

question of subjectivity in three emerging feminist science studies frameworks: Feminist postcolonial science studies, new feminist materialisms, and queer ecologies.

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The question of subjectivity in three emerging feminist science studies frameworks: Feminist postcolonial science studies, new feminist materialisms, and queer ecologies

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### Highlights

- Three feminist science studies frameworks call us to rethink subjectivity.
- Each problematizes subject/object binaries, advocating more inclusive subjectivity.
- Binaries include Western/Non-Western, human/non-human, or life/non-life divides.

â€¢ These frameworks provide insights for research and political action.

## Synopsis

This paper explores the question of subjectivity, of who or what counts as a subject, bringing three feminist science studies frameworks into dialogue: feminist postcolonial science studies, new feminist materialisms, and queer ecologies. As critical frameworks, each challenges Western modernity and marginalizing exceptionalisms, hierarchies, and binaries, calling for a more inclusive subjectivity. However, they diverge on whether they seek to finish the humanist project and extend subjectivity to all humans or move to post-humanism and question the very notion of subjectivity. Feminist postcolonial science studies challenges the Western/Non-Western divide of subjectivity, queer ecologies challenges the human/non-human divide, and new feminist materialisms challenges the life/nonlife divide. In their calls for greater inclusivity, the frameworks move expansively from subjectivity located in all *human life*, to subjectivity in *all life*, to subjectivityâ€”if there is such an individually located thingâ€”in *matter*. I argue that bringing these perspectives into dialogue is useful methodologically and politically.



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