

CALL FOR Papers

Epistemic Violence and Intercultural Philosophy

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The extent to which structures of knowledge generation and communication are in themselves violent is a question that has been and continues to be at the centre of postcolonial theory. The analyses of theorists such as Gayatri Spivak, who coined the term "epistemic violence", show that this form of violence is "inherent in knowledge itself, in its genesis, formation, organisation and effectiveness" (Brunner 2015, 39; see Spivak 1988, 1998, Brunner 2020). Today, the problem of epistemic violence is also discussed in decolonial, feminist discourses and critical discourses on racism.

Philosophy as a discipline rarely asks itself questions about its own entanglement in power structures and its contribution to the reproduction of power structures in knowledge production, but at the same time it is one of the disciplines in which exclusion mechanisms still have the strongest impact today. While in disciplines such as history and literary studies no one would claim any more that there are "peoples without history" or that there is no "literature" in any written language, in European and US-American philosophy many still claim that "philosophy" was originally only to be found in Europe (Denecke 2021, 485).

Philosophy in intercultural orientation has long drawn attention to the exclusion of philosophical traditions from other regions of the world, yet van Norden still concludes in 2017 that the subject of philosophy in Europe and North America has considerably more to catch up compared to transformation processes in other humanities (Van Norden 2017). Demands for a "decolonisation of knowledge" (Mignolo 2006) or the "decolonisation of philosophical concepts" (Wiredu 1995), for an analysis of the entanglement of philosophical theories and concepts in racist and sexist structures, as well as for a reform of the curricula in the sense of a global opening and increased attention to women philosophers are, however, increasingly urgent for philosophy. This means that not only the organisational and production conditions of philosophical knowledge are increasingly becoming the focus of criticism, but also the epistemic framework of philosophising and the basic terms and concepts transported in it itself.

The concept of epistemic violence (as an element of an expanded understanding of violence as well as an aspect of epistemology) is thus not only of theoretical philosophical interest, but concerns the future shape of philosophy as a discipline itself.

The planned Polylog number on the topic of "Epistemic Violence" sets itself the task of illuminating this concept from different perspectives. In doing so, the theoretical foundations, such as the concept of epistemes, knowledge orders or the conditions of knowledge production, will be examined more closely, as will the different dimensions of epistemic violence. Adjacent concepts, such as the concept of "epistemic injustice" originating from feminist philosophy (Fricker 2007) or the concept of "cognitive justice" originating from decolonial theory (Santos 2007) will be examined in the context of the discipline of philosophy.

We invite contributions especially on the following topics:

- How the debates on epistemic violence and epistemic or cognitive injustice, which originate in post- and decolonial theory but have now already become a mainstream research direction in the Global North, are perceived and taken up in the philosophical discourses of Africa, Asia or Latin

America.

- What effect does the concept have there? How are the conditions of knowledge production experienced here? How can ideas of communal philosophies be reconciled with demands for epistemic justice?
- In addition, approaches to overcoming epistemic violence need to be developed. A decolonisation of philosophical knowledge - how can this be done? What consequences would this have for academic practice and curricula? What approaches to thinking would not be violent or contribute to "undoing epistemic violence" (Brunner)?
- Do we need to expand the philosophical canon? And if so, how? (How) Can a decolonisation of thought succeed? What ethical rules are needed for dealing with philosophical traditions from formerly colonised regions of the world? Or also: What are the dangers of an epistemic opening? Does intercultural philosophy itself exercise epistemic violence?
- How can concepts of epistemes, knowledge orders or the conditions of knowledge production, be examined more closely in relation to violence or justice. How are debates on epistemic violence linked to concepts such as "epistemic injustice" and "cognitive justice"?

We kindly ask you to send contributions of max. 40,000 characters in German, English, Spanish or French to submissions@polylog.net by 31 st March 2023. The contributions will be reviewed anonymously. Contributions will be published in German or English.

Further information can be found at www.polylog.net, and instructions for writing papers can be found at www.polylog.net/richtlinien-fuer-beitraege. Questions may be sent to Nausikaa Schirilla, schirilla@t-online.de or Anke Graness, graness@uni-hildesheim.de.

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