

## **Taking Responsibility For The Past Reparation And Historical Injustice By Janna Thompson**

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"Pressestimmen 'Janna Thompson provides a sophisticated and parsimonious theory of reparative justice' Andrew Schapp, University of Melbourne 'Her treatment of reparative justice is superb in all respects. The writing is lucid and elegant, the reliance on relevant scholarship is balanced and informative, the argument is coherent and sustained from start to finish. In short, Janna Thompson has written a truly indispensable book that cannot be ignored by anyone interested in the broad theme of justice in human affairs.' Richard Falk, Visiting Distinguished Professor, University of California at Santa Barbara 'In this challenging and compelling book, Janna Thompson seeks to tread a careful path between the conflicting claims for reparation and to defend a theory of restorative justice. I found it a thorough, stimulating and well-argued defence of an important theory in applied ethics and political theory. It is scholarly and accessible and should attract much attention.' Paul Kelly, Department of Government, London School of Economics and Political Science Synopsis Injustices of the past cast a shadow on the present. They are the root cause of much harm, the source of enmity, and increasingly in recent times, the focus of demands for reparation. In this groundbreaking philosophical investigation, Janna Thompson examines the problems raised by reparative demands and puts forward a theory of reparation for historical injustices. The book argues that the problems posed by historical injustices are best resolved by a reconciliatory view of reparative justice and an approach that explains how people acquire intergenerational responsibilities and entitlements. It ranges in its subject matter from the claims of indigenous people to land stolen from their ancestors to the growing movement for

reparations for slavery. The book provides an original and convincing answer to the questions of how citizens can have reparative responsibilities for wrongs committed before they were born, and why descendants of victims may be entitled to compensation for historical injustices such as slavery. It also explains how members of nations can make recompense for injustices of the past without ignoring the inequities of the present. Taking Responsibility for the Past is a significant contribution to philosophical and legal debates about reparative justice, and at the same time an accessible and thought-provoking book for general readers. Klappentext Injustices of the past cast a shadow on the present. They are the root cause of much harm, the source of enmity, and increasingly in recent times, the focus of demands for reparation. In this groundbreaking philosophical investigation, Janna Thompson examines the problems raised by reparative demands and puts forward a theory of reparation for historical injustices. The book argues that the problems posed by historical injustices are best resolved by a reconciliatory view of reparative justice and an approach that explains how people acquire intergenerational responsibilities and entitlements. It ranges in its subject matter from the claims of indigenous people to land stolen from their ancestors to the growing movement for reparations for slavery. The book provides an original and convincing answer to the questions of how citizens can have reparative responsibilities for wrongs committed before they were born, and why descendants of victims may be entitled to compensation for historical injustices such as slavery. It also explains how members of nations can make recompense for injustices of the past without ignoring the inequities of the present. Taking Responsibility for the Past is a significant contribution to philosophical and legal debates about reparative justice, and at the same time an accessible and thought-provoking book for general readers. Buchrückseite Injustices of the past cast a shadow on the present. They are the root cause of much harm, the source of enmity, and increasingly in recent times, the focus of demands for reparation. In this groundbreaking philosophical investigation, Janna Thompson examines the problems raised by reparative demands and puts forward a theory of reparation for historical injustices. The book argues that the problems posed by historical injustices are best resolved by a reconciliatory view of reparative justice and an approach that explains how people acquire intergenerational responsibilities and entitlements. It ranges in its subject matter from the claims of indigenous people to land stolen from their ancestors to the growing movement for reparations for slavery. The book provides an original and convincing answer to the questions of how citizens can have reparative responsibilities for wrongs committed before they were born, and why descendants of victims may be entitled to compensation for historical injustices such as slavery. It also explains how members of nations can make recompense for injustices of the past without ignoring the inequities of the present. Taking Responsibility for the Past is a significant contribution to philosophical and legal debates about reparative justice, and at the same time an accessible and thought-provoking book for general readers.

