Thank you so much for your paper. Overall, I think you did a great job. I find your project very interesting and particularly relevant in our current socio-political climate. The comments I have prepared are small:

- In your essay you make a distinction between harming and wrongdoing. You say that a microaggression is morally wrong if it involves demeaning beliefs about social groups either intentionally or unintentionally. You say that a microaggression is harmful if it directly reinforces the structural disadvantages faced by members of disadvantaged groups (1). Do you take these criteria to be necessary and sufficient for moral wrong and harm pertaining to microaggressions? If not, are there other conditions that constitute a microaggression being harmful or morally wrong?

- As you point out, the comment “Everyone can succeed in this society if they work hard enough” conveys negative attitudes towards minority groups such as “blacks just don’t work hard enough.” This comment and the belief that lies beneath it have the power to negatively affect the way that minorities see themselves in addition to the way that they are seen by others. It is clear that you think that the comment and associated beliefs are morally wrong – but do you think they are also harmful?

- Later in your essay, you assert that profound offenses can wrong people even if they don’t harm them (5). Then, you argue that you can harm an individual without wronging them and wrong an individual without harming them. You assert that affronts to one’s dignity exemplify wrongs that do not harm. You focus on actions that are particularly demeaning meaning: “one that occurs when an action offends an individual not only by
highlighting a characteristic believe to be true of him because of his perceived group membership, but also when it takes the individual to be less than an equal.” Can you say more about why this affront to someone’s dignity, particularly in this way, is not harmful in the way that you indicate earlier in your paper? Perhaps can you explain by way of an example? It would seem to me that to affront someone’s dignity by discrediting them as moral, social or political equals, would reinforce structural disadvantages faced by members of disadvantaged groups. Perhaps my overall worry is that harming and wronging seem to go hand in hand.

• Another comment has to do with actions that are particularly demeaning. You say that an action is particularly demeaning “when they involved judgements that (1) are offensive, given our shared historical and cultural meanings about group membership, and (2) take individuals to be less deserving of the respect a moral equal would deserve” (5). In order for something to be particularly demeaning both conditions must be met. Can you give an example of a judgement that is offensive to members of an oppressed group that does not involved a lack of respect as moral equals? Must the microaggressor be aware of taking the other individual as deserving less respect than their moral equal?