

PHILOSOPHY FOR GIRLS: AN INVITATION TO THE LIFE OF THOUGHT

Book Proposal
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I. Vision

This book invites and encourages girls and young women to think philosophically. It is a snapshot of philosophy expressed through a range of essays written by academic women philosophers for a younger audience. The essays will welcome this audience to reflect, inquire, and analyze in philosophical ways. This book is for “thinkerly” girls who have begun to ask philosophical questions and provides ways both in content and form for exploring those questions under the guidance and expertise of professional women philosophers. The goal of the book is to equip young women with a sound introduction to philosophical thinking in a way that explicitly includes and speaks to them and their lives in the book’s examples, anecdotes, scholarship, and overall layout. This book will be, in short, the kind of book that women in philosophy wish existed when they (we) were younger. It is a book written in clear, vibrant, and engaging voices about a variety of philosophical topics and questions for intellectually curious young women.

In light of the widespread exclusion of women and women’s philosophical work from standard introductory textbooks, academic philosophy, the history of philosophy, and general philosophy books, this collected volume of essays by women philosophers, written for girls, aims to begin correcting this gender disparity by evidencing that women are indeed outstanding philosophers and that young women have a great capacity for philosophical thinking. Further, we insist that girls have a right to intellectual conversations from which they have largely been excluded. This book will empower girls in their “capacities as knowers” (Fricker 2007) and will benefit not only the girls individually but also the field of philosophy and the life of thought as a whole. Thus, the book has both epistemic and ethical goals: We want girls to embrace their existence as thinking agents and make the world better in the process. In order to achieve these goals, the collection will offer chapters by diverse academic women in philosophy and offer girls opportunities to pursue their own questions and assess their own lives through these chapters. Simultaneously, we wish to provide avenues for young women to enter the field of philosophy through the work of women scholars. The book will empower young women to engage in the humanistic discipline of philosophy through language that explicitly includes

them in its enduring questions and thus will also encourage their more formal participation in philosophy classes, programs, clubs, and discussions at all levels.

The unified vision for this book is composed of four discrete but related goals:

Goal #1: To empower girls and young women as learners and knowers by encouraging them to assess, challenge, question, and affirm their experiences and ideas through the expertise and tools provided by women in academic philosophy.

Goal #2: To provide an introductory philosophy text comprising chapters written by women philosophers to be used at both the secondary and post-secondary level in classrooms, philosophy clubs, discussion sections, and other related educational outlets.

Goal #3: To help close the gender gap in professional philosophy by providing a book to recommend to and use with interested students, thereby encouraging young women to participate in philosophy classes and programs.

Goal #4: To broaden the audience for philosophical reading by addressing the lives and conditions of girls in stimulating and vivid, yet accessible, prose.

II. Condensed Table of Contents

Introduction

Preface: PERSEPHONE: The Invitation

Section I: SELF

IDENTITY: Embodiment and Being

AUTONOMY: Agency and Volition

PRIDE: Complexities of Vice and Virtue

VOICE: (Susan Brison's contribution)

SELF-KNOWLEDGE: The Significance of Reflection

Section II: KNOWING

DOUBT: Knowing and Skepticism

TECHNOLOGY: Experience and Mediated Realities

SCIENCE: Empiricism and its Limits (chapter topic added at request of OUP)

ART: Perception and Aesthetic Experience

TBD: Deliberation, Logic, or Sound Reasoning (chapter topic added at request of OUP)

Section III: SOCIAL STRUCTURES AND POWER RELATIONS

CREDIBILITY: Belief and Epistemic Justice

LANGUAGE: Contested Speech at the Edges of Communication

RACE: Power Plays and Popular Culture

TBD: Gender, Sex, and Sexualities (chapter topic added at request of OUP)

RECOGNITION: Fluid, Multiracial, and Borderland Identities

Section IV: CONTEMPLATION IN ACTION

ANGER: The Moral Philosophy of Indignation

CONSCIOUSNESS-RAISING: Socials Groups and Change

TZEDEK: Doing What Must Be Done

EMPATHY: Entangled Human and Nonhuman Relationships

COURAGE: The Significance of Response

III. Who Will Buy This Book

There are multiple audiences for this book. These audiences include students, educators, and otherwise intellectually curious young women; members of philosophy clubs and discussion groups; adults, friends, and classmates who buy this book as a gift for or recommend it to young women; advocacy groups; and people who want a model of clean and vivid academic writing that respects its audience.

The three primary target audiences are:

Individual girls: They may buy the book for themselves, have it recommended to them by friends and relatives, or have it suggested to them by educators at the high school or college level. Indeed, we expect that people who support the intellectual development of girls will recommend or gift this book to young women.

Students in high schools: There are hundreds of all-girls high schools in the U.S., U.K., and beyond that could make use of this book in their humanities classes, philosophy courses, book clubs, philosophy clubs, and in other ways. The book need not be restricted to single-sex schools, of course, but we anticipate a large market at all-girls schools and coed schools with single-sex classrooms for this volume. Furthermore, we expect progressive educators in all-boys high schools to use this book as a matter of social justice as well as genuine inquiry. We are also well aware of dual and concurrent enrollment courses that are gaining popularity in U.S. high schools. These courses are taught in a high school for college credit when paired with a university. Given the rising number of faculty with PhDs or MAs in Philosophy who are teaching high school, we expect that this book would be a welcome addition to the reading lists in these courses at both the high school and corresponding university affiliate program.

Students in colleges and universities: We expect that this book will gain traction in both single-sex and coed university classrooms as a much-needed addition to a male-dominated set of anthologies and textbooks. This book differs from existing volumes of all-women philosophy anthologies because it offers a range of thinking on a variety of philosophical topics, discussions, and questions, and is pitched for a non-expert audience. Women in philosophy share their expertise with a more general audience in a way that maintains rigor while also being accessible. We believe that this text can be used in any number of philosophy courses due to faculty members' desires to provide a corrective to typical male-dominated choices for philosophy texts in their classes. Finally, we expect that this book will be used in philosophy clubs, humanities programs, and more, functioning as a practical dialogical tool on university campuses.

