

THE DIVERSITY READING LIST

IN PHILOSOPHY

10TH ANNIVERSARY CONFERENCE

JULY 2-4TH 2025

UNIVERSITY OF MANCHESTER

PROGRAMME



WELCOME TO MANCHESTER!

ABOUT THE CONFERENCE

Since 2015, the [DRL](#) has worked to make philosophy more inclusive and diverse, and to promote equality of opportunity within the discipline. Racial and gender disparities in philosophy remain significant; if you are not a white, cisgender man, you are still likely to belong to a group that is significantly underrepresented in contemporary Anglophone philosophy (read more on our [About](#) page) However, the landscape has been changing over the past decade, and we are proud to have contributed to that progress.

During this time, the DRL has sought to address inequalities in representation by challenging one of their root causes: the stereotype of the philosopher as a white male, and of his interests as properly 'philosophical'. We continue this work by making it easier for lecturers to find high-quality texts written by authors from underrepresented groups, supporting students in setting up [reading groups](#) on a diverse range of topics, and conducting and promoting original research into the state of the discipline.

At this conference, we aim to celebrate with you the progress of the past decade and reflect on the work that still lies ahead. Thank you for your support, and we look forward to continuing this mission with you all.

THE ORGANISERS

Joseph Bentley
Justina Berškytė
Maria Jimena Clavel Vazquez
Lucija Duda
Simon Fokt
Lisa Forsberg
Clotilde Torregrossa
Christopher Masterman

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THIS CONFERENCE IS GENEROUSLY SUPPORTED BY



SCHEDULE

JULY 2ND

9-10 WELCOME (COFFEE + SPEECH)

10-11 Paul Giladi

11-11:30 BREAK

11:30-12:30 Ayse Seda Umul

12:30-13:30 LUNCH

13:30-14:30 Philippe Major

**14:30-15:30 Josh Platzky
Miller**

15:30-16:00 BREAK

16-17:00 Suki Finn

**17-18:30 DRINKS
(ALL WELCOME)**

**18:30 SPEAKERS DINNER
@HOME THEATRE**

JULY 3RD

9:00-9:30 COFFEE

**9:30-11 Special Session: Simon
Fokt, Quentin Pharr and
Clotilde Torregrossa**

11-11:30 BREAK

11:30-12:30 Alex Stehn

12:30-13:30 LUNCH

13:30-14:30 Lene Vos

**14:30-15:30 Marc Virgile
Gwodog (online)**

15:30-16 BREAK

**16-17 Cassandra Tedosio
(online)**

**17-18:30 DRINKS
(ALL WELCOME)**

JULY 4TH

9:00-9:30 COFFEE

9:30-10:30 Anna Klieber

10:30-11:30: Frederique Janssen-Lauret

11:30-12 BREAK

12-13 Ian James Kidd

PRACTICAL INFORMATION

LOCATION

Virtual location:

Day 1: <https://zoom.us/j/91314044793>
Meeting ID: 913 1404 4793

Day 2: <https://zoom.us/j/93485119914>
Meeting ID: 934 8511 9914

Day 3: <https://zoom.us/j/97365668434>
Meeting ID: 973 6566 8434

In person location:

[University Place](#), rooms [5.206](#) & [5.207](#); 176
Oxford Street, M13 9PL.

The rooms are fully accessible.

USEFUL LINKS

[Getting around Manchester](#)
[Transport in Manchester](#)
[Best Coffee in Manchester](#)
[Carbon Emissions Calculator](#)
[Carbon Offsetting with Atmosfair](#)

For any questions, write to
contact@diversityreadinglist.org

The DRL adheres to the [BPA/SWIP Good Practice Guide
for Conferences](#).

TITLES, ABSTRACTS, AND SPEAKERS

ARRANGED ALPHABETICALLY BY SPEAKER SURNAME

Suki Finn (she/they)

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Gender and Reproduction in Philosophy



Women are underrepresented in philosophy. And pregnancy is under-researched in philosophy. Can a connection be made between the two? One need only adopt a nonessentialist understanding of 'woman' to recognise that not all women are interested in pregnancy (philosophically or otherwise). Nevertheless, given the historical marginalisation and misrepresentation of women in philosophy and the topic of pregnancy, it is important to redress that imbalance by promoting the diversification of philosophy in the areas of gender, namely, how pregnancy can create not only a gendered child but a gendered parent, especially in the context of English and Welsh law and the recent UK Supreme Court ruling. Trans and nonbinary people experience pregnancy, and not all identify as mothers. Similarly, cases of surrogacy and adoption demonstrate the separability of pregnancy and motherhood. So, what makes a mother? And what is a woman? Pregnancy, as I shall argue, is neither necessary nor sufficient in answering those questions.

