Speaking for others from the location of privilege just reifies oppressive tendencies in societies by entrenching the political positions of the privileged and imparting intellectual value on their discourse. Alcoff:

Linda Alcoff—Philosophy Professor at the City University of New York. Department of Philosophy also at Syracuse University “The Problem of Speaking for Others.” <http://www.alcoff.com/content/speaothers.html>

The second claim holds that...are less privileged than me?

And, trying to validate the truthfulness of epistemic claims made from the standpoint of privilege does not solve this. Academia has historically been plagued by a racist and sexist tendency to dismiss arguments made from the standpoint of oppressed persons. Alcoff:

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For example, in many situations... eyes of the same milieu.

And, the alternative to the problem of speaking for others is speaking for the self. This does not mean that we categorically reject speaking on behalf of others. It may be true that there are rare situations in which it is good to speak for others, but we must remain skeptical. To that end, our discourse must be met with a careful attention to social position and a deliberate consideration of the discursive effects of our speech acts. Alcoff:

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Here is my central point... location, language, and so on.