All audiences will buy this book because it will be written in clear voices from experts in their respective philosophical fields. Moreover, since all examples will include or be about women and girls, young women will immediately find this book relevant to their lives and ideas. The book will be smart in style and relatable while rigorous in content.

IV. How This Book Is Distinctive

Academic philosophers and departments have recently begun to take steps to address the striking gender gap in philosophy, but these efforts have mainly been devoted to equity at the faculty level, parity on conference panels, and overall best practices for philosophy departments and the profession as a whole. These are laudable efforts, and this book is in the spirit of those efforts.

Nonetheless, no book like this exists to encourage girls and young women to enter philosophical discussions. More specifically, there is no book on the market that takes girls and young women as its audience. While there are philosophy books that are composed entirely of women philosophers, there is no book that targets young women as the primary readers of those books. In light of the current climate for women in the profession as well as in our world, this book is a significant contribution to girls' philosophical inquiry, both formally and informally. As such, this book is timely and urgent though it grapples with enduring questions of the human condition.

Features of the text:

- All contributors are women who will reference other women philosophers as secondary sources when necessary.
- We expect readers to become interested in and engage with the philosophers as well as historical, scientific, mythic, and literary figures that may be referenced in each chapter. In other words, we expect there to be a dialogical element between readers, authors, and references.
- Diversity is explicitly cultivated and will be a strength of the volume.
- Contributors will write clearly and in their own voices, using philosophical jargon minimally and thoroughly explaining said jargon when it occurs.
- Each chapter will lead into its philosophical topic through an anecdote or example of girls and/or women in history, art, myth, literature, or science.
- Examples in the chapters will involve or be about girls and women.
- The book narrows the gap between academic and non-academic readers while remaining a rigorous philosophical text; it will be a challenging but accessible book.
- The book bridges the divide between the growing movement of philosophy for children and the concerns in higher education about the lack of resources and inclusive practices for women interested in philosophy.

In light of the three different audiences outlined for this book, we have provided contributors with the following ways to imagine our intended readers and as a practical way to think about how they should pitch their contribution. Who is she?

- She is 17-years old and has been told that she “thinks too much.” She has been given this book by a well-meaning relative or friend. She is curious and interested in ideas but doesn't quite know where to go with her thoughts.
- She is the daughter of your best friend who wants to know what you work on in philosophy and why/how to think about your topic.
- She has taken a course or two in philosophy and is sitting in your office, wanting recommendations from you about what to read next and where to go in her thinking. You hand her this book.
- She is sitting in an upper-division high school class or first-/second-year college course in philosophy. She will be asked to give a presentation on one of the chapters and has chosen yours.
- She feels misfit and is filled with questions. Your chapter can help guide her through the question-worthiness of your topic and how she can approach it.

Finally, we provided this directive to authors: Consider yourself when you were about 18-years old. **What kind of book, with what kind of chapters, do you wish had existed when you were discovering your own questions and growing intellectually? This is an opportunity to write that chapter.**

V. Why This Book Matters

While working to include women philosophers in both the philosophical canon and texts, philosophers are attempting to keep girls in, and bring more women into, the field. *Philosophy for Girls* is aligned with and furthers this mission.

A remarkable gender gap persists in philosophy, both in the composition of the student body and at the professional level. The percentage of women earning PhDs in philosophy (31.4% in 2011 and 30.62% in 2014 in the U.S.) is less than the percentage of women earning PhDs in economics and chemistry and only slightly above the percentage of women earning PhDs in mathematics. While assessing the number of women philosophers working in academia within the US is difficult due to a dearth of demographic data, one estimate is that 21.9% of tenured or tenure-track faculty at top graduate institutions were women in 2011. Another assessment estimated that only 16.6% of full-time philosophy instructors were women. In the same study, 27.1% of PhDs in philosophy were awarded to women (Haslanger 2013).

At the undergraduate level, women have accounted for between 29.9% and 33.7% of bachelors' degrees in philosophy awarded in the U.S. over the past 30 years. Eric Schwitzgebel, Professor of Philosophy at University of California Riverside explains, "whatever cultural changes there have been in U.S. society in general and in the discipline of philosophy in particular in the past 30 years haven't moved the dial much on the gender ratio of the philosophy major" (Schwitzgebel 2017). In fact, the greatest leakage and loss of women in philosophy occurs at the undergraduate level between taking an introductory philosophy class and declaring a philosophy major (Paxton et al. 2012).

The causes of the gender gap in philosophy remain somewhat obscure. Some of the disparity may be attributed to the self-fulfilling prophecy created by implicit bias and stereotype threat. Implicit biases against women lead women themselves and others to believe that women are simply not as philosophically competent as men. The stress and pressure generated by these biases threaten women philosophers, causing them to feel like frauds. Once women question their own legitimacy in the field, they also question their own competency. That is, implicit bias becomes a very real threat to women's success in the field of philosophy. Further, implicit biases often shape educators' pedagogical decisions when designing syllabi and choosing reading materials. Jennifer Saul notes, "[t]hose teaching undergraduates are human beings and therefore susceptible to implicit bias," which means that when educators are planning their syllabi, "the names that leap to mind as the best, most important authors will be male" (Saul 2013, 44-45). It would be shortsighted to assume that implicit bias is the only cause of the gender gap, but we have reason to believe it is a substantial factor.

Girls do not often see their experiences represented, analyzed, and addressed in academic philosophy. Young women are not culturally encouraged to think philosophically about their lives and ideas of women are chronically underrepresented in the Western philosophical canon. This multi-faceted gender disparity is harmful not just to women who are unable to fulfill their philosophical potential but also to the field of philosophy itself insofar as the philosophical potential of women remains untapped. Some of the best work remains unexplored and unpublished. We contend that by confronting the missing connection between young women and philosophy both within and outside of academia, *Philosophy for Girls* will benefit girls and eventually narrow the gender gap in the field, thereby strengthening the discipline more generally.

