

# Epistemic Injustice and Indian Social System: A Strategic Epistemic Harm done to the 'Other'

## Context

The social system in India allows all the categories of people to have a right to education, to information, to speech, etc. Therefore, the apparent distribution of epistemic goods, like information and education, is very well carried out.

However, it does not allow them really to do any epistemic practices such as generating, acquiring, and transmitting knowledge and not to be intelligible to others. It is evident that epistemic injustice is done in various forms like indifference, domination, negligence. It is active and strategic.

## Research Goals

My aim is to identify and to analyze the epistemic injustice in a given context without damaging the dignity of an epistemic agent (individual, group or institution).

The identification of varieties of epistemic injustice can thereby help an epistemic agent to do all epistemic practices without any hindrance.

## References

- Fricker, M. *Epistemic injustice: power and the ethics of knowing*. Oxford: Oxford University Press, 2007.
- Kidd, Ian James, José Medina, and Gaile Pohlhaus Jr. (eds.). *The Routledge Handbook of Epistemic Injustice*. New York: Routledge, 2017.
- Coady, David, "Two Concepts of Epistemic Injustice." *Episteme*, 7 (2010): 101–113.



## Methodology

I employ descriptive, analytic and normative methodologies.

Since epistemic injustice is an emerging concept in social epistemology, which deals with epistemology, political philosophy and ethics, I need to give an explication of terms and concepts, for which I employ descriptive and normative methodologies.

I analyze and explore the cause, effects and varieties of epistemic injustice in general and in particular to India basing on existing social, political, economical, and religious situations.

## Research Questions

What is epistemic injustice? What are the varieties of epistemic injustice?

Why are certain categories of people in India not allowed to do the epistemic practices such as acquiring, generating, and transmitting knowledge and not to be intelligible?

How does epistemic injustice harm the epistemic life of those epistemic agents in India?

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