***Feminist Legacies / Feminist Futures*: 25th Anniversary Special Issue**
edited by Lori Gruen and Alison Wylie
Hypatia Volume 25, Issue 4 (Fall 2010)

Editors' Preface
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This special issue marks the culmination of *Hypatia's* twenty-fifth anniversary year. The celebration of *Hypatia*'s quarter century as an autonomous journal was kicked off with a conference, "Feminist Legacies/Feminist Futures," which drew close to 150 attendees—a capacity crowd, and more than twice what we'd expected in the planning stages! The conference provided an opportunity to reflect on how *Hypatia* came to be and how it has shaped feminist philosophy.

As we learned from participants in the opening panel of the twenty-fifth anniversary conference, "A Journal of Her Own: *Hypatia* Founders and Editors,"<1> the founding of *Hypatia* was a collective undertaking in every sense. It took shape in the context of regional meetings of the Society for Women in Philosophy (SWIP);<2> Joyce Trebilcot recalls that "almost as soon as SWIP was formed, its members began to discuss the idea of a journal" (Trebilcot 1990, ix). She quotes at length several retrospective accounts of spirited discussions that took place in the early 1970s in which SWIP members considered all the reasons why a SWIP journal was urgently needed and articulated a vision of how such a journal could foster feminist scholarship in philosophy.<3> What followed was a dispersed, extended process<4> that crystallized, in 1977, in the resolution to assemble a founding Editorial Board and charge them with turning this vision of a "living and breathing" SWIP journal of feminist philosophy into reality—against the odds.<5> The sense of excitement is palpable, as is the sheer size of the undertaking. The initial Editorial Board, assembled by Ann Garry and Jacqueline Thomason, included Sandra Bartky, Candace Groudine, Sandra Harding, Sarah Hoagland, Alison Jaggar, Helen E. Longino, Linda L. McAlister, Kathryn Morgan, Janice Moulton, Connie Crank Price, and Joyce Trebilcot.<6> Thomason had agreed to serve as coordinator of the board and divided the labor of establishing the journal among its members. The list of tasks is daunting: Longino was to coordinate journal activities and joined Azizah al-Hibri in overseeing publication of the initial *WSIF* special issues; Hoagland was responsible for developing editorial policy; Harding was to formulate a plan for "sustaining the journal financially;" Garry and Thomason were to explore options for its publication; Moulton would investigate what the legal status of the journal should be; and Bartky and Trebilcot undertook to coordinate a meeting of the board for the following spring. At this meeting (spring 1979 in Denver), the Editorial Board endorsed the plans thus far set out in correspondence with SWIP members and adopted a proposal to appoint Azizah al-Hibri as founding editor.

There is a fascinating account in Trebilcot's "Foreword" to *Hypatia Reborn* (Trebilcot 1990, ix) of how the journal came to be named *Hypatia*, after the fourth-century philosopher and mathematician. Quoting McAlister, she attributes the inspiration for this name to Sue Larson: "it was in a sunny fourth-floor room called the James Room [at Barnard, spring 1973], late one afternoon . . . [that] the idea of calling the journal *Hypatia* first surfaced" (Trebilcot 1990, ix). The minutes of a March 1980 meeting of the Editorial Board record a decision to declare the name of the journal "Hypatia: A Journal of Feminist Philosophy":

> Her name: Six board members have expressed themselves in favor of HYPATIA: A JOURNAL OF FEMINIST PHILOSOPHY . . . so HYPATIA she is.
>
> Azizah's notion is to have a brief explanation of who Hypatia was on the inside cover, and use as an emblem of the journal the design of Hypatia's plate from Judy Chicago's *The Dinner Party*. (March 28, 1980, Minutes, San Francisco)<7>

It is extraordinary to read back through the minutes of these meetings of the late 1970s and early 1980s: they are an inspiring record of the hopes and expectations that animated the founding of *Hypatia* as a journal dedicated to feminist philosophy.