While we, and other authors, work to bring women into the field, it is important to note that a diversity among women and their experiences are intentionally represented in this book. The discipline of

philosophy as a whole is improved by efforts like this book and others that take special care to include a variety of perspectives and voices. As Catriona Mackenzie and Cynthia Townley write, “the inclusion of diverse philosophical perspectives is necessary to reinvigorate the discipline itself” (173). Additionally, several authors in *Women In Philosophy: What Needs To Change?* affirm the importance of a diversity of methods and in approaches to philosophical thinking and questions. As Katrina Hutchinson notes in her chapter “Sages and Cranks,” all undergraduate students in philosophy classes should be provided with “the means to establish their authority within the discipline” by gaining “the confidence derived from being able to identify and articulate one’s own skills” (120). The snapshot of philosophical topics and expertise offered in *Philosophy for Girls* provides pedagogical opportunities for all students, especially girls and young women, to develop this capability and confidence in philosophy as a discipline.

The use of lively examples and the affirmation of a variety of pathways to philosophical topics and questions is also both helpful to a general readership and useful in classrooms. In “Not Just a Pipeline Problem,” Susan Dodds and Eliza Goddard argue that it is “very likely that better attention to *how* philosophy is taught will have additional benefits; not only will women be less likely to feel alienated, students from a range of backgrounds are more likely to comprehend what is going on in the classroom and to be intrigued by philosophical thinking” (161). The plurality of voices and writing styles in *Philosophy for Girls* will attract a variety of students and educators.

This text will directly assist philosophers as they make changes to include women in philosophical projects and eventually contribute to gender equity within the discipline. The BPA and SWIP UK make the following pertinent recommendations in their list of best practices for philosophy faculty (Beebee and Saul 2011, 20):

- “Have women as lecturers, put women on reading lists, do anything you can to make students aware that there are women philosophers. . . Instead of just relying on the names that leap to mind for reading lists, make a point of actually going through bibliographies and looking for female names you may have failed to think of.”
- “Try to make sure you include women as conference speakers, in anthologies, etc.”
- “Realise that the first names you think of are overwhelmingly likely to be male. This is exactly what work on implicit bias would predict. So if you want some female names, you’ll need to work a little harder.”

Implementing these changes “will help to break down the stereotype that philosophy is male, thus reducing both stereotype and implicit bias” (Beebee and Saul 2011, 20) and thereby lessen the existential damage caused by both.

Perhaps more importantly, though, the same report addresses the experience of those marginalized by gender inequity. Their suggestions for those suffering from implicit bias and stereotype threat in philosophy—that is, young women—include the following (Beebee and Saul 2011, 23-24):

- “Spend some time reflecting on counter-stereotypical exemplars when you’re in—or about to be in—a threat-provoking situation.”
- “Spend some time in a threat-provoking situation [reflecting on] the values that matter most to you. When young women ‘reaffirm their core values in a threatening environment, people re-establish a perception of personal integrity and worth, which in turn can provide them with the internal resources needed for coping effectively’” (Miyake et al. 2010, 1235).

This text will better the lives of girls and the field of philosophy in all of the above ways. The anthology will provide a source of philosophical essays written by women that may be included on reading lists and in syllabi, thereby increasing philosophical diversity in these instances. Additionally, this collection of philosophical essays will be written by intellectual role models and mentors about the experiences of girls. In other words, this text will contribute to philosophical mentoring for young women. We believe that we can

help stem the disappearance of young women in philosophy at the student level and increase the number of women in philosophy at the professional, academic level. Philosopher Margaret Walker writes that “the presence of concerns, texts, and images that acknowledge women within undergraduate classrooms, graduate training, and professional media allow women students to feel that a discipline, literally, comprehends them, that it is a space that they are free to enter and expected to enter” (Walker 2009, 156). This book will contribute to that vision.

In sum, intellectually curious young women will benefit from this book both personally and philosophically. Further, this book contributes to the mending of the tremendous gender gap in philosophy, both in the student body and at the professional level:

1. In explicitly developing the connection between the lives of girls and philosophy, this anthology addresses the primary loss point for women, between an introductory survey course and declaring a major in philosophy.
2. This book helps to remedy the chronic underrepresentation of women in the Western philosophical canon.
3. This book helps to remedy the chronic underrepresentation of women’s existences and experiences in the Western philosophical canon.
4. This book addresses the injurious lack of professional women in the professional discipline of philosophy.

Finally, young women are not culturally encouraged to think philosophically about their lives. This book is an explicit invitation to girls, asking them to engage in the challenging but invigorating intellectual work of the examined life.

VI. Market Comparisons

As noted throughout this proposal, there are several audiences for this book, including independent young readers as well as students in classrooms. As detailed in Section III of this proposal, we see this book as having three main audiences: individual girls, students in high schools, and students in universities and colleges. In sections III and IV, the importance of this book and its distinctive features are outlined, and Section XI about “girls” situates the book in terms of wider trends in the culture at large. This section locates this book with regard to other philosophy books as well as initiatives to affirm and include women in the discipline of philosophy.

This book is distinctive in terms of its audience, approach, and style, but it does share some features with other philosophy books. Here we offer comparisons to the following books on the market: 1.) all-women anthologies in philosophy, 2.) introductory philosophy textbooks, 3.) efforts in the history of philosophy, and 4.) feminist philosophy resources. *Philosophy for Girls* is related to books in these categories, while remaining unique and distinctive.

1. There are a few anthologies of all-women or nearly all-women contributors in philosophy. These anthologies include *Women in Philosophy: What Needs to Change?*, ed. Katrina Hutchinson and Fiona Jenkins (Oxford University Press, 2013), *Setting the Moral Compass: Essays by Women Philosophers*, ed. Cheshire Calhoun (Oxford University Press: 2003), *Women of Color and Philosophy: A Critical Reader*, ed. Naomi Zack (Wiley-Blackwell: 2000), *Women, Knowledge, and Reality*, ed. Ann Garry and Marilyn Pearsall (Routledge: 1996). These books and others like them, however, are aimed primarily if not exclusively at an audience of philosophical scholars. They are also limited in terms of sub-disciplines, with the books focusing individually on metaphysics, ethics, social or political philosophy. *Philosophy for Girls*, however, covers a range of epistemological, metaphysical, and ethical topics in one anthology and is written both for scholars and readers outside academia.

