

## Epilogue/Afterword

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It sounds counterintuitive – doesn't it – to talk about the possibility of injustice and violence occurring in the contemplative realm of “love of wisdom,” granted that the intellectual practice of wise thinking – or thinking in the language of wisdom – is held aloft by the sacrosanct rationality of Kantian pure reason. But this “granted-ness” has not only been questioned and “ungranted” in recent times; rather, this very belief about “wisdom” has been alleged to be a foundational epistemic prejudice, a massively self-certifying pretension of rationality about itself, and consequently a perpetrator of injustice and violence. There has been a fervently critical movement of academic decolonization against Ivory-Tower academic philosophy, erected on the so-called foundation of impeccably unencumbered reason. This anthology is one of the latest incarnations of this critical trend, but its manifestation is appreciably far more unconventional both in its tenor and vehicle.

A reactive critique of the epistemic superstructure of Ivory-Tower academy gathers extra momentum when it is patterned as a considerably demonstrable work by practical illustrations of alternative modes of knowledge production and non-standard proliferation of the culture of academia. This anthology is a testimony to this non-conformist format of a critique in that it is brought about by contributors of heterogeneous positionality: academic as well as non-academic, discursive as well as artistic, autoethnographically experimental and revelatory, and instances of toying with tools for dismantling epistemic injustice and violence, conducting interviews about theatrically enacted embodied practices of philosophy, and even enacting alternative ways of conceptualizing intellect itself. The format of demonstration also includes citing sites of philosophy as (dis)playing the cultural politics of so-called sacred narratives about ultimate liberation in perpetuating social injustice of caste and class.

This is a book that invites its readers into an open field of interactive participation, a kind of epistemic multiculturalism, for a collective learning process and a call for solidarity in the face of a logocentric, universalist epistemic power and dynamics.