At the twenty-fifth anniversary conference a number of the founding editors and board members spoke eloquently—at times poignantly and sometimes hilariously—about challenges faced and accomplishments realized by the expansive community of feminist scholars that has built and sustained *Hypatia* all these years. One thing that the record of formative SWIP discussions makes clear is that *Hypatia*'s founders were committed from the start to a robustly pluralist vision of feminist philosophy; *Hypatia* was to be inclusive of feminist work in all areas, subfields, and traditions of philosophy.<8> This orientation is reflected in the statement of purpose Simons set out in her inaugural editorial, and in the mission statement that has appeared in the front matter of the journal since *Hypatia* was first published as an autonomous journal in 1986.

> This issue of *Hypatia*, the first of our inaugural volume as an independent journal, reflects the breadth and depth of feminist philosophy. The articles range from discussions of the women philosophers in ancient Greece to the nature/nurture distinction in contemporary science. The authors work within traditions ranging from existentialism to analytic philosophy of language. Their subjects of interest vary from sexist humor to romantic love; from the concept of self-respect to the role of Antigone as a model for feminists. What they share is a feminist commitment to understanding and ending the sexist oppression of women, and a sense of the relevance of philosophy to that task. (Simons 1986, 1)
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> *Hypatia* has its roots in the Society for Women in Philosophy, many of whose members have for years envisioned a regular publication devoted to feminist philosophy. *Hypatia* is the realization of that vision; it is intended to encourage and communicate many different kinds of feminist philosophizing. (*Hypatia* 1986, front matter)

Clearly, the vision of *Hypatia's* founders has been richly realized on a great many fronts. With this final issue of volume 25 we celebrate the accomplishments of *Hypatia*—its founders, editors, and contributors—and consider where feminist philosophy is headed in the next twenty-five years.

The rich collection of articles we include in this special issue represent a broad cross-section of feminist scholarship in philosophy framed in response to our request that contributors draw on retrospective analysis to address forward-looking questions: what issues are emerging, what lines of inquiry are taking shape, what questions urgently need attention, given the trajectory of feminist philosophy evident in the articles, reviews, symposia, and special issues published by *Hypatia* since the mid-1980s?<9> We invited three of the keynote panelists to develop their conference presentations, and we include them here. Helen Longino reflects on the remarkable contributions feminists have made to epistemology and observes that in some areas these have been so thoroughly embraced by philosophers that their feminist origins are overlooked. Other feminist philosophical insights have yet to receive the uptake they deserve. Maria Lugones furthers her analysis of the "modern colonial gender system," which she proposes as a corrective lens that allows us to glimpse what is often obscured in our understandings of race, gender, and sexuality. Kelly Oliver reflects on twenty-five years of thinking about the tensions between sexuality and maternity, much of which occurred in the pages of *Hypatia*. She moves between analyses published in past issues of *Hypatia* and popular contemporary cultural depictions of pregnant sexuality, problematizing sexual stereotypes and challenging the alleged divide between being a sexual being and being a mother. All three of these invited contributors embrace the progress feminist philosophy has made while at the same time recognizing that there is much work still to be done.

Among the challenges addressed by feminists working in all the varied fields of philosophy are key questions about how to reframe philosophical inquiry when feminist critique throws into relief fault lines in the presuppositions that underpin long established philosophical traditions. This involves a subtle engagement with and creative reimagining of canonical issues that, as Longino notes, anticipates directions recently taken by mainstream philosophical thinking. Kristen Intemann considers the implications of the long-running debate between feminist empiricists and feminist standpoint theorists about how best to conceptualize the interdependence of the social and the cognitive in epistemic practice. As she shows, the process of debate among feminist epistemologists has generated highly original, in many respects convergent, models that capture both the situated