2. Introductory philosophy textbooks have begun to feature more contributions by women. For example, OUP's recent introductory texts by Perry, Bratman, and Fischer (2018) and Cahn (2017) include several contributions by women in a traditional textbook format. *Philosophy for Girls* will complement these introductory texts in a classroom by providing a fresh approach in terms of style and content. The format of book chapters will further supplement traditional introductory texts insofar as each chapter opens with an anecdote drawn from history, myth, literature, art, or science, which provides entry to philosophical thinking. Given its range and approach, though, this book could also serve as an introductory philosophy text in itself at both the college and high school levels.
3. Several anthologies and online databases have also begun to attend to women in the history of philosophy. Publications include *An Unconventional History of Western Philosophy: Conversations Between Men and Women Philosophers*, ed. Karen Warren (Rowman & Littlefield: 2009), *Hypatia's Daughters: Fifteen Hundred Years of Women Philosophers*, ed. McAlister (Indiana University Press: 1996), and *Woman and the History of Philosophy*, ed. Nancy Tuana (Paragon: 1992). Additionally, special efforts are being made in certain time periods, such as early modern philosophy, to correct the neglect of women from the given time period through books like *Women Philosophers of the Early Modern Period*, ed. Margaret Atherton (Hackett: 1994) and Project Vox (<https://projectvox.library.duke.edu/>). *Philosophy for Girls* similarly offers a concentrated focus on women as philosophers, calling on women from the history of philosophy in some chapters and when appropriate.
4. A great number of books and resources in feminist philosophy and theory feature all or nearly all women contributors. While also offering a list of all women contributors, *Philosophy for Girls* differs from many texts in this category by aiming at a more general audience and using a new approach of anecdotes, examples, and stories to introduce chapter topics to girls and young women. The book is soundly situated in the aims of feminist philosophy broadly understood but does not focus on feminist philosophy as such, thus making it distinct from other books in this category.

VII. Manuscript Details

- An introduction co-written by the editors will outline the rationale and content.
- The prologue, by co-editor Melissa Shew, uses the myth of Persephone to welcome readers into the spirit of inquiry.
- Four sections map onto four primary fields in philosophy.
- Five chapters, each a maximum 5,000 words including notes and references, are in each section for a total of 100,000 to 120,000 words for the book in its entirety.
- Chapter titles are one word (such as “Credibility” or “Language”), followed by a subtitle to better indicate the author’s approach to a broad philosophical topic.
- Artwork possibly faces chapter title pages.
- Each chapter begins with an anecdote or example from art, myth, history, literature, or science that will lead the reader into the philosophical discussion.
- Cover art will include a pomegranate, symbolizing Persephone.
- All chapters will be original material, written specifically for this project.

VIII. Format

Each section is representative of a key question or topic in different branches of philosophy. Each chapter is tied through the assigned section to the field of philosophy through which it is academically interrogated and encountered in the lives of women and girls. This breakdown appeals to girls and young women because it

represents a variety of topics about which curious girls and young women tend to inquire: self, knowledge, society, and right action. Girls and young women will thus also be introduced to the branches of academic philosophy of which their questions tend to be a part.

Section I: **SELF** is connected to metaphysics and ontology

Section II: **KNOWING** represents epistemology

Section III: **SOCIAL STRUCTURE AND POWER RELATIONS** is tied to social and political philosophy

Section IV: **CONTEMPLATION IN ACTION** is associated with ethics

Authors pursue their chosen section topic through a specific concern or idea within that field. Chapters thus cohere around a central theme, the section topic, while allowing for a set of diverse approaches and perspectives on that theme.

This is not to say that specific chapter topics only belong to their assigned section. In fact, what excites about this book is the way that divisions and chapters are in dialogue with each other. By providing this snapshot of philosophical thinking, we invite girls to consider, for example, how courage is both a virtue and a component of justice or how the topic of identity engages metaphysical questions but also bears upon our understanding of social structures and power plays. Some possibilities for these associations will be made clear in the Introduction to the book.

We began this project by inviting chapters from notable women philosophers for each section, and then we issued an open call for abstracts to all women philosophers internationally. We have ten confirmed invited authors and six selected authors. One of the editors, Kim Garchar, will contribute the final chapter. In response to OUP review, we deleted two originally proposed chapters and have replaced them with chapters suggested by anonymous reviewers. We intend to circle back to expert scholars, such as Ruth Chang and Patricia Hill Collins, who were originally unable to contribute due to our schedule but who expressed their excitement for this book. We believe we can fill these three new chapters with well-known and respected authors but are also equipped to tap into a wider set of women philosophers to complete these chapters if need be.

We are especially excited about the composition of authors for this book. They represent the cross-section and snapshot of young women who will read this book. Contributors are philosophers who work across the spectrum of academia. They all write in a lively and engaging tone, representing a variety of backgrounds, races, cultures, and stages of their careers. Additionally, they all take to heart the spirit of this inclusive project through their approaches, examples, and other stylistic choices.

IX. Contributors

Confirmed Invited Authors:

- Susan Brison (Dartmouth)
- Elisabeth Camp (Rutgers)
- Myisha Cherry (UC-Riverside)
- Julianne Chung (University of Louisville)
- Meena Dhanda (Wolverhampton)
- Lori Gruen (Wesleyan)
- Serene Khader (CUNY)
- Claudia Mills (CU Boulder, Emerita)
- Karen Stohr (Georgetown)
- Shannon Winnubst (Ohio State)

Confirmed Selected Authors:

- Shanti Chu (College of Lake County)
- Tabatha Leggett (Birkbeck, University of London, Audience Development Producer at Yle, the Finnish Broadcasting Company)
- Patricia Locke (St. John's College, Annapolis)
- Monica Poole (Bunker Hill Community College)
- Devora Shapiro, (Southern Oregon University)
- Robin Zebrowski (Beloit College)

