4.1 | Testimonial Justice solutions

We need to be able to collectively consider whose testimony we deem credible, individually and collectively. "Believe your FOC [Faculty of Color] colleague when they describe their experiences. Don't diminish them. Don't belittle them. Don't call them liars or say they are exaggerating. They will have experiences with students, other colleagues, and members of the public that you will probably never have. Believe them," (Gibson, 2019, p. 221). Incorporate research methods that validate testimonies such as counter-narrative storytelling (Cooke, 2016), autoethnography, or *testimonio* (Yúdice, 1991). Emerging from Latin American Studies as a Chicana feminist epistemology (Huber, 2009), testimonio has generally been used to document the experiences of oppressed groups and denounce injustices and is "generally defined as a first-person narration of socially significant experiences" (Zimmerman, 2004, p. 1118).

4.2 | Hermeneutical justice solutions

This paper serves as a hermeneutical interruption of epistemic injustice through the operationalization of the concepts related to epistemicide, a concept previously not recognized in IS. The wider societal context is known to be unbalanced, and that reproduction and reification of those biased ways of knowing and behaving leave generational scars. By naming this type of oppression, we have the ability to identify and work toward correcting these injustices by providing a language to do so.

Scholars in IS must work to address their own hermeneutical gaps to lessen the burden of cultural taxation on their minoritized community members. For example, there is a general understanding that we will be familiar with "classic" theorists but we should also understand the provenance of work around oppression and injustice, rather than keeping these knowledges at our fringes. Becoming familiar with the Critical Race Theory and social justice work (Cooke et al., 2016; Leung & López-McKnight, 2021; Mehra et al., 2007) already happening in our field can help ensure work around equity is more widely understood and centered in our field.

4.3 | Participatory justice solutions

In addition to the important question of who gets to participate in our field, we should also ask each other: what counts as participating? Service often overburdens women, especially women of color. The amount of this invisible labor increased because of the pandemic with, "sixty-eight percent of female respondents reported an increase in their responsibilities compared to only 55 percent of males" (Shalaby et al., 2020, para. 7). However, BIPOC faculty also face additional demands in educating their peers about issues around oppression and race, helping make committees more diverse by joining, and there is additional external service especially considering the recent uprisings against racial injustice. It is time we start rethinking how, or what, service counts.

Journal impact factors are created through various metrics but often the number of citations correlates with a journal's impact. Often, new academics are encouraged to publish in the "top tier" journals in their field. However, the high cost of journals is often a barrier to access, especially if you are writing for minoritized communities. While publishing through open access journals seems like a valid option, there is still stigma, even in IS, and a lack of awareness about their existence (Peekhaus & Proferes, 2015, p. 640), resulting in the privileging of traditional print journals. Like citation, we should reconsider the role of journal impact factor in the promotion and tenure process.

4.4 | Curricular justice solutions

Conducting a diversity audit (Cooke & Jacobs, 2018) will help IS programs identify which topics, perspectives, and voices are represented within their curriculum. Though diversity audits are limited in what one can learn about the curriculum and institutions, they are a vital place to begin. We also suggest moving away from traditional textbooks and working toward incorporating multiple resources highlighting many different perspectives. Textbooks tend to center a single (white) voice; building curriculum around multiple sources allows for a wider range of diverse voices to enter classroom dialogue.

5 | CONCLUSION

There is a rich history of social justice research and action occurring within IS. However, the nature of specialization in IS and other fields can lead to issues being siloed off and hidden, especially from within the academy or within the institutional experience of academe itself, which leads to the perpetuation of the Third Harm. The ways that Western forms of evaluation and metrics for processes such as tenure occur in these contexts often work to reproduce and uphold hegemonic norms and extant power structures. This can mean that "new" or otherwise unfamiliar forms of knowledge sharing and knowing may not be viewed as credible as Western forms of knowledge sharing.