

ANTHOLOGY

Knowledge, Participation, and the Power of Discourse. The role of epistemic injustice and epistemic violence in philosophy

Practical and intercultural philosophy as well as approaches like transformative research offer approaches to questioning universalisms and disclosing practices of othering. The question is: In what way are these critical approaches epistemically unjust themselves, obstructing the vision of participation and increasing social justice? Exclusive access, rigid boundaries between (scientific) disciplines and traditional personnel policy are just a few examples for the structures of power philosophy is entangled in.

This anthology is a continuation of the workshop held on the 1st and 2nd of December 2022 at the Munich School of Philosophy. Artists, speakers, students and non-academic actors come together to critically reflect upon the role of epistemic injustice and epistemic violence in philosophy. Mutual appreciation and inspiration are important to us.

REQUIREMENTS

- English Language, other languages can maybe be translated, get in touch with us.
- Contributions of academics and non-academics are welcome. Artistic and body-centered inputs beyond the conventional scientific framework are welcome.
- We highly encourage **different formats of contribution**, e.g.: Letters, E-Mail exchanges, notebook or diary entries, scripts of conversations or interviews, inner dialogue, lyric, all kinds of art and whatever else you might think of.
- If you are interested in being interviewed or having a **conversation on** any topic that might be linked to discussion on **power and knowledge**, you can reach out to Cara (carajulie.kather(at)gmail.com) to talk about a possible concept for that.
- You are also very encouraged to talk about **experiences of alienation or exclusion in academia** or other institutions since we are looking for a variety of perspectives and are very open to also critiquing academia through concepts of epistemic injustice/epistemic violence.
- **Please, if possible stick to the stylesheet** (p. 2-3). Get in touch with us if the stylesheet hinders you from expressing what you would like to express.

TENTATIVE STRUCTURE OF THE ANTHOLOGY:

1. What Role Do Epistemic Injustice and Epistemic Violence Play in Philosophy?
2. Examples of Epistemic Injustice
3. Questioning the Universality of Western Philosophy
4. Tools to Dismantle and Transform Violent Epistemic Practices

Hand in abstract/concept until latest **May 15th 2023**, lena.schuetzle(at)hfph.de.

If you have any questions or concerns about your ideas "fitting our project", please reach out.

We are looking forward to your thoughts!

Guidelines for the anthology

„THE ROLE OF EPISTEMIC INJUSTICE AND VIOLENCE IN PHILOSOPHY“

Principle:

- Please refer to our call (see below, p. 3) regarding the content.
- Please keep to a maximum of 25,000 characters in total (including spaces).
- Submission of the text (as word.doc) by May 15th 2023 to: [lena.schuetzle\(at\)hfph.de](mailto:lena.schuetzle(at)hfph.de).
- We kindly ask you to use gender-sensitive vocabulary
- Cite literature in footnotes (not in the text).
- No bibliography, the first citation of a work is detailed in the footnote, followed by the abstract (see below).
- Please add a short biography with work and research focus of max.300-450 characters (incl. spaces) at the end of your text for the list of authors.

General formatting:

- Apart from *italics*, please do not use any formatting in the body text, i.e. no bold, no underlining, no hyphenation, no page numbers, no automatic indentation.
- left justified, no justification
- No blank lines between paragraphs, unless they are used as structuring elements to separate completely new content.
- Two levels of headings are possible: numbering and/or formatting:

Heading 1 **1. Heading 1**
Heading 2 *or* **1.1 Heading 2.**

Citation style:

- Quotations longer than 3 lines are marked as **block quotations** (1 cm indented and without quotation marks).
- Mark **quotations in the continuous text** with double quotation marks; quotations in the citation with single quotation marks
- **Long citation** in footnotes (the first time a work is cited):

Monographs:

[last name, first name: title. subtitle, place of publication year, page.]

Brunner, Claudia: Epistemic Violence. Knowledge and Power in Colonial Modernity, Bielefeld 2020, 9.

Contributions to anthologies:

[Last name, first name: Title. Subtitle, in: last name, first name (ed.): title, place of publication year, page numbers, page].

Cliff, Michelle: Object Into Subject: Some Thoughts On the Work of Black Feminist Artists, in: Anzaldúa, Gloria (ed.): Making Face, Making Soul. Haciendo Caras, Aunt Lute Books 1990, 271-291.

Essays in journals:

[last name, first name: title. Subtitle, in: journal volume (year of publication) issue number, page numbers, page].

Berenstein, Nora: White Feminist Gaslighting, in: Hypatia 35 (4), 733-758.

- **Short citation** in footnotes (after the first mention of a work):

[last name: short title, page number(s)]

Brunner: Epistemic Violence, 9.

- When referring to immediately preceding footnote: [ibid., page number.] or when same page number: [ibid.]
- In case of more than three publishing places, authors or editors: give only one place/name with the note "et al."
- When citing **websites**, include the date of access:
<https://kontrapunkte.hypotheses.org/> (3/1/2023).
- Put a period at the end of each footnote, even after a parenthesis.
- Indicate **edition number** by superscripting the number after the year of publication, e.g.: München 2018², Piani 2019³.
- Indirect citations are introduced with "see" in the footnote.
- There is a space between a page number and "f"; a period after the "f" (Ex.: 72 f.). If there are several following pages: "ff" (e.g. 72 ff.).
- There is no space after slashes (e.g.: Müller/Schmid).
- For page and number references, include a dash without space before and after. (Example: bell hooks 1952-2021)
- Tables, pictures or graphics have a signature with a short designation. If you work with images, the copyrights must be clearly and verifiably clarified.

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We very much look forward to your contribution and hope you enjoy writing!