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## From the Editors

Anna M. Klobucka

Jeannette E. Riley

Catherine Villanueva Gardner

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## From the Editors

We are happy and proud to introduce the tenth issue of the *Journal of Feminist Scholarship*. In the five years since the journal's inception in 2011, we have remained committed to *JFS*'s founding objective to provide a diverse, inclusive and dialogic forum for research in feminist studies across the disciplines and for debates on the politics and substance of contemporary feminist thought and activism. The current issue bears out this commitment with its wide-ranging selection of articles, which, despite their diversity, all engage with questions of power, authority and resistance, be it as theoretical signposts for feminist activism or as embodied notions realized by political subjects of feminism.

In "Towards a New Theory of Feminist Coalition: Accounting for the Heterogeneity of Gender, Race, Class and Sexuality through an Exploration of Power and Responsibility," Holly Jeanine Boux analyzes feminist coalition building to suggest that a redefinition of the concepts of power and responsibility as developed in traditional feminist coalition theory may enable us to come together more productively despite differences of gender, race, class, and sexuality. Specifically, Boux argues that coalitions that make room for "the real differences between the lives of people who occupy many positions of self-interest" can bring people with multiple identities together "without the need for complete organizational disaggregation around individual self-interests." In turn, this reconceptualization suggests a path to building movements that not only "drive the political will for transformation" but also create actual political action that does not obfuscate people's core differences in how they experience gender's intersections in their daily lives.

In 2014, Christina Victoria Pasquinucci engaged in a protest against a Walgreens construction site in Puerto Rico, an action she stated was "against the American monopoly in pharmacies" and "on behalf of the local economy and natural medicine." She was accompanied by her two children because she "wanted them to be part of the message ... for their health and their future." The event, which was covered by only one local media outlet, ended with no discernible impact as police threatened to report Pasquinucci to social services and file a complaint for child abuse. Guillermo Rebollo Gil uses this case to frame his article, "A New Heroic Figure: Female Protestors and Precarity in Puerto Rico," in order to analyze the connections between vulnerability and activism in the context of Puerto Rican women's experience of physical and social danger and to question how "female protestors' vulnerability and agency challenge those on the left to formulate gender-progressive strategies for emancipation." Ultimately, Rebollo Gil concludes, lone protestors such as Pasquinucci can offer revolutionary hope and serve as an inspiration for future social movements.

Embodied experience of vulnerability is also at the core of Heather Hill-Vásquez's philosophical and autobiographical reflection on the pain experience of hysterectomy in "More Wounding Than Wounds: Hysterectomy, Phenomenology, and the Pain(s) of Excorporation." Building on earlier explorations of the promise of phenomenology for feminist analysis through shared attention to lived experience as a theoretical foundation, Hill-Vásquez draws on the writings of Maurice Merleau-Ponty and, particularly, on

Samuel Mallin's method of "body hermeneutics," to question, in the aftermath of her own hysterectomy, the "female-coded experiences of pain, intrusion, shame, and vulnerability." The article considers the pain experience of hysterectomy as a uniquely emphatic form of phenomenological excorporation that highlights "the previously unnoticed and unexamined association of a woman's womb with what it means to be a woman"—a reflection of particular significance to "feminist women who enter the experience with a more explicit understanding of themselves as gendered subjects."

The understanding of women as political subjects in the history of philosophy is the area of inquiry that encompasses Reed Taylor's commentary in "Bodies and Contexts: An Investigation into a Postmodern Feminist Reading of Averroës." Building on the renewed interests in premodern Islamic philosophers by scholars invested in "locating a common place for meaningful dialogue on political legitimacy across religious and secular divides" in the interest of formulating an Islamic feminist conception of women's agency, Taylor's contribution to theorizing feminism in predominantly Muslim societies focuses on the place of women in the writings of the twelfth-century Islamic philosopher Averroës (Ibn Rushd, 1126–1198). By confronting and contrasting a liberal feminist reading of political agency in Averroës with postmodern feminist approaches to his texts, which emphasize "contingencies and contextualization rather than employing a literal reading of the historical works," Taylor concludes that the political writings of Averroës can offer a bridge between Western and Islamic perspectives on women's agency.

This issue's viewpoint article, "Do You Understand? Unsettling Interpretative Authority in Feminist Oral History" by Katherine Fobear, employs a critical Indigenous lens to interrogate interpretative authority in feminist oral history. Drawing on the challenges and insights encountered in her experience of conducting oral histories with LGBT refugees in Canada, Fobear examines the power relationship between the researcher and participants and comments on the scarcity of critical discourse regarding the role of participants' agency and authority in the research process. She suggests that being in dialogue with participants, while also questioning the larger power structures research operates within, holds the potential to "unsettle interpretative authority within feminist oral history projects and create new avenues for dialogue" through "understanding, acknowledging, and representing participants' agency." Focusing on "the challenge of the hyphen" in self-other partnerships, Fobear insists on the need to question the ethics and politics of "shared speaking" in the interest of not only providing space for the voices of others but also recognizing the privilege the researcher holds in asking for dialogue.