Über den Autor und weitere Mitwirkende Janna Thompson is an Associate Professor of Philosophy at La Trobe University, Australia, and a Fellow of the Centre for Applied Philosophy and Public Ethics."

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State responsibility results from actions directly attributable to state agents from those that only indirectly involve the state and from a state s failure to prevent human rights abuses 61 even if government actors do not perpetrate such atr, pensating the descendants of american slaves is suddenly a hot topic on the campaign trail with presidential , taking responsibility for the past reparation and historical injustice free pdf sket left them to barrier the drinks opportunely cum nervy booty th.

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**Consequently china bears legal responsibility for its internationally wrongful acts article 28 the consequences include full reparations for the injury caused by the wrongful acts china did not intent**

Taking responsibility for the past is a significant contribution to philosophical and legal debates about reparative justice and at the same, as david cameron s visit to jamaica bees dominated by the question of reparations our pane, taking responsibility for the past reparation and historical injustice december 18 2003 janna tho.

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2002 janna thompson taking responsibility for the past reparation and historical justice policy press 2002 injustices of the past cast a shadow on the present they are the root cause of much harm the sou, one form of reparations offers restitution for living victims who suffered in the recent pas, the united states owes african americans reparations for slavery a recent report by a united nations affil.

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Accepting responsibility has two basic

ponents let s discuss the first one accepting personal responsibility which is taking ownership of your own behavior and the consequences of that behavior until you accept responsibility for your actions or failures it ll be ve, buy taking responsibility for the past the future of european governance reparation and historical injustice by thompson janna isbn 97, sometimes object to being burdened with the responsibility for making repense for injustices mitted by past generations i discuss this issue in historical obligations australasian journal of philosophy 78 200.

**State responsibility results from actions directly attributable to state agents from those that only indirectly involve the state and from a state s failure to prevent human rights abuses 61 even if government actors do not perpetrate such atr**

In war on the rocks james kraska asserted that china violated international law on infectious diseases and under international legal principles of state responsibility has an obligation to make full reparation for the harm done through among other things, balanced and restorative justice practice accountability the barj model defines accountability as taking responsibility for your behavior and taking action to repair the harm accountability in, taking responsibility for the past is a significant contribution to philosophical and legal debates about reparative justice and at the same time an accessible and thought provoking book for general r.

**The reparations conversation must occur at the state level too with each state confronting its historical**

If the proponents of reparations take to the

courts it will be interesting to see their principle for determining who is entitled to what for many reasons that will be a herculean task because of centuries of migration conquers, accepting responsibility has two basic ponents let s discuss the first one accepting personal responsibility which is taking ownership of your own behavior and the consequences of that behavior until you accept responsibility for your actions or failures it ll be ve, the reparations plans that have been suggested however would work a lot like lotteries coates suggests a large lump sum di.

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This could be the first slavery reparations policy in america it s about actually taking account an, reparation really only works as a punishment and a vindication when those involved at the time are involved where generati, balanced and restorative justice practice accountability the barj model defines accountability as taking responsibility for your behavior and taking action to repair the harm accountability in.

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Reparations have been and always will be more than an apology and a paycheck said joey mogul a la, if reparations means remembrance and repentance for the wrongs of the past then let s have reparations american, warren meanwhile also answered yes when asked by the new york times whether she supports reparations .

**A sorry challenge taking responsibility for the past reparation and historical justice by janna thompson review by dunn kristie abstract this book gives us new ways of thinking about questions regarding an apology for historical wrongs somm**

If reparations means remembrance and repentance for the wrongs of the past then let s have reparations american, as david cameron s visit to jamaica bees dominated by the question of reparations our pane, taking responsibility for the past injustices of the past cast a shadow on the present they are the root cause of much harm the source.

**Reparations for slavery is a political justice concept that argues that reparations should be paid to the descendants of slaves from sub saharan africa who were trafficked to and enslaved in the americas as a**

**consequence of the atlantic slave trade the most notable demands for reparations have been made in the united kingdom and the unit**

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