X: Expanded Table of Contents

Introduction: Melissa Shew and Kim Garchar

Preface: “PERSEPHONE: THE INVITATION,” by Melissa Shew

Section I: SELF

1. IDENTITY: EMBODIMENT AND BEING
Author: Meena Dhanda, Course Leader Philosophy; Reader (Associate Professor) in Philosophy and Cultural Politics, University of Wolverhampton; Senior Fellow of the Higher Education Academy, U.K.
Anecdote: *The Ship of Theseus* (film, 2012)
Abstract: Using an eclectic mix of women philosophers such as Beauvoir, Young, Alcoff, and Narayan, this chapter raises questions about identity through embodiment, moral integrity, and bodily self-fashioning with organ donation. The chapter develops the three storylines about a blind woman experimental photographer, an ailing Jain monk, and a young male stockbroker in the film *The Ship of Theseus* to explore identity and its link to morality and the meaning of life.
2. AUTONOMY: AGENCY AND VOLITION
Author: Serene Khader, Jay Newman Chair in Philosophy of Culture and Associate Professor of Philosophy and Women's and Gender Studies at Brooklyn College, CUNY Graduate Center
Anecdote: Starr Carter, the central character from Angie Thomas's novel, *The Hate U Give* (2017)
Abstract: We often hear that we should be true to ourselves, but it is difficult to know what constitutes our “true selves.” This chapter outlines a few different philosophical answers to the question of whether there is a true self and discusses the ways oppressive socialization influences our abilities to discover who we are. In doing so, the chapter addresses whether or how we have control over who we are if we were raised in a culture dominated by parental decision-making, and whether we can be true to ourselves while caring deeply about others at the same time. Finally, the chapter considers special challenges faced by girls, women, and other oppressed people in knowing who they, and we, really are.
3. PRIDE: COMPLEXITIES OF VICE AND VIRTUE
Author: Claudia Mills, Associate Professor Emerita, University of Colorado Boulder; author of several dozen children's books; editor of *Ethics and Children's Literature* (2014); author of about 100 articles and essays in philosophy
Anecdote: Charlotte Brontë's *Jane Eyre* and Ginevra Fanshawe from Brontë's novel *Villette*
Abstract: This chapter argues that pride is one of the most philosophically puzzling virtues because it seems at the same time to be a virtue and a vice. Pride is identified on one hand with self-respect and a sense of a person's own dignity and worth. On the other hand, it's identified with arrogance, vanity, and conceit. This chapter wrestles with whether the difference between

“good” and “bad” pride is simply a matter of degree, whether the difference is a determined by the object of the pride, or whether the difference arises from how it is expressed to others. It then offers conclusions about what kind of pride is truly virtuous and valuable, and why.

4. VOICE: TBD (or appropriate contribution of Brison’s choice)

Author: Susan Brison, Eunice and Julian Cohen Professor for the Study of Ethics and Human Values, Dartmouth College; Visiting Fellow at the Princeton University Center for Human Values; author several books, including the highly-acclaimed and groundbreaking book *Aftermath: Violence and the Remaking of a Self* (Princeton 2003) and *Free Speech in the Digital Age* (OUP forthcoming)

Anecdote: TBD

Abstract: Originally, Professor Brison intended to write on trauma. This would still be a welcome topic, although Professor Brison indicated that she would prefer to write on a different topic in early Fall 2018. Per her own suggestion, she may write on the construction of self and one’s voice, which are themselves generated by one’s relations to the world and one’s ability to act in the world. Professor Brison, who is enthusiastic about this book, is a well-respected and accomplished scholar. We are confident that her chapter will be philosophically compelling and be pitched appropriately.

5. SELF-KNOWLEDGE: THE SIGNIFICANCE OF RELATIONS

Author: Karen Stohr, Associate Professor Georgetown University, and Senior Research Scholar, The Kennedy Institute of Ethics; author of *Minding the Gap: Moral Ideas and Moral Improvement* (OUP forthcoming) and *On Manners* (Routledge 2012)

Anecdote: Emma Woodhouse, from Jane Austen’s *Emma*

Abstract: This chapter’s claim is that the capacity for self-reflection produces accurate self-knowledge and thus is a virtue. The self-reflection that helps us achieve self-knowledge requires that we have an open mind about the perspectives and insights of other people, especially people who know us well and care about the same things that we do. Emma Woodhouse is confident about her own judgments, but she is also open-minded. She is not arrogant or unwilling to listen to other people. Emma is willing to do the sometimes unpleasant work of reflecting on her errors and flaws in the hope of doing better in the future.

Section II: KNOWING

1. DOUBT: KNOWING AND SKEPTICISM

Author: Julianne Chung, Assistant Professor, Department of Philosophy, University of Louisville; Associate Editor of Oxford Studies in Epistemology

Anecdote: TBD

Abstract: This chapter focuses on doubt as a transformative experience and shows how doubt, even self-doubt, is not wholly negative. Negative and positive aspects of doubt are treated in this chapter, drawn from both classical Western and non-Western sources as well as from contemporary philosophy and cognitive science. Specific topics include self-doubt, what should be doubted, and how to deliberate. The chapter thus entertains the idea of skepticism as a method, therapy, or way of life in light of the transformative power of doubt.

2. TECHNOLOGY: EXPERIENCE AND MEDIATED REALITIES

Author: Robin Zebrowski, Associate Professor and Chair of Cognitive Science, affiliated faculty with Philosophy, Psychology, and Computer Science Departments, Beloit College

Anecdote: Media theorist Sherry Turkle’s reports about her interactions with an early robot named “Cog”

Abstract: This chapter investigates truth through the lens of technology and artificial intelligence. Specifically, this chapter explains how different technologies both enhance and challenge our

understanding of truth, especially concerning how such technologies influence what we consider “human nature” to be and what it means to be a truth-seeking creature. The chapter also shows how our understanding of reality is filtered through technologies in obvious but also in subtle ways, like through proprietary algorithms that shape much of our experience. To support and explain these concepts, ideas from Donna Haraway, Sandy Stone, Safiya Umoja Noble, Katherine Hayles, and others working on and with technologies may be considered.

