

Martha Nussbaum Poetic Justice

Romanticism and Pragmatism offers a new and original perspective by elucidating how pragmatism, humanism, anti-authoritarianism, and postmetaphysics are linked, and is the first monograph to offer a detailed discussion of Richard Rorty's idea of a literary or poeticized culture. It argues that pragmatism's use of Romanticism is an integral part of a modern antifoundationalist story of progress, and that it can help us appreciate the significance of Romanticism in the twenty-first century. It also analyses the relation between pragmatism and race (and cosmopolitanism), and approaches the question of a pragmatist literary ethics.

This book is an historical survey of some important theories of literary criticism, which is designed to introduce more advanced students of English and other European literature to the nature and origin of these theories and ultimately to help them clarify their own attitudes to literature. Professor Ruthven's approach is to bring together and analyse examples of the way in which major writers and critics have dealt with the critical issues raised by different kinds of writing. He emphasizes throughout the variety of critical stances taken at different times in response to the challenge posed by highly original works and he draws on a large number of instances from all the major periods of English literature. The examination of the historical material presented here should encourage students of English, as well as other modern European literatures, to recognise and re-appraise their own critical assumptions.

This book is a study of ancient views about 'moral luck'. It examines the fundamental ethical problem that many of the valued constituents of a well-lived life are vulnerable to factors outside a person's control, and asks how this affects our appraisal of persons and their lives. The Greeks made a profound contribution to these questions, yet neither the problems nor the Greek views of them have received the attention they deserve. This book thus recovers a central dimension of Greek thought and addresses major issues in contemporary ethical theory. One of its most original aspects is its interrelated treatment of both literary and philosophical texts. *The Fragility of Goodness* has proven to be important reading for philosophers and classicists, and its non-technical style makes it accessible to any educated person interested in the difficult problems it tackles. This edition, first published in 2001, features a preface by Martha Nussbaum.

In *The Company We Keep*, Wayne C. Booth argues for the relocation of ethics to the center of our engagement with literature. But the questions he asks are not confined to morality. Returning ethics to its root sense, Booth proposes that the ethical critic will be interested in any effect on the ethos, the total character or quality of tellers and listeners. Ethical criticism will risk talking about the quality of this particular encounter with this particular work. Yet it will give up the old hope for definitive judgments of "good" work and "bad." Rather it will be a conversation about many kinds of personal and social goods that fictions can serve or destroy. While not ignoring the consequences for conduct of engaging with powerful stories, it will attend to that more immediate topic, What happens to us as we read? Who am I, during the hours of reading or listening? What is the quality of the life I lead in the company of these would-be friends? Through a wide variety of periods and genres and scores of particular works, Booth pursues various metaphors for such engagements: "friendship with

books," "the exchange of gifts," "the colonizing of worlds," "the constitution of commonwealths." He concludes with extended explorations of the ethical powers and potential dangers of works by Rabelais, D. H. Lawrence, Jane Austen, and Mark Twain. In recent years, the world of literary and cultural studies has been riven by a fierce debate between those who would transform interpretative work and those who fear that their work would destroy the very essence of literary criticism.

We all age differently, but we can learn from shared experiences and insights. The conversations, or paired essays, in *Aging Thoughtfully* combine a philosopher's approach with a lawyer-economist's. Here are ideas about when to retire, how to refashion social security to help the elderly poor, how to learn from King Lear -- who did not retire successfully -- and whether to enjoy or criticize anti-aging cosmetic procedures. Some of the concerns are practical: philanthropic decisions, relations with one's children and grandchildren, the purchase of annuities, and how to provide for care in old age. Other topics are cultural, ranging from the treatment of aging women in a Strauss opera and various popular films, to a consideration of Donald Trump's (and other men's) marriages to much younger women. These engaging, thoughtful, and often humorous exchanges show how stimulating discussions about our inevitable aging can be, and offer valuable insight into how we all might age more thoughtfully, and with zest and friendship.