contingency and the objectivity of epistemic practice at its best. This is precisely the challenge that now figures centrally in naturalized philosophy of science and social epistemology. Lisa Tessman and Cindy Stark take up similarly central challenges within feminist ethics, challenges that are increasingly being addressed within mainstream ethical theory. Tessman explores debates about ideal versus non-ideal theorizing and argues that even those who recognize the importance of adopting non-ideal normative theory still need to develop a more robust account of moral failures; she explores this through an analysis of the moral dilemmas that arise under non-ideal conditions of oppression. Stark returns to the debate between ethics of justice and ethics of care, focusing on the implications of arguments for rejecting universalism because it occludes morally relevant contextual details. She argues that this rejection by care theorists conflates justification with deliberation; she shows that a contextual justification does not necessarily lead to contextual deliberation and that universal justification does not preclude contextual deliberation. Her arguments suggest that the rejection of universalism made by some care theorists needs to be revisited. These contributors all look back to feminist philosophical pioneers, but they are also clearly passing the batons forward in ways that build distinctively feminist traditions and that have important implications for contemporary philosophy generally.

The next three contributors bring different perspectives to bear on questions at the intersection of gender, race, and heterosexuality. Jean Keller returns to a debate about motherhood that began in reaction to the perceived ethnocentrism and universalism of Sally Ruddick's work on maternal thinking. Keller's piece echoes some of the issues raised in Oliver and Stark's essays and proposes a "modified universalism" as a basis for cooperation and alliance-building among maternal practitioners. Margaret Denike engages contemporary debates about same-sex marriage but through the novel perspective afforded by a historical analysis of the ethno-religious practice of polygamy among Mormons. Looking back to the "moral panic" that arose in the context of plural marriages and interracial marriages, Denike powerfully draws out the imperial logic that normalizes and racializes heterosexual monogamous matrimony. Naomi Zack reflects on "mixed race," both conceptually and practically, and explores the ways in which the treatment and understanding of mixed-race individuals informs political identities. Using Barack Obama as an example of the "incompleteness about black–white mixed race," Zack revisits and significantly extends her earlier work on the fluid construction of racial personas.

In the final two articles, contributors consider the challenges we face as feminists committed not just to understanding but to changing conditions of life that are unjust and alienating—individually and collectively, within philosophy and in our wider contexts of life and action. Susan Dieleman argues for a pragmatist feminist conception of social progress informed by the case Richard Rorty makes for shifting our focus from critical argument, which leaves social and discursive conventions as they stand, to creative uses of irony designed to disrupt these conventions. Rorty's relationship to feminist work is complex: an essay of his appeared in the special issue of *Hypatia* on "Feminism and Pragmatism" (8 [2], 1993) and was sharply criticized by other contributors to that same issue. Dieleman responds to some of those criticisms and argues that both ironic redescription *and* justification can be useful to feminists. Margaret Simons provides us with a unique perspective on the history of *Hypatia*, approaching it through the lens of Beauvoir scholarship. She edited two special issues of *Hypatia* on Beauvoir (*WSIF* 8 [3], 1985; and 14 [4], 1999) and, in the present essay, argues that Beauvoir cannot simply be understood as a disciple of Sartre. Here Simons poses a different sort of speculative and interpretive challenge: why does Beauvoir deny her status as philosopher, "erasing her earlier ambitions and achievements in philosophy from the accounts of her life"? In this, she encourages a new generation of scholars to break through the interpretive barrier constructed by Beauvoir herself.

Breaking through barriers and creating conditions of possibility—providing feminist scholars in philosophy "a place to create and develop ideas" (Treblicot 1990, ix)—is one way to characterize what *Hypatia* has accomplished in the last twenty-five years. The Musings piece we commissioned for this special issue reflects our ambition that *Hypatia* should continue to play this role. It originated in the final keynote panel of the twenty-fifth anniversary conference; we invited emerging scholars Kristen Intemann, Emily S. Lee, Kristin McCartney, Shireen Roshanravan, and Alexa Schriempf to

comment on future trends in feminist philosophy. Although they identify themes that have been theorized since *Hypatia*'s inception and that continue to demand philosophical attention, they also highlight the ways in which feminist philosophy and those doing it continue to be marginalized. If there is any conclusion to draw as we come to the end of this anniversary year it is that while we have come a long way, we must remain vigilant in our work to ensure that all our diverse voices are heard and our collective visions realized.

