Introduction

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Thinking Ecologically, Thinking Responsibly: The Legacies of Lorraine Code brings together a transdisciplinary cohort of feminist, critical race, Indigenous, and decolonial scholars who build upon and seek to widen and deepen the legacy and potential of Lorraine Code's work. Since the publication of her 1987 book *Epistemic Responsibility*, which was reissued in 2020 by State University of New York Press, feminist philosopher Lorraine Code has been at the forefront of linking epistemologies, ontologies, ethics, and epistemic injustice to guide critical frameworks for responsible, situated knowing and practices. This volume both enacts and expands Code's theories, epistemologies, and practices. It points to how concepts such as epistemic responsibility and approaches like ecological thinking are not only theoretical and epistemological frameworks for knowing the world; they are also practices and approaches that more and more feminists and critical thinkers are utilizing in their work to think, write, and live critically and responsibly.

In her most recent book, *Manufactured Uncertainty: New Challenges to Epistemic Responsibility* (2020), Code provides us with ways of elucidating the arc and potential of her work and challenges her readers to ask: who do you think you are? This question is not rhetorical: rather it is a significant query that one needs to ponder in order to be an epistemologically responsible ecological citizen and researcher. As *Manufactured Uncertainty* unfolds, Code revisits her former preoccupations—including climate change skepticism, the epistemic virtues necessary for responsible advocacy, the power and particularities of stories and testimonies, knowledge making as

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collective practices, and ecological social imaginaries of knowledge making and epistemic subjectivities—all with refreshed and incisive analysis.

Our volume, *Thinking Ecologically, Thinking Responsibly: The Legacies of Lorraine Code*, shares terrain with *Manufactured Uncertainty*. Indeed, we were writing and editing this book at the same time that Code was writing hers. We believe that this book is a valuable companion to *Manufactured Uncertainty* as we seek to engage with and widen the many path-breaking themes, issues, methodologies, epistemologies, and problematics to which Code has made major contributions throughout her fecund career of over forty years. This anthology provides critiques of her work, extending some of her arguments to areas Code might not have initially considered. For example, contributors to this volume connect her work with that of other leading thinkers and traditions, including, for example, agential realism, Indigenous and decolonizing epistemologies, narrative thinkers and traditions, epistemic injustice, epistemologies of ignorance, climate change and oceans research, institutional research ethics boards, and philosophies of psychiatry. With humility and diligence, we take up Code's (2008, 76) call to work with ecological thinking as "a way of designating a mode of thought and of philosophical practice," as "a point of entry into an ongoing project, perhaps never to be completed," and as an "ongoing project of constructing this complex conceptual apparatus."

The book is divided into four sections with numerous interconnections between them. Each section's title incorporates a quote from Code's work. The first section, " 'Knowing Well': Epistemic Responsibility and Epistemologies of Ignorance,"[1] analyzes and builds upon Code's early arguments for epistemic responsibility, tying these to more recent work by Code and others, such as Charles Mills's (1997) writing on the epistemology of ignorance and epistemic injustice through the lens of literature, narrative history, and US prisons. Epistemologies of ignorance, a termed coined by Charles Mills in *The Racial Contract* (1997), has resulted in a wellspring of analyses of active, intentional unknowing and construction of systems of ignorance that has reshaped the landscape of feminist and critical race theorizing. " 'Knowing Well': Epistemic Responsibility and Epistemologies of Ignorance" includes chapters by Catherine Villanueva Gardner (*Ignorance and Responsibility*), Kamili Posey (*Epistemic Ignorance, Epistemic Distortion, and Narrative History of "Thick" and "Thin"*), and Nancy Arden McHugh (*Epistemic Deadspaces: Prisons, Politics, and Place*).

