

called upon to accept a legacy, but a vocation implies choice. One must choose to accept the gift and burden of this inheritance. One must choose to embrace the values of humanism. One must choose to engage in the practice of liberationist teaching. One must choose to join the river of struggle. I trust that this beginning effort at naming and describing this work will help to nurture and sustain those of my colleagues who have chosen to preach and practice the Word. I hope that it will encourage others to make that vocational choice and to join in the ongoing conversation that teaches freedom to us all.

Martha Minow

BREAKING THE LAW: LAWYERS AND CLIENTS IN STRUGGLES FOR SOCIAL CHANGE

52 U. PITT. L. REV. 723, 723-24, 727-30, 733-37, 739-41, 743, 746-49 (1991)

Buckaroo Banzai, in his strange comic-book kind of movie, uttered this classic line: "Wherever you go, there you are." I have pondered this line for years now, and I have been looking for a chance to give a rejoinder. Is this my chance? How about: "Wherever you are, there you go." No? Well, how about: "Wherever you stand, there you see?" This one I feel fairly confident about. Wherever we stand affects what we see and know; who we are affects what interests us, what we notice.

* * *

This effect of where we stand on what we know and perceive poses a challenge to any of us interested in politics: how can we interest others in our causes? And even if others are interested, how can we convey the urgency we feel to others more remote from our issues? I think this problem extends also to relationships between attorneys and clients; how can attorneys understand the interests of clients, from the clients' point of view? The clients' case is the most important one to them, but one of many for the attorney; this alone indicates the distance between attorney and clients. To focus the problem of stance and interests further, I would like to explore here the issues posed by clients who are interested in pursuing social and political change: What can and what should lawyers serving such clients do for them? In particular, what can and what should lawyers do for clients who entertain breaking the law as one of their strategies for achieving social change?

Now, already, you may be formulating a response. But if so, I wonder with whom you have begun to identify the lawyer? The clients? Whose problem is this, anyway?

* * *

A distinctive feature of struggles for social change in the United States is the persistent efforts to work within the legal system, especially the courts. In other countries, including democratic ones, legislative reform and labor union activities represent the most critical avenues for internal, lawful change. Therefore the rules of politics—if they be rules—govern these struggles. In the

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1. Understanding the eBook Jurisprudence Contemporary Readings Problems Narratives American Casebooks
 - The Rise of Digital Reading Jurisprudence Contemporary Readings Problems Narratives American Casebooks
 - Advantages of eBooks Over Traditional Books
2. Identifying Jurisprudence Contemporary Readings Problems Narratives American Casebooks
 - 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 Jurisprudence Contemporary Readings Problems Narratives American Casebooks
 - User-Friendly Interface
4. Exploring eBook Recommendations from Jurisprudence Contemporary Readings Problems Narratives American Casebooks
 - Personalized Recommendations
 - Jurisprudence Contemporary Readings Problems Narratives American Casebooks User Reviews and Ratings
 - Jurisprudence Contemporary Readings Problems Narratives American Casebooks and Bestseller Lists
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 - ePub, PDF, MOBI, and More
 - Jurisprudence Contemporary Readings Problems Narratives American Casebooks Compatibility with Devices
 - Jurisprudence Contemporary Readings Problems Narratives American Casebooks Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Jurisprudence Contemporary Readings Problems Narratives American Casebooks
 - Highlighting and Note-Taking Jurisprudence Contemporary Readings Problems Narratives American Casebooks
 - Interactive Elements Jurisprudence Contemporary Readings Problems Narratives American Casebooks
- 8. Staying Engaged with Jurisprudence Contemporary Readings Problems Narratives American Casebooks
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Jurisprudence Contemporary Readings Problems Narratives American Casebooks
- 9. Balancing eBooks and Physical Books Jurisprudence Contemporary Readings Problems Narratives American Casebooks
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Jurisprudence Contemporary Readings Problems Narratives American Casebooks
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Jurisprudence Contemporary Readings Problems Narratives American Casebooks
 - Setting Reading Goals Jurisprudence Contemporary Readings Problems Narratives American Casebooks
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Jurisprudence Contemporary Readings Problems Narratives American Casebooks
 - Fact-Checking eBook Content of Jurisprudence Contemporary Readings Problems Narratives American Casebooks

- 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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