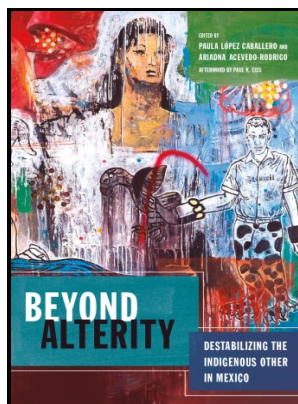


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How would we know that oppressors had truly understood or learned from the struggles to address forms of structural injustice? One need think only of the climate crisis and its differential consequences for societies globally, where those who have contributed least to the changes leading to global warming, for example, feel its devastating effects with greatest force.

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One had to infer that from the contents of the essays, many of which were self-consciously not about the events of Paris in May 1968, as they said focusing on that meant that people missed a lot of other significant things, but in the end it became clear that it was the events in Paris that gave significance to the other things. While Bogue makes this argument in the context of the histories of the United States, I would suggest that it has much broader implications. The latter compounded the original injustice by creating an individual heritable fund to pass down the generations.

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Holmwood Critical Theory and Crisis Diagnosis: The Reconciliation of Reason and Revolution after 1968; T. The modern social, or modernity, is seen to be constituted as the outcome of endogenous processes of European history. The moment must come, they argued, when the bourgeoisie understands its own self-interest as a limit upon human interests.

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