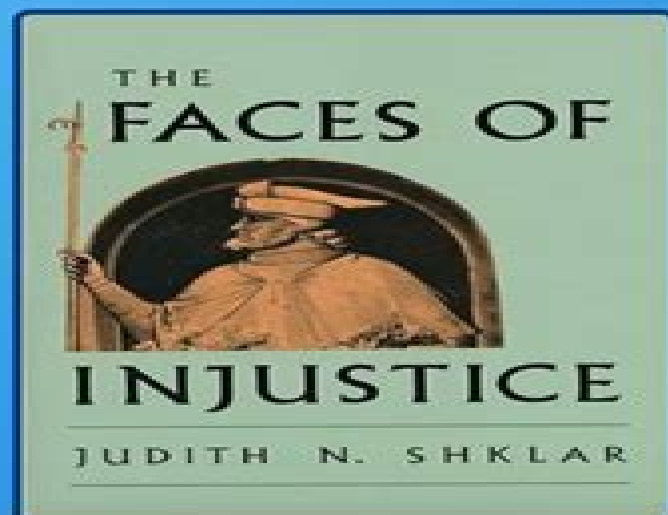


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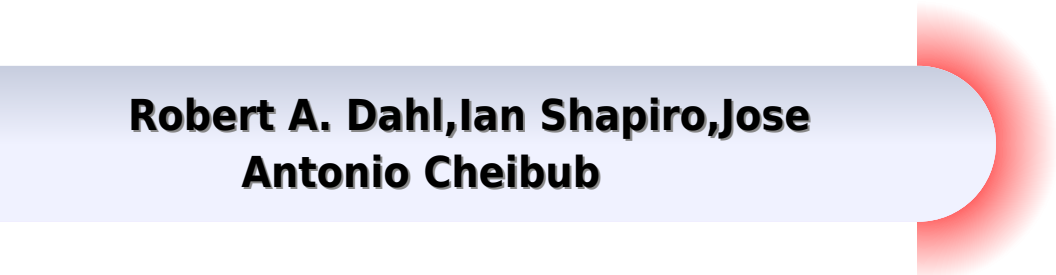
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The Faces of Injustice Judith N. Shklar, 1990-01-01 How can we distinguish between injustice and misfortune What can we learn from the victims of calamity about the sense of injustice they harbor In this book a distinguished political theorist ponders these and other questions and formulates a new political and moral theory of injustice that encompasses not only deliberate acts of cruelty or unfairness but also indifference to such acts Judith N Shklar draws on the writings of Plato Augustine and Montaigne three skeptics who gave the theory of injustice its main structure and intellectual force as well as on political theory history social psychology and literature from sources as diverse as Rousseau Dickens Hardy and E L Doctorow Shklar argues that we cannot set rigid rules to distinguish instances of misfortune from injustice as most theories of justice would have us do for such definitions would not take into account historical variability and differences in perception and interest between the victims and spectators From the victim s point of view whether it be one who suffered in an earthquake or as a result of social discrimination the full definition of injustice must include not only the immediate cause of disaster but also our refusal to prevent and then to mitigate the damage or what Shklar calls passive injustice With this broader definition comes a call for greater responsibility from both citizens and public servants When we attempt to make political decisions about what to do in specific instances of injustice says Shklar we must give the victim s voice its full weight This is in keeping with the best impulses of democracy and is our only alternative to a complacency that is bound to favor the unjust

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Table of Contents The Faces Of Injustice The Storrs Lectures Series

1. Understanding the eBook The Faces Of Injustice The Storrs Lectures Series
 - The Rise of Digital Reading The Faces Of Injustice The Storrs Lectures Series
 - Advantages of eBooks Over Traditional Books
2. Identifying The Faces Of Injustice The Storrs Lectures Series
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an The Faces Of Injustice The Storrs Lectures Series
 - User-Friendly Interface
4. Exploring eBook Recommendations from The Faces Of Injustice The Storrs Lectures Series
 - Personalized Recommendations
 - The Faces Of Injustice The Storrs Lectures Series User Reviews and Ratings
 - The Faces Of Injustice The Storrs Lectures Series and Bestseller Lists

5. Accessing The Faces Of Injustice The Storrs Lectures Series Free and Paid eBooks
 - The Faces Of Injustice The Storrs Lectures Series Public Domain eBooks
 - The Faces Of Injustice The Storrs Lectures Series eBook Subscription Services
 - The Faces Of Injustice The Storrs Lectures Series Budget-Friendly Options
6. Navigating The Faces Of Injustice The Storrs Lectures Series eBook Formats
 - ePub, PDF, MOBI, and More
 - The Faces Of Injustice The Storrs Lectures Series Compatibility with Devices
 - The Faces Of Injustice The Storrs Lectures Series Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of The Faces Of Injustice The Storrs Lectures Series
 - Highlighting and Note-Taking The Faces Of Injustice The Storrs Lectures Series
 - Interactive Elements The Faces Of Injustice The Storrs Lectures Series
8. Staying Engaged with The Faces Of Injustice The Storrs Lectures Series
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers The Faces Of Injustice The Storrs Lectures Series
9. Balancing eBooks and Physical Books The Faces Of Injustice The Storrs Lectures Series
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection The Faces Of Injustice The Storrs Lectures Series
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine The Faces Of Injustice The Storrs Lectures Series
 - Setting Reading Goals The Faces Of Injustice The Storrs Lectures Series
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of The Faces Of Injustice The Storrs Lectures Series
 - Fact-Checking eBook Content of The Faces Of Injustice The Storrs Lectures Series
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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