Suki Finn is a Lecturer in Philosophy and Gender Studies at Royal Holloway University of London. Their research spans the areas of feminist philosophy, bioethics, queer theory, (meta)metaphysics, the philosophy of science, and the epistemology of logic. Most recently, they have been focusing on social/political issues on gender diversity and reproduction, leading a project on 'Trans/Forming Pregnancy'. Suki is also the editor of the book 'Women of Ideas', published with Oxford University Press, which is a selection of interviews with women from the popular podcast Philosophy Bites. Their forthcoming book 'What's in a Doughnut Hole?' provides philosophical food for thought on topics such as nothing. Suki is also co-Director of the Society for Women in Philosophy UK.

Paul Giladi (he/him)

SOAS

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Being Epistemically Disobedient:

Reflecting on Co-Creating the SOAS Decolonising Philosophy Toolkit and Handbook

As is well-attested, much academic philosophy in the UK, US, Australasia, and continental Europe masks its structural antagonism to everything that is not white, bourgeois, male, heteronormative, and able-bodied. The antagonism reveals what Ngũgĩ wa Thiong'o (1987) famously termed 'colonial alienation'—the alienation which is "reinforced in the teaching of history, geography, music, where bourgeois Europe was always the centre of the universe". In this paper, I aim to accomplish two things:

1) I wish to detail the critical pedagogical logic behind the development of the decolonising philosophy curriculum outputs; and 2) I wish to elaborate on the operational side of co-creating the outputs with the four students. With regard to 1), I also argue that efforts to construe the outputs as exercises in diversification constitute a form of active ignorance. With regard to 2), I diagnose hostility towards co-creation as a deep-seated insecurity, one comprising the last twitches of a desperate attempt to exercise traditional authority over students, and the dying throes of a failing disciplinary power relation that desperately fights against viewing students as researchers and educators with active stakes in knowledge production, whose lived experiences and discursive literacy make them authoritative epistemic agents from the get-go.

Paul Giladi is a Lecturer in the Department of Religions and Philosophies at SOAS. Paul has published on German Idealism, American Pragmatism, philosophical naturalism, critical social theory, critical social epistemology, and critical social ontology, including a recent Routledge volume on Epistemic Injustice and the Philosophy of Recognition, co-edited with Nicola McMillan. He also co-founded the 'Naturalism, Modernity, Civilization, and International Research Network'. One of the motivations in Paul's research is to demonstrate how a heterogeneous conceptual framework, particularly one oriented to maximal inclusiveness of those voices rendered subaltern, can yield a more penetrative and more robust analysis of key questions in social philosophy, metaphysics, and philosophy of mind.

Marc Virgile Gwodog (he/him)

Université de Douala

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Ara Yaqob and Walda Heywat on Gender Equality: Does Sexual Pleasure Matter to Equality?

In this paper, I will address the question of gender equality in the thought of Zera Yaqob and Walda Heywat, two 17th-century African philosophers. At the core of their idea of equality is the natural endowment of reason, present in each human being. Rationality is what is common to every human being and what makes them equal. For Zera Yaqob as well as for Walda Heywat, equality implies the right to be treated with dignity and not to be subjected to slavery. As I will argue, their understanding of equality also led them to consider sexual pleasure as a right that should not be secured for some, whereas others are deprived of it. Their recommendation for men not to prevent women from enjoying sexual pleasure can only make sense if we refute a supposed superiority between genders. Besides, their rejection of polygamy is also to be grasped as the consequence of the equal right to sexual pleasure, deriving from the ontological equality between men and women

Marc Virgile Gwodog is a PhD student at the University of Douala and a secondary school teacher. He is writing a dissertation on Putnam's liberal naturalism. His main interests are epistemology, philosophy of language and African philosophy. He has published articles on Putnam, Frege, and African philosophy.

Frederique Janssen-Lauret (she/her)

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Susan Stebbing's Arguments Against Metaphysical Determination

Susan Stebbing made progress in metaphysics by distinguishing 'same-level' or conceptual analysis, which often yields analytic truths, from 'directional' or metaphysical analysis, which goes in search of the simplest possible components of reality and is a posteriori (Stebbing 1932–33). A dominant strand of contemporary metaphysics views its main subject matter not as what exists, what the simplest components of reality are, but as what grounds or determines what. I draw upon Stebbing's arguments to support a modern case for analysis and against metaphysical determination and grounding. Several prominent grounding theorists dismiss analysis as merely linguistic or conceptual, not true metaphysics (Fine 2001, Berker 2018). Prominent opponents of grounding tend to reject one overarching category of grounding but continue to posit a range of determination relations, such as the relations of determinate-determinable, set-membership, proper subset, and classical mereology (Wilson 2014, Koslicki 2015, 2020). Stebbing, by contrast, felt justified in an outright 'rejection' (1933: 5) of the metaphysics of 'ultimacy' or 'priority'. She argued in detail that directional analysis, unlike conceptual analysis, is not merely linguistic or conceptual and preferable to the metaphysics of 'ultimacy' and 'what-it-is-to-be' questions

