

Epistemic Injustice

Anthologies, Symposia, and Overview

Martin, Francisco Xavier Gil, and Bonilla, Jesús Zamora (2008), *Theoria: An International Journal for Theory, History and Foundations of Science* (2008) Vol. 23/1 No. 61. Symposium on *Epistemic Injustice: Power and the Ethics of Knowing*.
Book symposium with Précis and Replies by Fricker.

Alcoff, Linda, Goldberg, Sanford, Hookway, Christopher (2010), *Episteme: A Journal of Social Epistemology*, Vol. 7, Issue 2. Symposium on *Epistemic Injustice: Power and the Ethics of Knowing*.
Book symposium with Replies by Fricker.

Bohman, James and McCollum, James eds. (2012). Special Issue of *Social Epistemology: A Journal of Knowledge, Culture and Policy*, Vol. 26, No. 2 April (2012) – ‘Epistemic Injustice’. Contributions by Elizabeth Anderson, James Bohman, Karen Jones, James McCollum, José Medina, Gloria Origgi, Wayne Riggs, and an interview with Fricker by Susan Dieleman.

A special issue with seven papers developing and expanding notions of epistemic injustice in new and distinctive ways; and an interview with Fricker. Further discussions with new participants are published online at the *Social Epistemology Review and Reply Collective* <http://social-epistemology.com/2012/07/10/>

Grasswick, Heidi (2013) ‘Feminist Social Epistemology’, *The Stanford Encyclopedia of Philosophy* (Spring 2013 Edition), Edward N. Zalta (ed.), URL = <<http://plato.stanford.edu/archives/spr2013/entries/feminist-social-epistemology/>>. See 4.1 ‘Epistemic Injustice’.

An overview of the issues.

Gelfert, Axel (2014) *A Critical Introduction to Testimony* (London: Bloomsbury) ch.10; pp. 193-214.

A teaching resource for the epistemology of testimony, chapter 10 is on the ‘pathologies of testimony’ with sections on both testimonial and hermeneutical injustice. Study questions are included at the end of each chapter.

Epistemic Injustice (both ‘testimonial’ and ‘hermeneutical’)

Fricker, Miranda (2007) *Epistemic Injustice: Power and The Ethics of Knowing* (Oxford University Press)

[available through Oxford Scholarship Online at <http://www.oxfordscholarship.com/oso/public/content/philosophy/9780198237907/toc.html>]

This monograph presents the proposed two main kinds of discriminatory epistemic injustice: ‘testimonial injustice’ and ‘hermeneutical injustice’. It also puts forward a virtue theoretical epistemology of testimony containing the

notion of a 'testimonial sensibility', and conceptions of corrective epistemic-ethical virtues of 'testimonial justice' and 'hermeneutical justice'.

Maitra, Ishani (2010) 'The nature of epistemic injustice', *Philosophical Books* 51: 195-211.

Critical Notice of Fricker's 2007 book, arguing that Fricker's conception of testimonial injustice is too broad in one dimension, and too narrow in another; and that testimonial and hermeneutical injustice are more similar than Fricker allows.

Coady, David (2010) 'Two Concepts of Epistemic Injustice', *Episteme*, Vol. 7; pp. 101-113.

Argues that distributive epistemic injustice is an important kind of epistemic injustice in its own right, discussing both Fricker's work on epistemic injustice and Alvin Goldman's veritistic social epistemology.

Fricker, Miranda (2012) 'Silence and Institutional Prejudice', in Sharon Crasnow and Anita Superson eds. *Out From the Shadows: Analytical Feminist Contributions to Traditional Philosophy* (Oxford University Press).

Organised around the ambivalent notion of silence, this paper traces the aetiology of the author's interest in epistemic injustice back to the absence of feminist philosophy in the philosophical curriculum of the eighties; also makes arguments for the importance of institutional virtues of epistemic justice.

Hawley, Katherine (2012) 'Knowing How and Epistemic Injustice', in John Bengson and Marc Moffet eds., *Knowing How* (Oxford University Press).

Extends the concept of epistemic injustice into the domain of practical knowledge or know-how.

Dotson, Kristie (2012) 'A Cautionary Tale: On Limiting Epistemic Oppression' *Frontiers* Vol. 33 Issue 1; pp. 24-47.

Presents a third category of epistemic injustice besides Fricker's testimonial injustice and hermeneutical injustice: *contributory injustice*. This kind of injustice is where an interlocutor is wilfully insensible to the hermeneutical resources being used by the speaker, with the result that the speaker's ability to contribute to shared epistemic resources is thwarted, and her epistemic agency compromised.

Fricker, Miranda (2013) 'Epistemic Justice as a Condition of Political Freedom' *Synthese* Vol. 190, Issue 7; pp. 1317-332.

Follows the idea of epistemic injustice into the political domain by arguing that institutions need to cultivate institutional virtues of epistemic justice, on pain of dominating citizens by effectively disabling them as contesters of interferences in their freedom.