Dedication

We dedicate this Twenty-fifth Anniversary Special Issue to the founders, editors and publishers, authors and readers who have made *Hypatia* a thriving reality. In particular, we honor the contributions of Joyce Trebilcot, a member of the founding Editorial Board and an indefatigable champion of feminist philosophy. We lost a profound voice when she died in the spring of 2009. She was fondly remembered at the twenty-fifth anniversary conference, and we believe she would have been pleased to see this important milestone marked by such a philosophically rich issue—powerful testimony to the vibrant energy of the field she helped to found.

Notes

1. The "Hypatia Founders" keynote panels are available online as audio podcasts through the Wiley-Blackwell *Hypatia* website, and all the keynote panels, as well as an interview with *Hypatia* founders and past editors, are available as streaming videos through the *Hypatia* editorial office website. These videos were recorded by Joan Callahan as part of the Oral History project, "Feminist Philosophers: In Their Own Words" (Callahan and Tuana).

2. Trebilcot notes that SWIP first met in 1970 as the APA Women's Caucus at the annual meeting of the Eastern Division APA. The following spring, at the 1971 meeting of the Western Division APA, its founding members settled on the name, "Society for Women in Philosophy" (Trebilcot 1983, vi; 1990, ix), and by the mid-1970s regional SWIPs were organized across the U.S. and Canada, with counterparts in Europe and Mexico (Trebilcot 1983, vi).

3. Trebilcot quotes Jacqueline M. Thomason's and Linda Lopez McAlister's accounts of Eastern SWIP meeings in the spring of 1972 and of 1973 (Trebilcot 1990, x).

4. On Trebilcot's account, these initial discussions continued in all SWIP divisions through the mid-1970s. A "Proposed Editorial Policy for a Journal of the Society for Women in Philosophy" was presented for discussion at a meeting of the APA Committee on the Status of Women in March 1976 at the Pacific APA. (Trebilcot cites this as undated in her 1983 Editorial, but the notation on a copy in the *Hypatia* archive reads "March, 1976; Claremont Hotel, Berkeley.") Ann Garry and Jacqueline M. Thomason of Pacific SWIP called for volunteers (Trebilcot 1990, x), and in May 1977 circulated a letter announcing the formation of the founding Editorial Board. The minutes of a Midwest SWIP meeting in February 1976 outline reasons for supporting a proposal for a SWIP journal that had been circulated by members of Pacific SWIP. Prominent among them is concern that SWIP members were finding it exceedingly difficult to publish the growing body of feminist philosophy then being presented at SWIP meetings and circulated informally. For a more detailed discussion of this history, see Wylie forthcoming (2010). Other contributions to the Summer 2010 issue of the *APA Newsletter on Feminism and Philosophy* in which this discussion of *Hypatia*'s history appears provide a contemporary assessment of how things stand for "Women Publishing in Philosophy."

5. Trebilcot quotes Thomason as recalling that central to the vision of a SWIP journal discussed in the early 1970s was the ambition of creating "something living and breathing, a place to create and develop ideas" (Trebilcot 1990, ix). See al-Hibri's account of the challenges faced by this founding Editorial Board when they set about convincing a press to establish a new journal (al-Hibri 1990, xi; also 1983).

6. This list of founding board members is drawn from Garry and Thomason's letter to SWIP (May 1977); Trebilcot's list of founding board members includes Jane Upin as well (Trebilcot 1990, x).

7. As we mentioned in our preface to the first issue of volume 25, the redesign of our cover evokes the symbolism of that plate.

8. For more detailed discussion of early debate about the mission of the journal, see Wylie forthcoming.

9. These questions were posed in our call for submissions both for the anniversary conference and for this special issue; see the *Hypatia* conference website for details.

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