3. SCIENCE: EMPIRICISM AND ITS LIMITS (chapter topic added at request of OUP)

Author: TBD

Anecdote: TBD

4. ART: PERCEPTION AND AESTHETIC EXPERIENCE

Author: Patricia Locke, Tutor (Professor), St. John’s College, Annapolis

Anecdote: Two artists, the French Impressionist painter Berthe Morisot (1841-1895) and the American abstract painter Agnes Martin (1912-2004)

Abstract: By way of a comparison between the two artists in the anecdote, this chapter explains how a work of art *is* its own meaning and need not point to goals or purposes beyond itself. The chapter fleshes out art in terms of knowledge in conversation with Gertrude Stein and Hannah Arendt. Gertrude Stein contrasts art and science, writing that “[a]rtists do not experiment. . .An artist puts down what [s]he knows and at every moment it is what [s]he knows at that moment.” Accordingly, the temporal dimension of art and art production is explained in this chapter. Arendt’s distinction between repetitious labor and creative work also help show the significance of the experience and production of art.

5. TBD: LOGIC, DELIBERATION, CHOICE, AND SOUND REASONING (chapter topic added at request of OUP)

Author: TBD

Anecdote: TBD

Section III: SOCIAL STRUCTURES AND POWER RELATIONS

1. CREDIBILITY: BELIEF AND EPISTEMIC JUSTICE

Author: Monica Poole, Chair, History and Social Sciences, Bunker Hill Community College; TEDx presenter

Anecdote: Cassandra, daughter of the king and queen of Troy, was cursed by Apollo with a lack of credibility. She foretold details about the fall of Troy and tried to warn everyone accordingly. Nobody believed her, and Troy was destroyed.

Abstract: This chapter provides readers with conceptual tools to excavate how knowledge is inflected by power in everyday life while also building readers’ capacities for intervention. Drawing on contemporary philosophies about credibility deflation, epistemic injustice, knowledge production, situated knowledge, and epistemologies of resistance, this chapter provides a foundation of knowledge production as well as a model of intervening in established and often unjust practices of what constitutes knowledge and credibility. Ideas from Linda Alcoff, Nancy Hartsock, Sandra Harding, Bat-Ami Bar On, José Medina, Silvia Cusicanqui, Uma Narayan, and Miranda Fricker may be referenced to introduce and ground contemporary ideas about credibility in this chapter.

2. LANGUAGE: CONTESTED SPEECH AT THE EDGES OF COMMUNICATION

Author: Elisabeth Camp, Associate Professor of Philosophy, Rutgers University

Anecdote: Discussing potential nominations for a fellowship, a guidance counselor says: “Sabrina is sweet and diligent. She gets good marks, and she’s involved in some interesting extracurricular activities, but is she Fulbright material?” The utterance has the form of a question, and contains

nothing explicitly negative, but it damns with faint praise, partly by evoking an ideal that remains unarticulated.

Abstract: This chapter surveys a range of ways in which speakers wield words as weapons—from hurling them like rocks directly at their targets to smuggling in a noxious cloud of assumptions through the back door—and sketches some ways in which resistant hearers can fight back.

3. RACE: POWER PLAYS AND POPULAR CULTURE

Author: Shannon Winnubst, Chair and Professor, Department of Women’s, Gender and Sexuality Studies; The Ohio State University, author of *Way Too Cool: Selling Out Race and Ethics* (Columbia 2015) and *Queering Freedom* (Indiana UP: 2006); co-editor of *philoSOPHIA*

Anecdote: A scene from popular culture involving a black musician

Abstract: This chapter addresses several philosophical issues through these dominant cultural affects: interiority, appearance, historicity, gender, and race.

We invited Winnubst due to her scholarship in women and gender studies, race theory, pop culture, and contemporary Continental philosophy, all of which is examined through social and political lenses. An abstract from her book on coolness (2015) is here: “My most recent book, *Way Too Cool: Selling Out Race and Ethics* (Columbia University Press: 2015), uses the trope of a brief history of ‘coolness’ to examine the provocation that neoliberalism may be altering how we feel, not only how we think. The focus of the book is a careful examination of the shifting meanings of social difference in the post-Civil Rights United States. I develop a psychoanalytic reading of racialization in the contemporary neoliberal episteme, with particular attention to the limits of reading social difference and authority through the conceptual framework of interpellation. Laced with various contemporary and historical examples, the book argues that the twinned erasure of racism and ethics is the heart of the contemporary neoliberal maelstrom. It thereby concludes with a speculative meditation on reading both race and ethics as the structural *aporia* of these neoliberal times, especially in the United States.” Winnubst will write an original essay for this volume addressing issues of social difference, racism, popular culture, and ethics.

4. TBD: Gender, Sex, and Sexualities (chapter topic added at request of OUP)

Author: TBD

Anecdote: TBD

5. RECOGNITION: FLUID, MULTIRACIAL, AND BORDERLAND IDENTITIES

Author: Shanti Chu, Instructor, College of Lake County; author/owner of ChiVeg.com, an ethics, food, and culture website

Anecdote: Fictional example involving a multiracial girl with superpowers to change her identity

Abstract: As the U.S. becomes more diverse and open-minded, there are more multiracial children who are oftentimes exoticized, tokenized and “othered.” Multiracial girls growing up in the U.S. might feel a sense of otherness and a lack of belonging in multiple spaces (e.g. with white people and with people of color) since she is not viewed as “enough” of anything. I situate my analysis of this otherness through Iris Marion Young’s definition of cultural imperialism as a face of oppression from “Fives Faces of Oppression.” While philosophy has become friendlier towards critical-race theory, which has certainly opened up the doors for interrogating racial identity, this chapter specifically discusses feminist multiracial identity through the lens of critical-race theory and postcolonial theory. Other philosophers to be discussed include Sarah Ahmed, Linda Alcoff, and Gloria Anzaldúa.

Section IV: CONTEMPLATION IN ACTION

1. ANGER: THE MORAL PHILOSOPHY OF INDIGNATION

Author: Myisha Cherry, Assistant Professor, UC-Riverside; co-editor with Owen Flanagan of *The Moral Psychology of Anger* (Rowman & Littlefield 2018); well-published in venues including OUP, Routledge, feminist and race theory philosophy journals; host of the UnMUTE podcast

Anecdote: TBD

Abstract: TBD

We invited Cherry to contribute to this section and know her work in social, political, and moral philosophy. Her 2018 co-edited book with Owen Flanagan, *The Moral Psychology of Anger*, and her work beyond that volume, engages anger as a transformative response to social inequities on emotional, psychological, and social/political levels.