Medina, José (2013) *The Epistemology of Resistance: Gender and Racial Oppression, Epistemic Injustice, and Resistant Imaginations* (Oxford: Oxford University Press).

Explores many richly interwoven themes of (epistemic and social)

insensitivity, its motivations and antidotes, in social contexts of unequal power and oppression. Such themes centrally include: ‘active ignorance’, forms of epistemic injustice, ‘white ignorance’, silences; and the need for active resistance, pluralistic communities, ‘epistemic heroes’, resistant imaginations and relations of social solidarity.

Testimonial Injustice

Fricker, Miranda (1998) ‘Rational Authority and Social Power - Towards a Truly Social Epistemology’ *Proceedings of the Aristotelian Society*, Vol. XCVIII Pt.2.

reprinted in Alvin Goldman & Dennis Whitcomb eds. (2010) *Social Epistemology: An Anthology* (Oxford University Press).

Note: In this early paper the term ‘epistemic injustice’ is used to signify what later comes to be specifically called ‘testimonial injustice’. Fricker also treats prejudicial credibility excess as an epistemic injustice, whereas in the 2007 book it is only credibility deficit that is argued to be an epistemic injustice. (See Medina 2011 for an argument against this limitation.)

Jones, Karen (2002) ‘The Politics of Credibility’, in Louise Antony and Charlotte Witt eds. *A Mind of One’s Own: Feminist Essays on Reason and Objectivity* (2nd edition only) (Westview Press).

Independently explores in its own terms how epistemic trust in cases of ‘astonishing reports’ can be influenced by patterns of ignorance structured by power relations. A set of ameliorative norms governing self-trust is proposed.

Fricker, Miranda (2003) ‘Epistemic Injustice and a Role for Virtue in the Politics of Knowing’, *Metaphilosophy*, Vol. 34, Nos. 1/2, pp.154-173;

reprinted in Michael Brady and Duncan Pritchard eds. (2003) *Moral and Epistemic Virtues* (Blackwell).

An early statement of the concept of testimonial injustice and a virtue account of the epistemology of testimony.

McConkey, Jane (2004) ‘Knowledge and Acknowledgement: “Epistemic Injustice” as a Problem of Recognition’, *Politics* Vol. 24, No. 3; 198-205.

Explores epistemic injustice (testimonial injustice) as a form of failure of recognition.

Bondy, Patrick (2010) ‘Argumentative Injustice’, *Informal Logic: Reasoning and Argumentation in Theory and Practice* Vol. 30, No. 3.

Develops a distinctive kind of epistemic injustice, namely ‘argumentative injustice’. This happens when someone puts forward an argument and its reception is negatively affected by prejudice.

Marsh, Gerald (2011) ‘Trust, Testimony, and Prejudice in the Credibility Economy’ *Hypatia* Vol. 26, No. 2; pp. 280-93.

Argues for a view of testimonial injustice as a sub-species of a more generic kind of injustice—trust injustice.

Dotson, Kristie (2011) 'Tracking Epistemic Violence, Tracking Practices of Silencing' *Hypatia: A Journal of Feminist Philosophy*, 26(2); pp. 236-257.

Distinguishes two kinds of silencing: testimonial 'quieting' which occurs when a hearer fails to recognize the speaker as a knower; and testimonial 'smothering', which occurs when a speaker, upon recognising that her interlocutor will not properly acknowledge her testimony, tailors and truncates her word to fit the hearer's 'testimonial competence'.

Medina, José (2011) 'The Relevance of Credibility Excess in a Proportional view of Epistemic Injustice: Differential Epistemic Authority and the Social Imaginary', *Social Epistemology* Vol. 25, No. 1; pp. 15-35.

Makes a case for regarding prejudicial credibility excess as a form of epistemic injustice.

Wanderer, Jeremy (2012) 'Addressing Testimonial Injustice: Being Ignored and Being Rejected', *The Philosophical Quarterly*, Vol. 62, No. 246; pp. 148-69.

Argues for a strongly interpersonal strain of testimonial injustice in terms of the wrong of 'rejecting', as opposed to merely 'ignoring' the word of the speaker.

Pohlhaus, Gaile (2014) 'Discerning the Primary Epistemic Harm in Cases of Testimonial Injustice', *Social Epistemology*, 28(2); pp. 99-114.

Argues that the harm of testimonial injustice is best construed not as a kind of epistemic objectification as in Fricker's account, but rather in terms of the subject-other relation, as drawn from the work of Ann Cahill and Simone de Beauvoir.

Hermeneutical Injustice

Fricker, Miranda (2006) 'Powerlessness and Social Interpretation', *Episteme: A Journal of Social Epistemology* Vol. 3 Issue 1-2; pp. 96-108.

Presents the notion of 'hermeneutical injustice'. An extended version of this paper constitutes the final chapter of Fricker's *Epistemic Injustice* (2007).

Beeby, Laura (2011) 'A critique of hermeneutical injustice', *Proceedings of the Aristotelian Society* Vol. 111; pp. 479-486.

Argues that there is equal disadvantage incurred by both parties involved in a discursive exchange structured by hermeneutical injustice.

