

Restoring epistemic justice from below: Identity strategies at the margins of the employment equality myth

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Contemporary challenges for those belonging to underrepresented minorities and non-core groups employed in Earth science departments in 'global north' institutional spaces go beyond questions of access and open discrimination [1]. It is their everyday experiences, whether individual or collective, what reveal the significant impact that unequal and asymmetrical institutional structures, narratives, and social-cultural histories, still have in their lives [1]. Liberal academic environments thus perpetuate unjust, even violent, practices, through 'residual prejudice', i.e., 'the disadvantage or injustice some people suffer not because a tyrannical power intends to keep them down, but because of the everyday practice..' [2]. For Fricker (2007) [3] this is the sort of 'prejudice that will bring about the most surreptitious and psychologically subtle forms of testimonial injustice.' For the same author, testimonial injustice connotes the deflated level of credibility assigned to a speaker's word by a hearer, while hermeneutical injustice is due to the gap in collective interpretative resources that puts someone at an unfair disadvantage to make sense of their social experiences [3].

This paper is an analysis and commentary on the deficit in testimonial and hermeneutical resources in mitigating disputes in 'global north' institutions that otherwise would allow for a genuine understanding. It parallelly critiques 'global south' institutions for similar hermeneutical gaps, mostly due to the global standardization or importation of practices. The abstract critically engages with the transatlantic experiences of epistemic injustice lived by a South Asian scholar. These include experiences during their time as a foreign faculty member at a Canadian university [e.g. 4], during their resettlement as a returning scholar back to global south institution, and later in which they engaged inter-disciplinarily with their own experiences. Emphasis is put on the material consequences of epistemic injustice in an individual's life and how this individual can mitigate them 'from below' to restore epistemic justice and challenge the paradigm of translational employment equity.

[1] Lawrence, Escobedo (2023). *Earth Sci. Syst. Soc.* 3:10070.

[2] Young (1992) in Wattenberg (ed) *Rethinking Power* SUNY Press.

[3] Fricker (2007) *Epistemic Injustice* OUP. [4] Srinivasan (2008) 71st Annual Meeting of Meteoritical Society #5016