

Educational Injustice: RAB

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Intro

The topic for my research paper is the recurring issue of Education Injustice. I'll be looking forward to answering the research questions. What are the effects of educational injustice as well as where this issue stems and comes from? I chose this topic as it interests me as to what other people are going through in the pursuit of knowledge and the obstacles that, even though I have not personally faced, are still rather prevalent for others and the effects that these challenges create are also interesting as they vary from person to person from small to permanent long lasting effects. So, learning where this issue comes from and its effects can help us understand and rectify it.

By the end of my research, I'll be able to connect educational injustice to the dehumanization of students and the apparent distrust that forms within a student's mind clouding the trust they have in themselves for their own beliefs. To bring attention to the glaring effects that comes from Educational Injustice.

Source 1: Dunne, G. (2023). "Epistemic injustice in education". *Educational Philosophy and Theory*, 55(3), 285–289. <https://doi.org/10.1080/00131857.2022.2139238>

Accessed 6 Nov. 2025.

Summary

The article “Epistemic injustice in education” mainly speaks of epistemic injustice in education, Dunne inspired by Miranda Fricker references epistemic injustice as 2 separate parts, testimonial injustice the discrediting of a testimony based on preconceived notions of that person and/or their features like skin which Dunne Akins to dehumanizing, and Hermeneutical Injustice: when someone's social experience is misunderstood or their own to interpret, because of a gap in each other's interpretive resources or as I see it the gap between the collective's access to interpretative resources leads to misconstruing the experiences of each other leaving those same experience up to themselves to interpret. But Dunne also adds Ontic injustice, which he describes as the wrong in being treated less than fully human knowers or like an actor in epistemic practices because of their social positioning. But he emphasizes that all forms of justice and injustice he claims can both be levied to teachers as much as students.

Key quotes:

- “When you are harmed in your capacity as a knower, you are not treated as fully human. Not being taken seriously, not being recognized as a testifier, is a form of dehumanization.”
(Dunne, 2023, p.286)
- “Students can be wronged when their contributions are met with unwarranted doubt, or when their testimony is granted less credibility due to prejudice.”
(Dunne, 2023, p.286)

- "Educational spaces often fail to provide the interpretive tools required for students to make sense of, or articulate, their experiences of marginalization."

(Dunne, 2023, p. 287)

Rhetorical Analysis:

Dunne places great emphasis on the more emotional aspect of educational injustice, and I greatly agree with that stance. I believe most people don't know the extent at which educational injustice even small ones can have an impact on someone and just how detrimental it can be, for me I see it as normalized a bit and so Dunne's emphasis on that aspect really speaks to me as she describes its effects with intensity pulling no punches so we can see the full scope of what these injustices bring as they are, inherently dehumanizing especially testimonial injustice as its purposefully being ignorant to the experience of other people while hermeneutical injustice is more indirect because of the gap the intention the lies in testimonial injustice isn't there so dehumanization is more of a byproduct.

The article itself is very complex in its wording, using words most won't understand, grammar most won't get, and its phrasing of the topic in discussion reflects its more intellectual and higher-level form of writing style. Its credibility is backed up by other articles that are cited within the paragraphs, but he also admits to the limitations of the sources he cites. Dunne clearly wants to reinforce the impact educational injustices have on both parties of the education system while also referencing others to provide solutions to those same issues

Source 2: Nikolaidis, A. C. (2023). “Epistemic injustice in education: exploring structural approaches, envisioning structural remedies.” *Journal of Philosophy of Education*, 57(4–5), 842–861. <https://doi.org/10.1093/jopedu/qhad074>

Summary: Nikolaidis in his article “epistemic injustice in education: exploring structural approaches, envisioning structural remedies.” argues that epistemic injustice within education must be understood as a structural problem rather than just individual, he thinks that unlike those inspired by Miranda Fricker the injustices that students go through are rooted in institutional systems and not single acts of bias and that to understand these injustices we should look at it as 3 connected levels of structure. Institutional Structures like school, universities, and educational rules. Nikolaidis explains that the design itself, funding disparities, selective admissions, standardized testing, etc. Create patterns of exclusion. Procedural Structures refers to grading systems, discipline policies, or honors programs which he says fosters epistemic injustice he believes that these systems reward compliance to dominant epistemic norms while punishing other ways to express knowledge, He implies injustice is rooted within the school system and is how intelligence is decided. And lastly Epistemological Structures, which concerns the organization of said knowledge as the perspective shapes the curriculum, schools having this Eurocentric bias and treating western knowledge as the basis and universal. While Black, feminist or any non-western knowledge is shunned creates a problem where students from marginalized backgrounds learn in ways that invalidate their own way of thinking. Nikolaidis also creates solutions to these structural problems, he states that redesigning institutions to distribute resources more fairly like access to quality teachers,

reforming evaluative systems to include more diverse forms of knowledge, decolonizing curricula to value and acknowledge foreign knowledge as much as western knowledge, and lastly a commitment to acknowledging all knowers within the school system not just those that can be “understood”.

Key quotes:

- "Educational institutions themselves can be constitutive sites of epistemic injustice, not merely the setting in which individual wrongs occur.