Mason, Rebecca (2011) 'Two Kinds of Unknowing', *Hypatia* Vol. 26, No. 2, pp. 294-307.

Gives a critical discussion of Fricker's notion of 'collective hermeneutical resources', and relates hermeneutical injustice to the phenomenon Charles Mills calls 'white ignorance'. (See Mills, 'White Ignorance' in Shannon Sullivan and Nancy Tuana eds. (2007) *Race and Epistemologies of Ignorance* (SUNY Press).

Medina, José (2012) 'Hermeneutical Injustice and Polyphonic Contextualism: Social Silences and Shared Hermeneutical Responsibilities', *Social Epistemology* Vol. 26, No. 2, April; pp. 201-220.

Argues for the view that we should regard at least some kinds of hermeneutical injustice as agential (rather than purely structural), in the sense that the injustice is aided and abetted by those who fail to challenge hermeneutical gaps. (Material from this paper features as ch. 3 of Medina's *The Epistemology of Resistance* (2013)—see above list, 'Epistemic Injustice (both 'testimonial' and 'hermeneutical')'.)

Pohlhaus Jr, Gaile (2012) 'Relational Knowing and Epistemic Injustice: Toward a Theory of *Willful Hermeneutical Ignorance*', *Hypatia: A Journal of Feminist Philosophy*, Vol. 27, Issue 4; pp. 715-735.

Argues that 'willful hermeneutical ignorance' should be considered a third type of epistemic injustice.

Note: 'Willful hermeneutical ignorance' is presented as a more generic term for what Charles Mills, specifically in regard to race, has termed 'white ignorance'. Again, see Mills' 'White Ignorance', and other papers in Sullivan and Tuana eds. (2007) *Race and Epistemologies of Ignorance* (SUNY Press).

New contexts

Issues of epistemic injustice are being extended to new areas in different ways.

Philosophy of Medicine:

In Philosophy of Medicine the chief applications of concepts of epistemic injustice concern the epistemic standing of the patient, the conceptual tools available to them, and the communicative relations between patient and medical practitioner.

Lakeman, Richard (2010) 'Epistemic Injustice and the Mental Health Service User', *International Journal of Mental Health Nursing* Vol. 19, Issue 3; pp. 151-153.

Argues that testimonial and/or hermeneutical injustices are foundational in that people suffering from mental ill-health may be subject to them and as a direct result be seriously disadvantaged in other ways.

Carel, Havi and Kidd, Ian (2014) 'Epistemic Injustice in Healthcare: A Philosophical Analysis', forthcoming *Medicine, Healthcare, and Philosophy*.

An exploration of patients' experiences of epistemic injustice (testimonial and hermeneutical) in medical treatment.

Carel, Havi and Györfy, Gita (2014) 'Seen but not heard: children and epistemic injustice', *The Lancet*, Vol. 384, Issue 9950; pp. 1256-57.

Advances the view that child-patients are often subject to epistemic injustice.

Sanati, Abdi and Kyratsous, Michalis (2014) 'Epistemic Injustice in Assessment of Delusions', forthcoming *Journal of Evaluation in Clinical Practice*.

Presents case studies showing how psychiatrists may do an epistemic injustice to delusional psychiatric patients owing to prejudicial over-generalisation of their cognitive dysfunction.

Philosophy of Education:

In Philosophy of Education two of the key emerging issues concern the broad aims and value of education, and issues of bias in classroom interactions.

Kotzee, Ben (2013) 'Educational Justice, Epistemic Justice and Levelling Down', *Educational Theory* 63 (4); pp. 331-49

Makes a case against Harry Brighouse and Adam Swift's position that education is a positional good, and their case for levelling down educational provision. Focussing on education's nonpositional benefits, Kotzee outlines an alternative account of educational justice in terms of epistemic justice.

Frank, Jeff (2013) 'Mitigating Against Epistemic Injustice in Educational Research', *Educational Researcher* 42; pp. 363-370

Argues that in the effort to create a more inclusive educational context, researchers should move from a language of epistemic diversity to a language of epistemic injustice.

Philosophy of Law:

In Philosophy of Law the key issue so far emerging is the ways in which our understanding of witnesses and defendants' experiences might be hampered by hermeneutical injustice. This same problem is iterated at the level of groups or peoples and how they may relate to prevailing legalistic language and concepts.

Ho, Hock Lai (2012) 'Virtuous Deliberation on the Criminal Verdict' in Amalia Amaya and Hock Lai Ho eds. *Virtue, Law, and Justice* (Hart Publishing).

Explores the virtues required to avoid both testimonial and hermeneutical injustice in legal fact finding.

Tsosie, Rebecca (2012) 'Indigenous Peoples and Epistemic Injustice: Science, Ethics, and Human Rights, 87(4) *Washington Law Review*; pp. 1133-1201.

Argues that indigenous peoples of the U. S. have been harmed by both kinds of epistemic injustice at the hands of government science policy and the domestic legal system.

Note: an entry for Epistemic Injustice is forthcoming on Oxford Bibliographies Online.