Within the discipline of philosophy, epistemology is traditionally understood as the study of knowledge and justified belief. It has been concerned with questions like: What are the necessary and sufficient conditions of knowledge? What are its sources? What is its structure, and what are its limits? What makes justified beliefs justified? Is justification internal or external to one's own mind? Beyond philosophy, epistemology in other disciplines has been about the proper creation and dissemination of knowledge within their particular areas of inquiry. For example, what counts as evidence in sociology? How is this similar or different from what counts as evidence in biology?

Critical forms of epistemology are more recent developments. They have their roots in Marxism, the experiences of women (especially women of color), the experiences of other oppressed groups, and feminist political projects. Epistemology is also a growing area of inquiry for critical race theorists. A better definition of epistemology for these critical strains is as “the study of those practices whose purposes are centered on knowledge” (Tanesini 16). The foundational insight of critical epistemology is that knowledge has a social character. In other words, the social and political contexts in which knowledge is created and circulated matter. This may be true not only of social knowledge, but of scientific knowledge as well. The social positions and experiences of knowers make a difference in both what they know and what they do not know. Knowledge is tied to power and can be used to perpetuate and maintain injustice. Furthermore, as knowers, we may have duties to know or learn about certain things in order to promote justice.

Critical epistemology is trendy right now, but it is built on strong foundations and has a lot to offer various socially-engaged philosophical inquiries. Our limited time only permits a brief introduction to a few key topics: standpoint theory, epistemologies of ignorance, epistemic injustice, and epistemic responsibility. Within these topics, we will read a mixture of seminal, peripheral and contemporary texts, offering us not a history or a canon, but a taste of the possibilities of the field.
COURSE OVERVIEW

COURSE GOALS
The goals of this course are what I consider typical goals of graduate education. That is, to familiarize students with the general contours of a particular area of philosophy in order to:

1. Prepare students to teach undergraduate courses in Critical Epistemology.
2. Allow students to incorporate Critical Epistemology into their current and/or dissertation research.
3. Introduce students to a possible AOC or even AOS (pending further coursework/research).

ESSENTIAL QUESTIONS

1. What is the relationship between knowledge and power?
2. Is there such a thing as “objectivity”? How is such a concept best understood?
3. How does experience or social position affect what is or can be known?
4. On whom is ignorance forced? For whom is ignorance a privilege?
5. What constitutes justice in knowledge production?
6. How can epistemic injustice be reduced or redressed?
7. What does it mean to be a responsible knower?

COURSE TEXTS (ALPHABETICAL)

COURSE WORK
To maximize the congruence of this course with individual learning styles and the usefulness of the course for individual educational goals, I am allowing you to put together your own set of assessments (by choosing one from each of four categories):

1. **Weekly Engagement (20%)** – Choose One:
   - *Running annotated bibliography* – Summary paragraph (~200 words) for each reading of the term turned in on Canvas at the end of the term.
   - *Weekly journal reflection* (8 entries – 500-600 words) posted privately on Canvas that briefly reflects on the week’s class meetings, recording reactions to discussion, noting questions to be asked in future classes, and drawing connections between class discussion and other readings and ideas.
   - *Bi-monthly reflection papers* (4 papers – 1,000-1,200 words) posted to Canvas every two weeks, in which students offer a sustained discussion of class readings and themes for those weeks.

2. **Teaching Peers (20%)** – Choose One:
   - Present on *topic of your paper* (with handout)
   - Present on *side topic of interest* (with handout)
   - Present *2-3 outside articles/chapters* (see below) (with handout)
   - Present on your *book review* (requires doing book review below, presentation not graded)
   - Non-presentation option: Create content sheet and questions/activity for small group discussion (based on one option above)
   - *All options should take 20-30 minutes of class time. Scheduling of dates will take place based on students' assignment selections and projected topics.*

3. **Secondary Project (15%):**
   - REQUIRED FOR UNDERGRADS: *Exegesis* (1,200-1,500 words) - Each student will write a critical explanation or interpretation of the philosophical text/theory they consider to be most central to their final paper.
   - GRADS Chose One:
     - *Exegesis* (1,200-1,500 words)
     - *Resistant Imaginations Conference program committee* – Students will review and rate extended abstracts submitted to conference and participate in one meeting dedicated to drafting a conference program. Program committee members will be credited in the final conference program.
     - *Book review* (1,500-2,500 words, actually worth 35% because only the written review—not the presentation/activity—is graded) – Students will choose a target journal and find a book related to course themes awaiting review. The review should then be written according to the journal’s guidelines.

4. **Final Project (35% + 10%)** – Choose Paper or Non-Paper option:
   - *Paper option* (3,000-4,000 words), must also complete abstract (3%) and draft/peer review (7%) for additional 10%.
   - *Non-Paper option* (open), must include detailed project proposal for additional 10%.
Possible sources for outside articles/chapters:


COURSE POLICIES

GRADING
Please keep in mind that A grades will not be awarded for work that merely satisfies the minimum requirements of a particular assignment. If you are seeking an A, you should strive to complete the assignment not merely adequately, but exceptionally. If, for any given assignment, it is not clear to you how to do so, please feel free to come and discuss it with me.

