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Nota di contenuto	Cover; The Concept of Injustice; Title Page; Copyright Page; Table of Contents; Sources; 1 Nietzsche's echo; 1.1 Introduction; 1.2 A mutual exclusion?; 1.3 Plan of this book; PART 1 Classical understandings; 2 Injustice as the negation of justice; 2.1 Introduction; 2.2 Typical expressions of mutual exclusion; 2.3 Injustice within isolated contexts; 2.4 Injustice and anti-rationalism; 2.5 Injustice within systemic contexts; 2.6 A dialectic of injustice; 2.7 Historicist dialectics of injustice; 2.8 The partial incommensurability of justice and injustice; 3 Injustice as disunity 3.1 Introduction3.2 Disunity as the primary cause of injustice in Plato; 3.3 Disunity as a major element of injustice in Aristotle; 3.4 Disunity as metaphysical injustice in Christianity; 3.5 The dialectic of unity and individuality in modernity; 4 Injustice as mismeasurement; 4.1 Introduction; 4.2 Suum cuique as an empty formalism; 4.3 Suum cuique as a decisive element; 4.4 Injustice as failure of reciprocity; 4.5 Transition to a post-classical concept of justice; PART 2 Post-classical understandings; 5 Injustice as unity; 5.1 Introduction; 5.2 Antigone: conventional versus critical contexts

5.3 Macbeth: unity as the source of disunity
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6 Injustice as measurement;
6.1 Introduction;
6.2 'Will much impeach the justice of the state';
6.3 'Pageants of the sea';
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7 Measurement and modernity;
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7.2 'I'll counterpoise';
7.3 'To set a gloss';
7.4 'If things be measured equal to their worth';
7.5 'My spirit's split in two';
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Sommario/riassunto

The Concept of Injustice challenges traditional Western justice theory. ? Thinkers from Plato and Aristotle through to Kant, Hegel, Marx and Rawls have subordinated the idea of injustice to the idea of justice. ? Misled by the word's etymology, political theorists have assumed injustice to be the sheer, logical opposite of justice. ? Heinze summons ancient and early modern texts, philosophical and literary, with special attention to Shakespeare, to argue that injustice is not primarily the negation, failure or absence of justice. ? It is the constant product of regimes and norms of jus
