

Miranda Fricker's *Epistemic Injustice* provides crucial insights into testimonial and hermeneutical injustice and outlines how these kinds of epistemic injustice cause harm to the subject who experiences them. Our talk follows up on Fricker's central claims about the harm done by testimonial injustice by developing three considerations. First, we argue that Fricker's analysis of the harm done by testimonial injustice is not sufficient. Second, we improve on and supplement her claims by introducing the concepts *intellectual self--trust* and *personal self--respect* to capture the effects of the harm. Third, we detail how our improved account of the harm done by testimonial injustice is a valuable tool in explaining the situation of members of underrepresented social groups in philosophical practice.