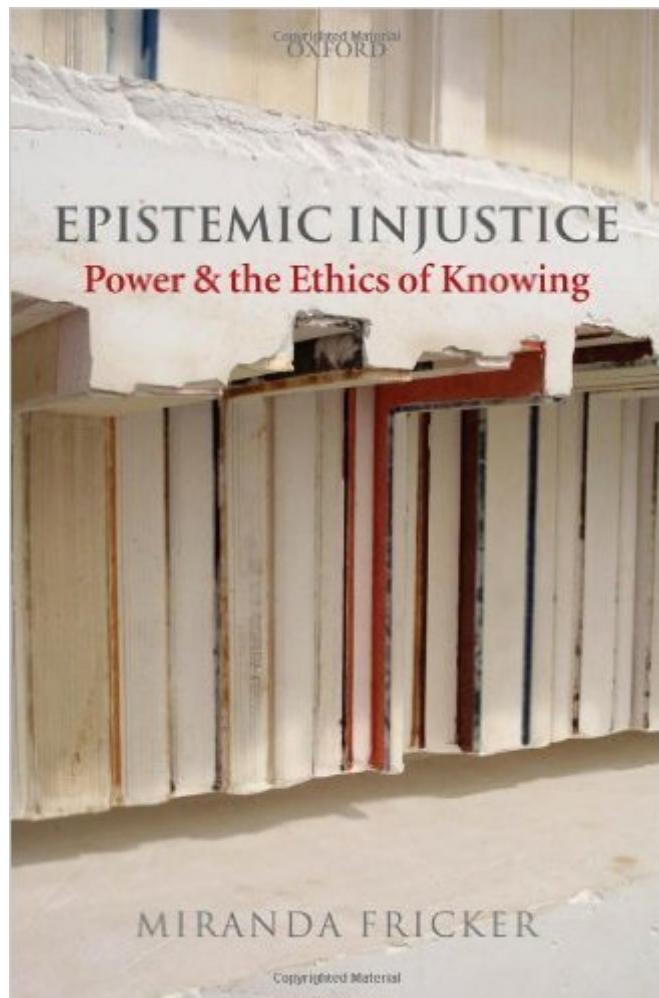


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# Epistemic Injustice: Power And The Ethics Of Knowing



## **Synopsis**

In this exploration of new territory between ethics and epistemology, Miranda Fricker argues that there is a distinctively epistemic type of injustice, in which someone is wronged specifically in their capacity as a knower. Justice is one of the oldest and most central themes in philosophy, but in order to reveal the ethical dimension of our epistemic practices the focus must shift to injustice. Fricker adjusts the philosophical lens so that we see through to the negative space that is epistemic injustice. The book explores two different types of epistemic injustice, each driven by a form of prejudice, and from this exploration comes a positive account of two corrective ethical-intellectual virtues. The characterization of these phenomena casts light on many issues, such as social power, prejudice, virtue, and the genealogy of knowledge, and it proposes a virtue epistemological account of testimony. In this ground-breaking book, the entanglements of reason and social power are traced in a new way, to reveal the different forms of epistemic injustice and their place in the broad pattern of social injustice.

## **Book Information**

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## **Customer Reviews**

This is not just a brilliant addition to feminist epistemology but to epistemology period. Fricker shows

that grave wrongs can be committed in at least two significant ways to people in regards to their "capacity as knowers." The first is testimonial injustice. This is where someone is considered as less epistemically worthy or reliable because of some prejudice. Victims suffer a "credibility deficit." Examples of this is when certain minority or women's perspectives, views, ideas are disregarded simply because it is a minority or woman expressing the perspective. Fricker explores in quite some detail the different salient examples of when and how this kind of injustice occurs, why it is morally and epistemically important, the kind of harms perpetrated not only on the victims of this kind of injustice but on society as a whole, why we need to pay attention to it, and some of its social implications. For me, the most insightful part is the harms Fricker argues is perpetrated on those suffering the credibility deficit. Secondly, there is what Fricker calls "hermeneutical injustice." This kind of injustice occurs when some oppressed group is unable to even "make sense" and to articulate their own experiences to others and even themselves. This often occurs when the group is marginalized and is subject to other related injustices such as restrictions on education and to their fair share in the public space of information. Some groups have no access to previous sources of articulated expressions of their group's experiences either because the larger society does not give those sources any focus to their plights (marginalizes those experiences) or because the group have few to none actual resources which does articulate their experiences.

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