered narratives. The enactment of gender puts his disability into a secondary position, his potential need of a disabled person for assistance is suspended by his enacted entitlement of a man. It would seem that the situation in which he enacted his guest/the researcher into a woman, allows him to reassert himself as able at least in the gendered aspect of reality — being taken care of as a man establishes his authority, while being taken care of as a disabled person only reenacts and perpetually makes his disability.

/  Myers claims that ‘knowledge is enacted through affect and feeling as well as through instruments and objects’ (10). What is the role of ‘body work', bodily intuition and affect in knowing proteins?

Myers’ claim is based on Barad’s understanding of *intra-action,* in which all agents intra-acting with one another are formed by one another, which is especially tangible once the proteins, in this case, are visualised. They are perceived as molecular through visualisation, which in 3D space comes to involve the movement or the body-work of researcher in that that researcher familiarise herself with the protein through their own body. Research involves the translation of the structure and interactions of non-human bodies into individual movements of human bodies and both physical and social interactions between all the participants of the research team. The protein molecules influence the movements within the lab, and the possibility of movements of the human bodies driven by bodily intuition influences the visualisations of the protein structures. The scientist moves with the practice, performing knowledge through gestures and affect, which shape the perception and propagation of the models, in both scientific and pedagogical environments.