(Nikolaidis, 2023, p. 845)

- “Institutional processes, such as assessment, streaming, and disciplinary practices, can systematically disadvantage certain students as epistemic agents.”

(Nikolaidis, 2023, p. 848)

- “Epistemic injustice is also embedded in the epistemological frameworks that structure education: in whose knowledge is legitimized, whose experience counts as epistemically significant, and whose traditions are omitted.”

(Nikolaidis, 2023, p. 850)

- "Epistemic justice requires transforming the epistemological core of education, decentering dominant traditions and opening curricula to plural epistemic perspectives.”

(Nikolaidis, 2023, p. 859)

Rhetorical analysis:

I agree heavily with Nikolaidis's claim that epistemic injustice in education is not a individual but structural problem as the way I see it the problems of the individual stems from the injustice that's been within the system that's been here for years that, the individual has now gone through for years but once the issues have become more apparent from that system its now become an individual problem due to how normalized and rooted these injustices are and Nikolaidis isn't the first to claim this but the way he structures his claim separates him from the rest, his use of more complex words here and there help to remind you that this is a higher level style of writing which coincides with Nikolaidis's bluntness, vocabulary and grammar. I feel as if he appeals to the community as scholars, both students and teachers with Nikolaidis's credentials as a philosophy major and public policy and management major as well as his cited sources being quite reputable speak to the credibility of his article.

Source 3: Sato, K. (2023). "A non-ideal aim of redressing epistemic injustices in corruptive educational environments: Toward restorative epistemic justice". *Theory and Research in Education*, 21(3), 320–336 <https://doi.org/10.1177/14778785231207976>

Summary

Sato states that educational institutions can become corrupt epistemic environments where epistemic injustice fosters leading to the children suffering due to their vulnerable position within the system, he makes sure to clearly separate ideal solutions to non-ideal solutions, Sato

proposes that a child's psychological needs be honestly recognized by caring educators, ensuring them that they too are also knowers and that their voice matters and he also proposes the curriculum should involve opportunities for both students and teachers to learn "critical imagination" he calls it in other words care for the epistemic needs of other more vulnerable peers. He calls these propositions restorative epistemic justice which does more than correct prejudice but also restores psychological relationships in an educational environment. He implies that because children often can't change their environment, removing prejudice is inadequate and that in addition, we must support those already harmed by the system and the injustice it perpetrates. The article reinforces that the curriculum and the roles of educators can become sites for epistemic justice.

Key quotes:

- "Children often find themselves in corruptive epistemic environments where their attempts to know are frustrated, and their epistemic agency is undermined."
(Sato, 2023, p. 321)
- "In corruptive educational contexts, aiming for ideal epistemic justice is unrealistic; instead, educators must pursue a non-ideal aim of restorative epistemic justice."
(Sato, 2023, p. 325)
- "Restorative epistemic justice begins with epistemic care recognizing, attending to, and restoring the epistemic conditions of those wronged."
(Sato, 2023, p.328)

- “Educational practices should cultivate critical imagination, enabling both educators and students to perceive and respond to the epistemic needs of others.”

(Sato, 2023. p. 331)

- “Because children are epistemically dependent on adults, they are especially vulnerable to testimonial and participant forms of epistemic injustice.”

Rhetorical Analysis:

I agree with Sato heavily because he is right, children are found quite commonly in corrupt epistemic environments, where their feelings and thoughts are discarded or pushed to the side and the effects hit them harder as they are also dependent on adults epistemically and so caring and tending to children already affected by this issue should be focused on as much as removing prejudice as only focusing on removing prejudice helps the kids going through the process at the start but what of the ones nearing the end where all the effects of systemic injustice has piled up and become noticeable in them like their inability to understand others because of a gap in their respective interpretive resources and so his solution is very open-minded of every child in the system and his use of mid text citations, organized framing and break down of his claim add to his credibility but also demonstrate the formal academic writing style used in the article for a more mature and intelligent audience like professors and scholars.

Conclusion

It's through my research that I've found answers to my research question of the effects of educational injustice as well as where this issue stems and comes from? While also finding evidence bringing light to the connective and epistemic results of systemic injustice within the education system. I've learned that these effects vary from student to student and that they're not exclusive to students but can affect everyone in the school system, but the effects can be more drastic and prevalent within students and how since they're already wired to depend on adults they are more prone to injustice but what truly interested me in my research is the notion that these issues are more of a structural problem and how systemic injustice is rooted in the education system implying it's corrupt to its core and a structural redesign of core systems within the education system is needed to fix a lot of its glaring issues and alongside that we should be focusing on the students as well as the damage that has been done and that only fixing systems and prejudice isn't going to help the kids who've already reached or are basically at the end we must provide remedies for the future kids growing up in this system but also tend to the kids already hurt by the system and that educational personal, curriculums and educators can and should act as justice for the minds of students within the system, recognizing children and ensuring that their knowledge and voice is heard can help rectify and benefit the general community of students. While also helping teachers to remove any preconceived notions they had before and that by treating the effects of these injustices on students with severity it deserves, it can bring awareness to the flaws of the system getting people more informed making the information found in my research crucial to help not only us but the general community to understand