2. CONSCIOUSNESS-RAISING: SOCIAL GROUPS AND CHANGE

Author: Tabatha Leggett, MA in Philosophy, Birkbeck, University of London; former Senior Editor at BuzzFeed; Audience Development Producer at Yle, the Finnish Broadcasting Company.

Anecdote: Shulamith Firestone, founder of four women's liberation groups in Chicago and New York in the late 1960s and early 1970s

Abstract: This chapter examines consciousness-raising as a means of challenging oppression, looking into the history of how consciousness-raising groups were formed, and explains how they remain a necessary force today. For centuries, feminists have fought against the oppression of women. I will examine the ways in which women have historically been oppressed, touching on the works of Simone de Beauvoir and Mary Wollstonecraft as well as examining Catherine MacKinnon's theory that a pornified culture is a rape culture. I critically examine MacKinnon's view that male dominance and a culture of hyper-sexualization causes women to present the message that they are available when they dress in ways that make them feel empowered. Having highlighted some of the ways women have historically been oppressed, I look at the consciousness-raising groups that formed in New York and Chicago the 1960s and '70s. I demonstrate how consciousness-raising groups functioned by using Jane Kramer's famous New Yorker reportage as well as its follow up ten-years later as case studies. I then examine how consciousness-raising groups have evolved over the last fifty years, considering the impact of the 2011 SlutWalk movement, itself a consciousness-raising project, as a means of protesting the victim blaming and slut shaming that is found in police culture and our larger patriarchal society. As well as outlining positive accounts of consciousness-raising, including those put forward by Kathie Sarachild and Ellen Willis, I consider the criticism put forward by Gail Lewis, Stella Dadzie, and Mukami McCrum that consciousness-raising groups tend to disproportionately focus on white women's self-indulgences, like love and sex. With regard to the 2011 SlutWalk movement, I draw parallels between Lewis, Dadzie, and McCrum's criticisms of the elitist '70s consciousness-raising groups and Durba Mitra's criticisms of the SlutWalks in India. I finally address the #MeToo movement as an example of an intersectional consciousness-raising project that involves women and men across diverse income brackets, occupations, and geographies. I suggest that we should continue to see consciousness-raising groups as vitally important to the feminist project of overcoming oppression and achieving liberation.

3. TZEDEK: DOING WHAT MUST BE DONE

Author: Devora Shapiro, Associate Professor, Southern Oregon University

Anecdote: The story of Jael, who kills a menacing tiger and saves her village

Abstract: Tzedek, from the Jewish tradition, is often translated as "justice" and serves as the root of Tzedakah, or "charity." But these translations do not quite capture the meaning of this virtue called tzedek. Instead, the better translation of "doing what must be done" shows how we are

required to take responsibility for ourselves and our own actions. Even more, it requires us to own our actions: When we do what must be done, we are the author of our own selves. This chapter thus expands on the virtue of *tzedek* and further discuss the power of shame to keep us in line, both internally and externally. It discusses feminist notions of integrity and connects integrity to *tzedek* as well as to the role of such a virtue in cultivating the strength to do what must be done in the face of pressures that would subdue us. The chapter specifically addresses how girls and young women are trapped between images of the feminine and discouraged from accepting power in sexuality while at the same time warned against diverging too far from feminine desirability. As a virtue, *tzedek* gives us strength to move forward as we deem we should and to do what we must, even when we must stand outside of expectations.

4. EMPATHY: ENTANGLED HUMAN AND NONHUMAN RELATIONSHIPS

Author: Lori Gruen, William Griffin Professor of Philosophy, and Professor of Feminist, Gender and Sexuality Studies and Science in Society, Wesleyan University; author of *Entangled Empathy* (Lantern 2015), *The Ethics of Captivity* (OUP 2014), and *Ethics and Animals: An Introduction* (Cambridge 2011)

Anecdote: Maya Angelou's "I Know Why the Caged Bird Sings"

Abstract: The chapter explores empathy as a value in three main respects: (1) to the individuals empathizing, as a central part of their own moral agency, (2) to those empathized with, including both human and non-human animals, and (3) to society at large. The chapter includes a discussion of the different ways that empathy has been understood, how it can go wrong, and some of the criticisms that have been raised against empathy. The chapter concludes with a defense of entangled empathy as a virtue.

5. COURAGE: THE SIGNIFICANCE OF RESPONSE

Author: Kim Garchar, Associate Professor of Philosophy, Kent State University

Anecdote: The Goddess Kali, The Jewish figure Lilith, and the American Indian (Lakota) story of No Moccasins

Abstract: This chapter interrogates the virtue of courage, focusing primarily on the way in which courage is a kind of comportment—a kind of being—in the world. It is the necessary precondition both for other virtues and for good actions and thus must be central to self-cultivation. It must be consistently practiced as it is a virtue that directs all action as opposed to virtue that is manifest in moments, such as bravery. Like many powerful virtues, courage is also often misunderstood and feared in women and girls. Nonetheless, courage is a quiet virtue that works cumulatively and results in a strength can achieve greatness. It is a virtue that young women must cultivate in order to change the world.

XI. About the Title: Why “Girls”

We propose that our book be titled *Philosophy for Girls: An Introduction to the Life of Thought*, with forethought, completely aware that the moniker “girl” has sometimes been used to infantilize, demean, and dismiss women of all ages. Nevertheless, we’ve specifically chosen this term and think that it can be a calling card for the book both in terms of promotion/marketing and in terms of connecting with the young people we seek to reach. As one of the anonymous external reviewers of this proposal for OUP commented, “I think concerns about [the use of the term “girls”] entrenching the gender binary are unfair—we can wish the world were otherwise all we want, but the fact is that people are socialized into one of two genders and one of these genders—girls!—has been and continues to be underserved by philosophy.” This sentiment is compatible with many of our well-known invited contributors for this project who see the explicit connection between “philosophy” and “girls” as valuable. The book’s Introduction will make these points clear through research and data about women and girls in the field of philosophy, intellectual life as a whole, and steps taken in popular culture to reclaim the term “girls.”