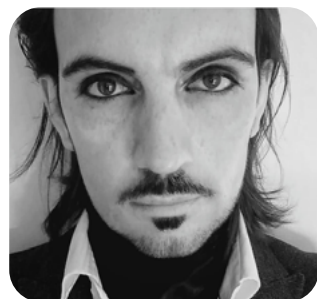
(1932–33: 74), foreshadowing a rebuttal of Berker and Fine still viable in the present day. Stebbing also gave strong reasons against belief in metaphysical determination (1930: 264), essence and metaphysical necessity (1930: 175–6, 265–6, 433), determinate-determinable relations (1930: 445) subset and set-membership (1930: 158), and classical mereology (1937: 87–88). Stebbing argued that, although it has its own distinctive methods, 'metaphysics is not concerned with a distinctive region of fact' (1932–33: 66) and there are no bespoke metaphysical relations. Developing Stebbing's view, I argue, yields a promising rebuttal of Wilson and Koslicki, too, which will be of use to modern opponents of grounding in analytic philosophy.

Frederique is a Senior Lecturer at the University of Manchester. Her research is in philosophical logic and history of logic and analytic philosophy. She has published work about Quine, Barcan Marcus, Stebbing, ontological commitment, the philosophy of logic, and women working on logic and metaphysics in the history of analytic philosophy. She is especially interested in the exclusion of women philosophers and logicians, key figures in the development of early Analytic Philosophy, such as Susan Stebbing, Ruth Barcan Marcus, Constance Jones, Christine Ladd-Franklin and Victoria Welby, whose contributions were often attributed to male figures regarded as the 'fathers' of field.

Ian James Kidd (he/him)

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Vices of Metaphilosophical Myopia

I worry that curricular diversification efforts can tend to feed and entrench a complex pair of prejudices that I will label neophilia and xenophilia. I will take the prejudices of neophilia and xenophilia in turn, but it's worth emphasising that their common feature is a sort of myopia, an unwarrantedly narrow fixation on one aspect of philosophy to the exclusion of the others. A neophile supposes that philosophy is only really worthwhile if it directly engages with, or is rooted in, the prevailing concerns or issues of the contemporary world. A xenophile impugns the Western philosophical tradition, and only sees value or interest in the philosophies of other cultures, the further away the better. Each prejudice reflects and feeds a more general sort of metaphilosophical myopia, a narrow vision that fails or refuses to see the richness and value of the philosophical enterprise in its many forms as manifested in different times and cultures.

Ian James Kidd is an associate professor at the Department of Philosophy at the University of Nottingham. His current research concerns moral and epistemic virtues and vices, misanthropy (on which he is writing a book) and pessimism, philosophy and mortality, epistemic injustice and illness, and south and east Asian philosophies, especially Buddhism, Confucianism and Daoism. From 2023-2029, Ian is a co-investigator on the Wellcome-funded project Epistemic Injustice in Health Care (EPIC).

Anna Klieber (they/them)

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Silence under Oppression

Silence has been of interest to feminist philosophers, philosophers of language and epistemologists for some time now. For good reasons, it is usually seen as a sign of an argument or debate gone wrong. Indeed, feminists have mostly paid attention to how silence results from silencing - when oppressive mechanisms are used to shut down marginalised individuals, make it harder or impossible for them to be heard, or stifle debates. On the other hand, people who hold power or privilege also often remain silent; their failure to intervene against injustices happening around them can turn into a further vehicle of that very oppression. All this conceptualises silence as a symbol of oppression in more ways than one - silence means you cannot speak anymore, you cannot make your contributions, you are not taken seriously, or you fail to speak up against injustice.

My goal is not to argue that any of this is wrong. Silencing is frequent, unjust, and rightly still theorised; the same goes for failures to intervene and speak up. However, in this talk I want to complicate our understanding of silence (of the oppressed) in the face of oppression. Specifically, I want to consider the role of silence as a conversational - argumentative and discursive - move in and of itself, and how it is employed as such a move by marginalised individuals under the conditions of oppression.

I aim to show that the usual (dominant, collective) concepts we employ in order to understand silence in arguments can lead us to miss cases where such silences have active meanings to the oppressed, even when this meaning is not obvious to dominant knowers. Exploring the active and resistant role silences play in arguments can widen our analytic scope, and help us become more attuned to the experiences and stories of marginalised knowers in our communicative and epistemic environments.

