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Terrorist actors often hold epistemically problematic beliefs that may be rejected by society at large. While in many instances holding such beliefs is inconsequential, sometimes the actions taken on the basis of our beliefs are disastrous. To what extent can terrorist actors be seen as responsible for their extreme beliefs such as problematic views about the legitimacy of their actions (including the moral status of the victims of direct violence), their prospects of success or whether violence is the last resort? I will discuss epistemic bubbles and echo-chambers as examples of impoverished epistemic environments. I argue that individuals' abilities to address their epistemic shortcomings can be severely compromised in such impoverished epistemic environments. Responsibility for creating and sustaining healthy epistemic environments – where extreme beliefs are less likely to persist – is best understood as shared by epistemic agents.



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