The second section, " 'Epistemologies of Everyday Life': Narratives, Stories, Testimonies, and Gossip,"[2] builds on Code's long-standing interest

in narratives and social epistemologies as well as her early work on the epistemology of gossip and the gendered nature of knowledge. This section teases out the relationships and distinctions between gossip, narrative, and testimony by putting these concepts into conversation with contemporary concerns, including the relational nature of epistemic responsibility and ecological thinking, as well as ecological and Indigenous approaches to knowledge making. It also draws connections between Code's work and Mikhail Bakhtin's dialogical thinking as well as Margaret Somers's nonrepresentational and onto-epistemological approach to narratives. This section has chapters by three authors: Karen Adkins (*Gossip as Ecological Discourse*), Andrea Doucet (*A Murex, an Angel Wing, the Wider Shore: An Ecological and Politico-Ethico-Onto-Epistemological Approach to Narratives, Stories, and Testimonies*), and Catherine Maloney (*Allowing for the Unexpected: The Thought of Lorraine Code and Mikhail Bakhtin in Conversation*).

The third and fourth sections build upon Code's more recent work in ecological thinking and her critiques of medical and scientific knowledge. Section 3, "Reimagining 'The Force of the Paradigms': Health, Medical, and Scientific Injustices,"[3] reflects Code's view that utilizing feminist epistemologies to develop extended case study examples in science and medicine is a critical tool for seeking justice and virtuous epistemic engagement with the world. These case studies address research on human subjects' research as part of the Institutional Review Board (IRB), intersections between ecological thinking and new feminist materialism, and the value of Code's work for supporting epistemically, ethically, and politically responsible clinical psychiatry. This section includes chapters by Carolyn J. Craig (*Institutional Review Board [IRB] and Ecological Thinking*), Émilie Dionne (*Knowledge Practices as Matters of Care: A Diffractive Dialogue between Lorraine Code's Ecological Thinking and Karen Barad's Agential Realism*), and Nancy Nyquist Potter (*An Ecological Application to Service Users in Psychiatry: The Social Imaginary and Ethical, Political, and Epistemological Relationships*).

Finally, the fourth section, " 'Human and Nonhuman Life (and) the Complexity of Interrelationships': Environmental Justice, Climate Change, and Ecological Responsibility"[4] brings together Code's arguments encouraging the use of ecological thinking and promoting epistemic responsibility in order to better understand human intra-action and human responsibilities within nonhuman worlds. The authors in this section present Indigenous Bangladeshi perspectives on environmental justice; reconsider ecological thinking through the lens of Indigenous, Black, and Black feminist thinkers who have provided important critical analyses of Code's work; demonstrate

acts of testimony and witness bearing in oceanography; and address climate change advocacy as an epistemic responsibility. Its four chapters are written by Ranjan Datta (*Rethinking Code's Concept of Ecological Thinking from an Indigenous Relational Perspective*), Esme G. Murdock (*How Does the Monoculture Grow? A Temporal Critique of Code's "Ecological Thinking,"*), Susan Reid (*Taking Code to Sea*), and Codi Stevens (*Climate Change Advocacy as a Form of Epistemic Responsibility: A Case Study*).

To conclude the editors of this volume developed a set of interview questions for a wide-ranging conversation with Lorraine Code. That conversation, which Andrea conducted at Lorraine's home in Toronto in winter 2020, provides space to reflect upon and understand Code's career as a feminist epistemologist, how her ecological thinking began and unfolded across time, why she rooted her work in ecologically inspired literatures and metaphors, how it links with other critical creative traditions of knowledge making, and her hopes and dreams for this work as it continues to move into the world. Some of her reflections remind us that Code's (2006, ix) ecological thinking approach grew out of her four-decade long "quest for conceptions of knowledge and subjectivity capable of informing transformative, responsible, and responsive epistemic practices."

As Code writes in *Manufactured Uncertainty*, her newest work takes up four of her long-standing key thematic issues "epistemic vulnerability, incredulity, ignorance, and trust—issues that animate a commitment to crafting principles for constructing ways of knowing/being that foster the democratic, respectful cohabitation that I begin to address in *Epistemic Responsibility* and in *Ecological Thinking*" (2020, 30). Our book seeks to bolster Code's quest and enlarge the scope and impact of her carefully crafted work. Our hope is that this collection, with its contributions from established and new generation scholars, will act as an "extended moment in ongoing conversations and deliberations" (Code 2008, 76) about knowledge-making philosophies and practices and how they might "translate into wider issues of citizenship and politics" in the decades ahead.