Anna Klieber is a lecturer in philosophy at Cardiff University. Their research focusses on philosophy of language, particularly its social and political dimensions, and social epistemology, particularly epistemic vices and ignorance. Anna's recent research project has been the investigation of the communicative functions of silence - how saying nothing can communicate things. They're also interested in speech and trans equality. They've written on the issue of gender-neutral pronouns across languages, highlighting some difficulties with gender-neutrality in languages with grammar that is "gender-heavier" than English. Two other co-authored papers, currently in progress, explore the issue of deadnames and deadnaming. They also run an online Trans Philosophy Reading Group.

Philippe Major (he/him)

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Structural Eurocentrism in Philosophy: An Argument for Sociometaphilosophy

This talk has three main aims. First, I argue that the question of the inclusion of nonwestern thought in philosophy cannot be resolved by appealing to definitions of philosophy, as such definitions are an integral part of the epistemically hegemonic practices responsible for the exclusion of nonwestern thought in the first place.

Second, I argue that philosophy, in the hegemonic centers of knowledge production, is structurally Eurocentric. I make this argument first by looking at metaphilosophy. I argue that metaphilosophy is primarily performative, and that its performativity is a form of boundary work that is engaged in hegemonic practices of the epistemic type. I then argue that philosophy as a whole is inescapably engaged in boundary work and hegemonic practices, some of which partake in structural eurocentrism.

Finally, I promote a new approach, sociometaphilosophy, to further our understanding of the mechanisms of exclusion that are responsible for drawing the boundaries of the philosophical field. I argue for such an approach by putting it in practice: by showing how mechanisms of exclusion are inscribed in the rules that codify philosophical practice, and as such are at the very core of what philosophy is in the hegemonic centers of knowledge production.

*Philippe Major is a lecturer in philosophy at Lancaster University. His work focuses on twentieth-century Chinese philosophy (Confucianism in particular) and addresses issues related to authority, epistemic hegemony, and the exclusion of Chinese traditions from philosophy. His book *Confucian Iconoclasm: Textual Authority, Modern Confucianism, and the Politics of Antitradition in Republican China* was published by SUNY Press in 2023. He coedited, with Thierry Meynard, the *Dao Companion to Liang Shuming's Philosophy* (Springer, 2023).*

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The illegitimacy of 'Western Philosophy' and the Contribution of Ben Kies

For several centuries, numerous philosophical traditions have been subject to 'Legitimacy Debates' about whether they are 'really' philosophy. This has long taken place about African Philosophy (see e.g., Momoh 1985), but also for philosophy that can be classified as Chinese (e.g., Defoort 2001; Lee 2018), Indian (e.g., Guerrero, Kalmanson and Mattice 2019), Islamic (e.g., Diagne 2018), Latin American (e.g., Vargas 2007), and Indigenous/First Nations (e.g., Muecke 2011). In each case, philosophy proper is taken to be 'Western Philosophy', supposedly a millennia-old bastion of logic, argument, and reason (Bernasconi 2003). 'Western Philosophy' itself is never called into question, only whether other traditions live up to its standards (Allais 2016).

In this paper, I argue that the tradition that does not actually exist is 'Western Philosophy'. To make this claim, I draw on the work of Ben Kies (1917–1979), a South African public intellectual, schoolteacher, trade unionist, and activist-theorist. In his 1953 lecture, *The Contribution of the Non-European Peoples to World Civilisation*, Kies argues that the idea of 'Western Philosophy' is the product of a legitimisation project for European colonialism, through white supremacist projects to post-second world war Pan-European identity formation. In so doing, Kies became the first person to argue that 'Western Philosophy' is a myth. Building on Kies' insights, I argue that the 'Legitimacy Debates' are at an impasse because they rely on a mistaken comparison to a reified Eurocentric and colonial ideological project. Abandoning the myth of 'Western Philosophy' overcomes this impasse, opening new terrain for philosophy globally.

Josh Platzky Miller is a Lecturer in Sociology at the University of the Witwatersrand (Wits, South Africa). Josh primary works with social movements, African and Latin American politics and political thought, critical pedagogy, and the global history and historiography of philosophy. Josh is working with Lea Cantor on co-authoring a book ('Western Philosophy': A Critique, under contract with Cambridge University Press), co-editing a volume (Questioning 'Western Philosophy') and co-editing a special issue on 'Eurocentrism in the History of Philosophy' (British Journal for the History of Philosophy). Josh has published in the British Journal for the History of Philosophy; The Philosopher; and Globalisation, Societies and Education, amongst others.

