

#	Question	Asker Name	Asker Email
1	It sounds like LD's account of epistemic theft limits it to people who don't understand the power structures. But plausibly sometimes epistemic theft can be performed by knowledgeable people on purpose. (Example: shrewd and canny management at Fox News.) They know about power structures, and this helps them manipulate the narrative. So I wonder whether the account is too narrow in this respect?	Georgi Gardiner	georgicloud9@gmail.com
2	Thanks. What about intersectional identities? For example, a white woman, or a working class white man, who are both in privileged and non-privileged positions?	Boaz Miller	boaz.miller@gmail.com
3	I was wondering whether you have thought about the connection between epistemic theft and the concept of recuperation (not something I know much about, but have been meaning to read about). And I was wondering what strategies you think are effective for oppressed people to fight epistemic theft (sorry for 2 questions).	Karen Frost-Arnold	frost-arnold@hws.edu
4	I've noticed some people on FB and similar fora appropriating the dialectic move, when a claim is challenged, of replying with "it's not my job to educate you" etc. I think this was developed as a way to protect privileged claims by marginalized people about their own experience, but now it appears to be used by e.g. conservatives looking to avoid any sort of epistemic challenges to their claims at all. Is this an instance of the phenomenon in question?	Jonathan Weinberg	jmweinberg@email.arizona.edu
5	When ideas are used in ways not intended and not foreseen by those coming up with them, this is often good and productive. So I don't see how the emphasis on this phenomenon can be central. I don't see an alternative to going through the details of the relevant idea, and seeing whether it in fact applies in the new circumstances in which it is being applied. And of course many times it won't. But sometimes it may.	David Enoch	david.enoch@mail.huji.ac.il
6	(I should credit Cameron Buckner with drawing my attention to this in the first place.)	Jonathan Weinberg	jmweinberg@email.arizona.edu
7	Thanks, Lacey. Sorry if I missed it, but how does your definition distinguish epistemic theft from the appropriate/just use of resources contributed by non-dominant thinkers to the broader epistemic community.	John Greco	john.greco@georgetown.edu
8	Do you think something like epistemic theft is ever a good thing: a potential case: re-claiming slurs?	Arianna Falbo	arianna_falbo@brown.edu
9	Super-interesting talk — thanks!! What are false truths, in 'non-spooky' terms? (And is there a particular reason for using these terms?) Apparent truths/false beliefs?	Anna-Sara Malmgren	malmgren@stanford.edu
10	Ps. I presume there is a particular reason, so this is really a question of clarification.	Anna-Sara Malmgren	malmgren@stanford.edu
11	I think you said that racist consciousness is an instance of false consciousness. But my (not well-informed) understanding of Marxist false consciousness is that it's as a matter of necessity against one's (class) interest. If so, when a white supremacist is being racist, they are not exhibiting false consciousness exactly. No?	David Enoch	david.enoch@mail.huji.ac.il
12	Part of the motivation for your talk was that there's some connection/analogy between being treated as a knower and being treated as a full political participant in	Dan Singer	

	society. This strikes me as broadly right, but I'm worried about a potential counterexample. It seems like sophisticated computers or robots can be knowers, but it doesn't seem like we should be worried about political representation/participation for those. This motivates thinking that being a knower is an interesting epistemic category (at best) rather than a political category. What do you think about that case?		
13	Just a comment on "Black lives matter": it's more a "black lives should matter". In this sense, claiming that it is false (or true) does not make a lot of sense.	Anna Boncompagni	aboncomp@uci.edu
14	Can you say a little more about 2nd order false consciousness? It seems we rarely have access to the correct processes or causes that lead to our beliefs.	Miriam McCormick	mccormick.miriam@gmail.com
15	On the universal versus the subjective question, I was wondering if you've read Jodi Dean's Comrade book and what you thought about her account of how becoming a comrade involves adopting a kind of universal perspective and relation to one's comrades.	Karen Frost-Arnold	frost-arnold@hws.edu
16	Thanks- yeah my main point is that I think it is very widespread.	Miriam McCormick	mccormick.miriam@gmail.com
17	What would be the role of the sociology of knowledge in your view?	Gianluca Andresani	gianlucaandresani@ymail.com
18	How do you characterize disciplines? What binds them together? Is it precisely the foundational assumptions, the deep historical legacies you're describing?	Kelli Barr	kelli.barr@pitt.edu
19	I am surprised that you are so enthusiastic about Shelby's conception of racism, since it seems rather idealistic (in the Marxian sense), whereas you have always been materialist.	Sally Haslanger	shaslang@mit.edu
20	Thinking back to some of the questions that Anderson raises about about institutions and epistemic injustice, I'm wondering what you think might be the most effective structural interventions to make in the academy (in sociology or philosophy) to undermine the kind of white ignorance you're describing in disciplines.	Karen Frost-Arnold	frost-arnold@hws.edu
21	I guess I should make it a question - have you changed your mind or did I misunderstand your earlier views?	Sally Haslanger	shaslang@mit.edu
22	Not a question, but I would very much appreciate it if the works Charles is bringing up on the sociology of philosophy could be shared. This is extremely interesting to me and I'm very keen to follow up.	Gillian Crozier	g.crozier@gmail.com
23	'@Gillian: Randall Collins, The Sociology of Philosophies: https://www.hup.harvard.edu/catalog.php?isbn=9780674001879	Kelli Barr	kelli.barr@pitt.edu
24	I've written a little about this, so happy to suggest others	Kelli Barr	kelli.barr@pitt.edu
25	Gillian Crozier: John McCumber, Time in the Ditch	Naomi Scheman	nschema@umn.edu
26	Great talk Charles, I'd love to hear you reflect on the development of the discipline of philosophy as well. I'd love to hear about the parallels with the claims you've developed for sociology, and any disanalogies (if any).	Sandy Goldberg	