HONOR CODE
Using the ideas of another person—be it a professional writer, speaker, or a classmate or friend—without proper acknowledgment constitutes plagiarism. Even when it is unintended, plagiarism carries significant disciplinary action. Do not take this issue lightly. You are responsible for reading, understanding, and adhering to the guidelines for acknowledging the work of others as outlined on the UO website: http://researchguides.uoregon.edu/citing-plagiarism. Ignorance of the guidelines is not an acceptable excuse for student misconduct.

DISCRIMINATION
The University of Oregon affirms and actively promotes the right of all individuals to equal opportunity in education and employment without regard to any protected basis, including race, color, sex, national origin, age, religion, marital status, disability, veteran status, sexual orientation, gender identity and gender expression or any other consideration not directly and substantively related to effective performance.

The university is committed to providing a respectful environment for all members of the campus community. Prohibited discrimination and discriminatory harassment, including any form of sexual harassment, which subvert the mission of the university and jeopardize the educational or employment experience of students, faculty, and staff, will not be tolerated. If you have a concern of any sort, contact the Office of Affirmative Action & Equal Opportunity: https://aaeo.uoregon.edu/content/raise-concern.

Resources for people experiencing hate and discrimination can be found also on the following website: RESPECT.uoregon.edu and by calling 541-346-5555.

I support all students regardless of immigration status or country of origin. For more information and resources please visit our Dreamers page (https://blogs.uoregon.edu/dreamers/) and the Immigration FAQs page (http://international.uoregon.edu/immigration_faq). Students, remember, when interacting with faculty, staff, and offices around campus you are never required to reveal your status.
**SEXUAL HARASSMENT**
The UO is committed to providing an environment free of all forms of discrimination and sexual harassment, including sexual assault, domestic and dating violence and gender-based stalking. UO has staff members trained to support survivors in navigating campus life, accessing health and counseling services, providing academic and housing accommodations, helping with legal protective orders, and more. Our goal is to make sure you are aware of the range of options available to you and have access to the resources you need.

According to the new Title IX policy (https://titleix.uoregon.edu/employee-reporting-responsibilities-policy-overview) only some UO employees are required reporters and they have to state this explicitly to you. Most regular faculty members as well as GEs are classified as “student-directed employees,” i.e. they are not mandatory reporters, which means that you can speak with them confidentially about issues of sexual harassment, although they may be required to give testimony in case of litigations. If you wish to speak to someone who can keep strict confidentially (also in case of litigations), you can call 541-346SAFE, UO’s 24-hour hotline, to be connected to a confidential counselor to discuss your options. You can also visit the SAFE website at safe.uoregon.edu.

**ACCESSIBILITY**
The University of Oregon is working to create inclusive learning environments. Please notify me if there are aspects of the instruction or design of this course that result in disability-related barriers to your participation. You are also encouraged to contact the Accessible Education Center in 164 Oregon Hall at 541-346-1155 or uoaec@uoregon.edu.

**OFFICE HOURS**
My office hours are listed at the top of the syllabus and I will also be available at a variety of times by appointment. Please come and see me any time you are experiencing difficulty with the class material, would like more information about the texts we are reading, or have other more general questions about philosophy or your college education.
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<td><strong>Standpoint Theory</strong></td>
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<tr>
<td>1</td>
<td>9/25 <em>This Bridge Called My Back</em> – Front matter and Section II</td>
<td>9/27 <em>Feminist Standpoint Theory Reader</em> – Harding, hooks &amp; Narayan chapters</td>
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<td>2</td>
<td>10/2 Haraway – “Situated Knowledges” Medina – Introduction</td>
<td>10/4 <em>Epistemology of Resistance</em> – Chapter 1</td>
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<td>10/9 <em>Pedagogy of the Oppressed</em> – Chapters 1-2</td>
<td>10/11 <em>Decolonizing Methodologies</em> – Chapters 2-3</td>
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<td>4</td>
<td>10/16 Mills – “White Ignorance” Ortega – “Knowing, Loving Ignorance”</td>
<td>10/18 NO CLASS (SPEP)</td>
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<td>5</td>
<td>10/23 <em>Epistemic Injustice</em> – Ch 1; Pohlhaus Jr– “Relational Knowing and Epistemic Injustice”</td>
<td>10/25 <em>Epistemic Injustice</em> – Ch 7</td>
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<td>10/30 <em>Epistemology of Resistance</em> – Chapter 2</td>
<td>11/1 <em>Epistemology of Resistance</em> – Chapter 3</td>
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<td>8</td>
<td>11/13 Tremain – “Knowing Disability, Differently” Wieseler – ”Objectivity as Neutrality…”</td>
<td>11/15 <em>Epistemology of Resistance</em> – Chapter 4</td>
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<td>9</td>
<td>11/20 <em>Epistemology of Resistance</em> – rest of Chapter 4 &amp; start of 5</td>
<td>11/22 NO CLASS (Thanksgiving)</td>
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<td>10</td>
<td>11/27 <em>Epistemology of Resistance</em> – Chapter 6</td>
<td>11/29 PEER REVIEW Rough Draft Due</td>
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<td><strong>FINAL PAPER DUE: Tuesday, December 4 @ 10:00 p.m.</strong></td>
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