Alex Stehn (he/him/él)

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Pluralizing Philosophical Languages and Cultures

In this talk, I'd like to think with you about our responsibilities and commitments to the plurality of languages, philosophies, and cultures in the world. In conversation with Gloria Anzaldúa's queer Chicana feminist claim that "ethnic identity is twin skin to linguistic identity" (1987), I critique the ethnic arrogance and presumptive monolingualism of most Anglophone philosophy in favor of a "porous reason" (Pereda, 2019) that opens toward linguistic and cultural pluralism as philosophical realities and pedagogical imperatives. By reflecting on what I've learned over the last 15 years of teaching increasingly bilingual, bicultural, and biliterate versions of "Introduction to Latin American Philosophy" and "American Philosophy" at Anzaldúa's undergraduate alma mater in the borderlands of South Texas and Northern Mexico, I argue that we should not merely include authors from under-represented groups in our courses but transform our conceptualizations and practices of philosophy by learning and teaching more of the diverse languages, cultures, geographies, and genres by and through which wisdom is made, communicated, recognized, and loved.

Alex Stehn is Associate Professor of Philosophy at the University of Texas Rio Grande Valley. He specializes in U.S.-American and Latin American philosophies, while exploring the intersections of Ethics, Social & Political Philosophy, Philosophy of Religion, and Philosophy of Education. His most recent research explores Mexican and Mexican American Philosophy, especially the work of Gloria Anzaldúa, in order to develop a bilingual, bicultural, and biliterate philosophy of education. Beyond philosophy, Alex is the Co-founder and President of RGV PUEDE, a nonprofit organization whose mission is to educate and organize parents, families, and communities to support, improve, and extend dual language bilingual education programs from Pre-K to 12th across the Rio Grande Valley.

Cassandra Teodosio (she/her)

Women Doing Philosophy, UP Diliman

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Challenging, Diversifying, and Recreating the Canon: The Women Doing Philosophy Experience



Challenging and diversifying the Canon means acknowledging the marginalization, silencing, and erasures of women philosophers' voices and thoughts. This includes dismissing creative ways they embody and advocate for philosophical work within and beyond academic spaces and devaluing women's work in philosophical debates and scholarship. I believe that no genuine reconciliation can be done without dismantling powerful perpetuating structures that govern academic, publishing, professional, and private spaces from which women and the

underrepresented are excluded. Not only do we need to reclaim spaces (philosophical, professional, and personal), but we also need to dismantle and recreate how the history of philosophy is recorded, taught, and thought. Since 2020, Women Doing Philosophy has championed for Filipino women philosophers. We believe that in building a community and a safe space for doing philosophy in whatever nature help philosophers thrive and flourish.

Cassandra Ysobel Teodosio is as a graduate student of the University of the Philippines Diliman. She studies and writes on Kant's account of freedom as spontaneity. She is a founding member of Women Doing Philosophy and is currently the head of the organization. She formerly taught Ethics, Aesthetics, and Contemporary Philosophy among others, at the University of the Philippines-Los Baños.

Ayşe Seda Umul (she/they)

Bilkent University

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Who is Misogyny for? The Case for Queermisia in the New Dark Ages

Kate Manne understands misogyny as a “systematic social phenomenon” functioning as the “law enforcement branch of patriarchy”, which penalises women who deviate from patriarchal social norms (Manne, 2018, pp. 20–21). While valuable, her framework for misogyny is limited in scope. It remains mainly cisheteronormative and Western-centric, focusing primarily on the experiences of Western cishetero women. Similar worries were raised by Nora

Berenstain (2019; 2023) and Lori Watson (2020). Manne explicitly acknowledges that she excludes transmisogyny from her framework, which Berenstain identifies as an instance of cis feminist moves to innocence (Manne, 2018; Berenstain, 2023). As Berenstain states, cis feminist moves to innocence allow “cisgender feminists to falsely position their failure to engage with both trans scholarship and structures of transmisogyny as epistemically virtuous” (Berenstain, 2023). I further this by claiming that even if Manne included transmisogyny in her discussion, her view would still not be able to account properly for the experiences of queer individuals. In other words, I claim that since Manne’s framework mainly assumes the binary gender system and, despite her attempts to do otherwise, a heteronormative lens, consequently, leaving queer experiences legible only through metaphors, omissions or forced analogies. In the current political environment, where reactionary politics, fascism, and right-wing ideas are on the rise, it is crucial to define a framework that can address the limitations of Manne’s view. This is particularly important for queer individuals, as it will help them make sense of their experiences and find effective ways to resist during these New Dark Ages. For this framework, I propose queermisia, a structural parallel to misogyny which names and tracks systemic hostility toward actual or perceived queer individuals. The term queermisia, as it currently stands, can be thought of as a broader term for homophobia that includes the gender identity axis. Since it is not commonly used, it is necessary to repurpose this term as a theoretical tool to account for the phenomenon that many (if not all) perceived or actual queer individuals face on a daily basis.