We propose “girls” for the following reasons:

1. The book has **moxie** and is written for readers with moxie. We believe “girls” captures and conveys that sentiment.
2. We believe **there is nothing inherently problematic in the term “girl”** and stringently resist the idea that being called a “girl” is necessarily insulting. We worry that those who do believe that being labeled a girl is demeaning are replicating misogynist cultural norms.
3. To arguments that the word “girl” is problematic, we submit that **the term “girl” is being reclaimed** by young women and women of all ages as a title and identifying point of pride in the same way that “queer” has been reclaimed as a powerful label by those whom it had previously been used to shame and silence. Indeed, phrases like “you go, girl!” and “get it, girl!” are uttered by girls and women of all ages. This reclamation and shift is also palpable in the many uses of the term “girl” in contemporary movements, including “#likeagirl,” Girl Power, Guerilla Grrrls, Amy Poehler’s Smart Girls, and so on.
4. Not only do these movements to reclaim “girls” empower women of all ages, they empower in ways that do not simply reproduce masculinity. Women have, historically, often adopted traits typically associated with masculinity, both good and bad, as both a means of survival and a viable form of competition. On the contrary, **“girl” is meant to demarcate a new region and locus of power, one that does not rely upon norms of masculinity for definition.**
5. There are multiple examples of explosively **successful books with “girl” in the title:**
 - The Confidence Code for Girls
 - Gone Girl
 - Girl with Dragon Tattoo
 - Girl with all the Gifts
 - Girl on the Train
 - Girl at War
 - The Girls
 - Luckiest Girl Alive
 - The Good Girl

Emily Mandel, author of *Station Eleven*, was curious about the use of the word “girl” in book titles. She asked, in an interview with *The Guardian*, “Who are these girls? Why are there so many of them? Books with ‘girl’ in their title make up a tiny fraction of all the books published in a given year, but they appear again and again on bestseller lists” (“What Happens to Girls in Book Titles?”).

She “discovered that the ‘girl’ books were much more likely to be written by a female author – 79% of the titles were by women. **But the ‘girl’ of the title was also much more likely to be an adult than a child, with 65% of the “girls” actually women, 28% girls, and 7% “indeterminate”** (emphasis added).

6. Despite best sellers and changes in the culture, the very first entry after an internet search for “philosophy girls” is a misogynistic blog post on the website “Board of Wisdom,” in which the writer laments that girls are hypocrites. Specifically, the writer asserts that girls “screw over guys all the time.” This result is absolutely and unequivocally unacceptable. The publication of our book will change this. **Girls deserve to be able to find positive representations of their identity in the field of philosophy and they deserve the opportunity to philosophically wonder, reflect, and think about themselves and the world in which they live. They deserve to find a book that speaks to them when they search for “girls and philosophy.”**

ALTERNATIVE TITLE: If our publisher desires a different title for the book, we suggest changing it to *The Persephone Project: An Invitation to the Life of Thought*. This title explicitly connects the project with the Prologue of the book and eliminates the word “girl” from the title. That said, under either title, the Introduction and a few chapters in the book will contain explicit philosophical work on gender identity and expression in addition to the other research about gender, sexism, and philosophy.

XII. Timeline

All authors listed in the Table of Contents have confirmed they will contribute to the book. Complete essays are tentatively due May 1, 2019, although this deadline is dependent upon a publication contract. If we receive essays by the stated deadline, we intend to have a complete manuscript to the publisher by July 15, 2019. This timeline allows for us to work with contributors to match pitch and tone especially for their chapters and make revisions before submitting a complete and revised book manuscript to the publisher.

XIII. Final Note: Support for this Book

This book has already received support from philosophers and others interested in bringing philosophy to our targeted readership. For example, we received support and encouragement from the American Philosophical Association (APA) in the form of a Diversity and Inclusion Initiative grant for this book. Additionally, the lead blogger for the APA, Skye Cleary, has offered to promote this book on the APA blog, and Adriel Trott, the philosopher managing the Women in Philosophy blog for the APA, has invited us to write about and promote the book in that forum as well. Additionally, numerous well-known women in and associated with philosophy, including Sally Haslanger, Patricia Hill Collins, Kelly Oliver, and Ruth Chang, have expressed their enthusiastic support for this project. We are grateful for this early indication that this book is already supported by expert women in philosophy who recognize the need for this kind of rigorous yet accessible book for girls.

We expect to promote and celebrate the publication of this book in many ways, insofar as we see the book as one piece in a much larger project. We will apply for grants to organize events for girls and educators to help them read and use this book. We imagine, for example, organizing a summer symposium that bring together contributors of this book with girls who have read it. We also intend to plan events for educators using this book with their students. We will apply for grants pertaining to diversity and inclusion, public philosophy, feminist philosophy, and grants in the humanities more broadly in order to help this book gain exposure and traction.

Our home universities have also committed to help launch and support this book. In conjunction with Marquette University’s Center for the Advancement of the Humanities, for example, we will host events for local high school students, undergraduates, and faculty to promote and support this book. We expect these efforts to be scalable to other universities and high schools in the U.S. and beyond and will work to bring this vision to fruition. We have additionally received support from Kent State University in the form of teaching load reduction for one co-editor and we await a decision on an internal KSU grant for the employment of a research assistant for Spring 2019. We will apply for additional internal KSU grants to assist with editorial work.

We received nearly fifty excellent abstract submissions and a few invited contributors were unable to contribute, despite their excitement for the project, due to other responsibilities. Further, we received suggestions for more than fifteen additional topics from OUP’s anonymous external reviewers who, in their most recent reports, affirmed their desire to see OUP consider a second volume of *Philosophy for Girls*. This early support suggests to us that *Philosophy for Girls: Volume 2* can and should follow in publication closely on the heels of the publication of the proposed volume.

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