Seda is a master's student at Bilkent University and about to start her last semester. She is non-binary pansexual using pronouns she/they. Since gendered pronouns are not a thing in Turkish, it does not matter much for her. She is a queer person of colour and hopes to provide insights she has access to through her social position. Seda is currently working on a framework, which is also the topic of her presentation, that aims to correspond to queer experiences where Manne's framework of misogyny fails to do so. Aside from that, she studies the ontology and epistemology of consent, sexual harassment and abuse, metaphysics of gender and structural gaslighting. Seda believes that paying attention to these issues is extremely important in these New Dark Ages (the political environment that we live in, where fascism and reactionary politics are on the rise).

Lene Vos (she/her)

Utrecht University

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Reason, Resistance, and Reform - Women's Oppression and Liberation in the Philosophy of Suchon and Astell

In this talk, I explore some notable similarities and differences in the works of the French philosopher Gabrielle Suchon (1632–1703) and the British philosopher Mary Astell (1666–1731), both of whom were proto-feminist writers who argued for the equality of men and women. I begin with a brief overview of the biographical and socio-historical context of both philosophers, introducing their main works. Second, I discuss their account of the oppression and domination of women. Here, the notion of custom plays a significant role. They both highlight women's innate

capacities and emphasise the importance and benefits of education, as well as the detriment of ignorance. After discussing their account of how women are disadvantaged and subordinated by men, I compare their strategies for overcoming oppression and their call for liberation. I outline and compare both women's suggestions for alternative paths that women could take - besides committing to marriage and motherhood or the cloistered life - which involves becoming educated. These alternatives, however, take different forms in their accounts—more solitary in the case of Suchon, and more communal for Astell. Lastly, I conclude with a brief reflection on the current state of their scholarship and their relevance today.

Lene is a second-year research master's student at Utrecht University. Her research focuses on early modern European philosophy, with a particular emphasis on the works of women philosophers such as Anna Maria van Schurman, Mary Astell, and Gabrielle Suchon. She is especially interested in political and cultural philosophy, as well as questions of gender equality, including the right to education and the interplay between reason and the passions. She is currently in the early stages of writing her thesis, which compares the philosophies of Anna Maria van Schurman and Spinoza, focusing mainly on their respective letters.

FAMILY AND FRIENDS

The DRL operates within a wide network of organisations, projects and other initiatives who share our values, and to whom we remain indebted. Below is a small, non-exhaustive showcase of our ‘family and friends’, who have inspired us, worked with us, and supported us.

If you know of, or work with, another related organisation, please get in touch!

[Being Trans in Philosophy Zine](#)

“Being trans is not a controversial idea. It is a lived reality.

Philosophical conversations about trans people do not happen in a vacuum. They happen in a political context where trans people are relentlessly attacked and a material context where trans lives are particularly vulnerable. These contexts make it impossible to “just ask questions” about trans people. And trans people and our loved ones are not okay -- in, with, and because of our discipline.

So what is it like to be a table in a discipline that has been busy writing table-burning instructions? *Being Trans in Philosophy* collects first-personal accounts from 22 trans philosophers and philosopher-parents of trans kids. These stories detail the material and on-the-ground consequences of our discipline’s role in providing intellectual cover for a global transmisogynistic and transphobic moral panic – one that has been increasingly institutionalized into laws and policies. But they also speak to solidarity, freedom, hope, moral progress, and our shared love for philosophy.”

[The Center for Canon Expansion and Change](#)

The Center for Canon Expansion and Change based at the Department of Philosophy at the University of Minnesota, Twin Cities, “focuses on supporting instructors who want to teach neglected figures or a new canon of early modern philosophy, but otherwise lack the resources to do so. CCEC aims to teach instructors how to create a safe and vibrant learning environment that speaks to a multitude of perspectives and allows students to learn about philosophers with voices like their own.”

[History of Women Philosophers and Scientists](#)



“The center for the History of Women Philosophers and Scientists is an international research center dedicated to collecting and researching the immaterial cultural heritage of women philosophers and scientists. In the context of numerous research projects with international cooperation partners, scholars from all over the world come to us to rewrite history together.”

[\(Women\) In parenthesis](#)

(women)
IN PARENTHESIS

“In Parenthesis is a Research Centre that supports scholarly work, philosophical engagement and projects on the Wartime Quartet of Elizabeth Anscombe, Philippa Foot, Mary Midgley and Iris Murdoch as well as connected figures such as Dorothy Emmet, Donald MacKinnon, Julius Kovesi and Heinz Cassirer. We are bringing to light an alternative stream of metaphysical and moral thinking in twentieth century philosophy and mapping its legacy today.”

[The Journal of World Philosophies](#)

“Journal of World Philosophies (e-ISSN 2474-1795) is a semiannual, peer-reviewed, international journal dedicated to

the study of world philosophies. Published as an open access journal by Indiana University Press, JWP seeks to explore common spaces and differences between philosophical traditions in a global context. Without postulating cultures as monolithic, homogenous, or segregated wholes, it aspires to address key philosophical issues which bear on specific methodological, epistemological, hermeneutic, ethical, social, and political questions in comparative thought.”

Minorities and Philosophy

“MAP’s mission is to address structural injustices in academic philosophy and to remove barriers that impede participation in academic philosophy for members of marginalized groups. Through our international organizing team and graduate student-led network of autonomous chapters around the world, we aim to examine and dismantle mechanisms that prevent students from marginalized groups from participating in academic philosophy, as well as to promote philosophical work done from marginalized perspectives, and help improve working conditions for scholars from marginalized backgrounds.”

The Neurodivergent Humanities Network

The logo for the Neurodivergent Humanities Network (ND Hums) features the text "ND Hums" in a bold, sans-serif font. The "ND" is in a larger, bolder font than "Hums", and the "H" is significantly larger than the "ums". The text is black on a white background.

“The Neurodivergent Humanities Network is a safe and generative space that accommodates the diverse, individual needs of scholars working in the humanities, while offering a shared sense of community and support. We believe that centering neurodivergent perspectives in academia and beyond will pave new avenues for collaboration, research, and methodological development. We explore new modes of thinking, being, and doing research in ways that better support our needs within and beyond institutional structures and practices. The research model we are developing will reject the prevailing deficit model in neurodivergence discourse; we seek to reframe best practices as teaching, learning, and research methods that can support the diverse needs and skills within our community in an academic environment.”

Philosophers for Sustainability

“Philosophers for Sustainability is an international group of philosophers that aims to encourage our profession to take leadership on climate change and environmental sustainability. We agree with the current scientific consensus that climate change is real, caused largely by human activity, already having significant effects, disproportionately impacting many of the groups that are underrepresented in philosophy, and poised to worsen dramatically within our lifetimes. We believe that everyone has a role to play in combating climate change and ensuring a sustainable future. And we believe that philosophers, despite our disproportionately large carbon footprints, are well positioned to think, teach, and lead effectively about the complex environmental issues we now have to face. We are attempting to integrate environmental issues into our work as philosophers, not only in our research, but, more immediately, in a wide range of philosophy courses and in our service to the profession. We have a few different projects underway, and are actively seeking new projects and new members. We welcome people from all areas of philosophy who are interested in stopping climate change and promoting sustainability in practice.”

The Philosophy Exception

“We have compiled a database of English-language literature on EDI issues in philosophy as an academic discipline that appears in journals, edited volumes, books, and, where possible, society newsletters and reports. We also include links to websites that serve as clearinghouses for web-based resources focused on EDI issues in philosophy. The database allows browsing by themes (Calls to Action, Documentation, Theorizing, and Interventions), searching by specific keywords, or filtering based on a range of categories (such as types of interventions, dimensions of diversity discussed, or types of data). We are currently in the process of increasing the visibility of entries that lack keywords or abstracts by generating them using AI.”

Project Vox



“Project Vox seeks to highlight philosophical works from marginalized individuals traditionally excluded from the philosophical canon. On the Project Vox team, we define marginalized voices as those not included in the European male-centric canon, which generally excludes people of color. Although these marginalized voices were often popular in their time, through historiographical and institutional efforts their voices were obscured from philosophical study. Our project, therefore, is to offer an accurate historical record of the philosophical ideas and people throughout history. Project Vox began with a focus on early modern women. However, the year 2021 marked a shift, as the philosophers newly featured on Vox lived outside of Europe (Sor Juana) and beyond the early modern period (Lady Mary Shepherd). We are committed to continuing to expand and challenge the history of philosophy by promoting inclusivity and diversity.”

1000-Word Philosophy



“1000-Word Philosophy:

An Introductory Anthology is a constantly growing collection of over 200 original essays on important philosophical topics. These essays are introductions rather than argumentative articles. Each essay is as close to 1000 words (while never going over!) as the author can get it. A 1000-word essay takes between five and ten minutes to read. That’s about the length of a short bus ride or a waiting room stay, or the lead-up to a class meeting.

Our goal in writing and sharing these essays is to provide high-quality introductions to great philosophical questions and debates. We hope that philosophers and non-philosophers alike will benefit from perusing these essays. Our authors generally provide references or sources for more information for readers whose interest is piqued by a particular topic or debate. New essays are always very much welcome: please see the submissions page for details.

SUPPORT THE DIVERSITY READING LIST

Did you know that the DRL has been entirely volunteer-run since 2015? You can now support us directly by making a donation via our sponsor, the Marc Sanders Foundation! Any funds received in this way will be dollar-matched by the MSF up to \$2000, and will contribute towards the ongoing work of the DRL, including:

- Compensating our volunteers
- Maintaining and developing the website
- Pursuing research projects
- Creating teaching materials
- Hosting events

And more!

We encourage universities, societies, journals and other institutions to send professional contributions of any value to the DRL, to be received as professional dues for your institution’s supporting membership in the DRL.

We also invite everyone who cares about making philosophy a discipline of equal opportunity to offer donations, however small, to help us continue our work.

Donate by scanning the QR code or by going to <https://marcsandersfoundation.org/diversity-reading-list/>



MARC SANDERS
FOUNDATION



THE RE-CATEGORISATION PROJECT

Generously funded by an APA Small Grant and the Philosophy Department at the University of St Andrews, the DRL's website now has several new search features for users to enjoy.

Our priorities have not changed. Our focus will continue to be on making under-represented authors and topics easily accessible, as well as to adding teaching comments to as many of our entries as possible. But, based on [Fokt, Pharr, and Torregrossa \(2023\) "Indexing Philosophy in a Fair and Inclusive Key,"](#) we have re-categorized all our entries and added five new search filters to better represent, include, and access our entries: Figures, Languages, Times, Topics, and Traditions.

FIGURES

We now highlight all historical figures who have made contributions to philosophical thought, from Ptahhotep to bell hooks.

LANGUAGES

We also make note of the languages, both ancient and modern, that philosophers have used to discuss their work and others' work.

TIME

All entries are now time-stamped so that users can better place philosophers and their works within a historical timeline.

TOPICS

New topics are at the heart of the changes that have been made. There are now more main categories, but fewer sub-categories to avoid unnecessary 'miscellany effects'.

In alphabetical order, main categories now include: Aesthetics, Epistemology, Metaphilosophy, Metaphysics, Moral Philosophy, Philosophy of Language, Philosophy of Mind, Philosophy of Religion, Philosophy of the Formal, Social, and Natural Sciences, Political Philosophy, Social Philosophy.

Importantly, though, keywords can also still be used within our search bar.

TRADITIONS

And lastly, we also now have two sets of traditions for categorizing all entries: Geographical and Methodological.

Geographical

Caribbean
Central American
Central Asian
East Asian
European
Mediterranean
North African
North American
South American
South Asian
Southeast Asian
Sub-Saharan African
Western Asian

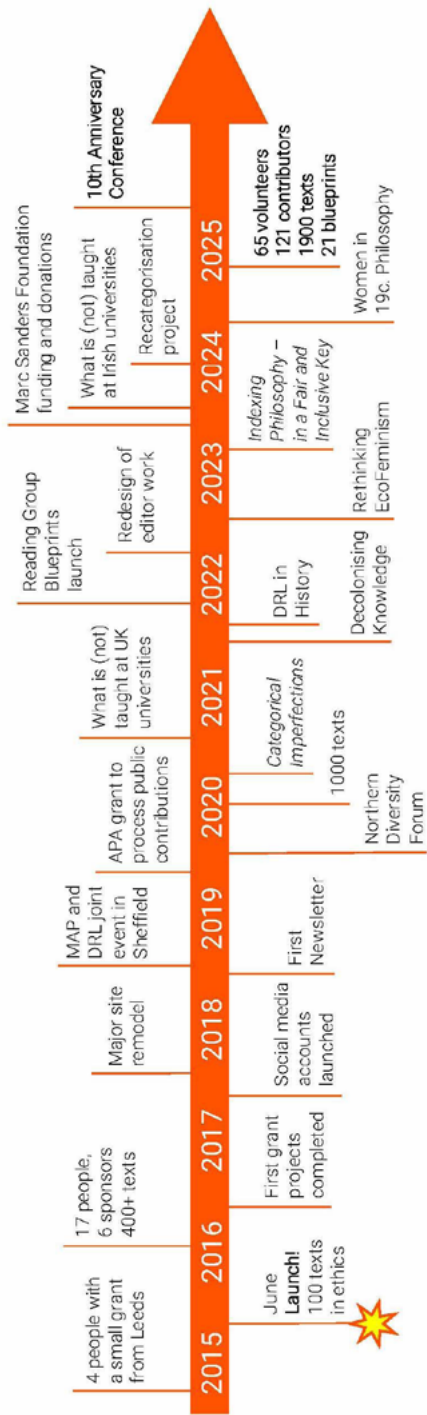
Methodological

Analytic
Comparative/Intercultural
Critical
Cultural
Existential
Experimental
Formal
Hermeneutical
Historical
Phenomenological
Pragmatic
Religious

We now invite you to explore [our new indexing system](#) for yourself, to reflect on how this might change your research habits, and finally to give us your feedback (via email at contact@diversityreadinglist.org)

None of these changes would have been possible without the hard work and dedication of the DRL's editors and contributors. They are truly irreplaceable. Many thanks to them, we cannot wait for what is next!

THE DRL TIMELINE



We hope you enjoyed the conference!

Sign up to our [Newsletter](#) to stay in touch and participate in our future events.

*Thank you again for your support,
The DRL Team*



DRL