Originally published in 1988, this book discusses if moral knowledge exists, and if so, if it is similar to other forms of knowledge. This book approaches the issues from both historical and contemporary perspectives and in order to determine whether there is a real property of rightness, looks to the ethical theories of Hobbes, Hume and Kant. This historical analysis leads to a systematic comparison of three theories of the nature of ethics: realism, emotivism and coherentism. The nature of coherence is explained using legal reasoning as a model. Moral reasoning is compared and contrasted with reasoning both in science and law, showing how ethics differs from science and empirical disciplines.

In *Poetic Justice*, one of our most prominent philosophers explores how the literary imagination is an essential ingredient of just public discourse and a democratic society. What is the relationship between literary criticism and ethics? Does criticism have an ethical task? How can criticism be ethical after literary theory? *Ethical Criticism* seeks to answer these questions by examining the historical development of the ethics of criticism and the vigorous contemporary backlash against what is known as 'theory'. The book appraises current arguments about the ethics of criticism and, finding them wanting, turns to the philosophy of Emmanuel Levinas. Described as 'the greatest moral philosopher of the twentieth century', Levinas' thought has had a profound influence on a number of significant contemporary thinkers. By paying close attention to his major writings, Robert Eaglestone argues cogently and persuasively for a new understanding of the ethical task of criticism and theory.

Reading is an essential life skill; it can raise intelligence and develop confidence in learning. Susan Elkin's handy, introductory guide outlines teaching concepts and practical strategies to encourage reading both in and out of the classroom. Topics covered include: - Creative suggestions to encourage reading in all age

groups - Ideas to support reading for pleasure as well as for information gathering - Making the most of schemes offering incentives for children to read - This is essential reading for all teachers.

For a century and a half, the artists and intellectuals of Europe have scorned the bourgeoisie. And for a millennium and a half, the philosophers and theologians of Europe have scorned the marketplace. The bourgeois life, capitalism, Mencken's "booboisie" and David Brooks's "bobos"—all have been, and still are, framed as being responsible for everything from financial to moral poverty, world wars, and spiritual desuetude. Countering these centuries of assumptions and unexamined thinking is Deirdre McCloskey's *The Bourgeois Virtues*, a magnum opus that offers a radical view: capitalism is good for us. McCloskey's sweeping, charming, and even humorous survey of ethical thought and economic realities—from Plato to Barbara Ehrenreich—overturns every assumption we have about being bourgeois. Can you be virtuous and bourgeois? Do markets improve ethics? Has capitalism made us better as well as richer? Yes, yes, and yes, argues McCloskey, who takes on centuries of capitalism's critics with her erudition and sheer scope of knowledge. Applying a new tradition of "virtue ethics" to our lives in modern economies, she affirms American capitalism without ignoring its faults and celebrates the bourgeois lives we actually live, without supposing that they must be lives without ethical foundations. High Noon, Kant, Bill Murray, the modern novel, van Gogh, and of course economics and the economy all come into play in a book that can only be described as a monumental project and a life's work. *The Bourgeois Virtues* is nothing less than a dazzling reinterpretation of Western intellectual history, a dead-serious reply to the critics of capitalism—and a surprising page-turner.

Traditional theories of justice as formulated by political philosophers, jurists and economists have all tended to see injustice as simply a breach of justice, a breakdown of the normal order. Amartya Sen's work acts as a corrective to this tradition by arguing that we can recognise patent injustices, and come to a reasoned agreement about the need to remedy them, without reference to an explicit theory of justice. *Against Injustice* brings together distinguished academics from a variety of different fields - including economics, law, philosophy and anthropology - to explore the ideas underlying Sen's critique of traditional approaches to injustice. The centrepiece of the book is the first chapter by Sen in which he outlines his conception of the relationship between economics, ethics and law. The rest of the book addresses a variety of theoretical and empirical issues that relate to this conception, concluding with a response from Sen to his critics.

International Negotiation Series, 8 (International Studies Library,) Since the demise of the Soviet Union, and, to a greater degree, after the collapse of apartheid in South Africa, interest in the transition from mass atrocity has swelled. Surprisingly, this upsurge produced few systematic philosophical discussions of the notion of 'reconciliation'. The term is employed as if its

meaning were obvious. Like 'terrorism' or 'patriotism', 'reconciliation' has become one of those terms, which is easy to use but harder to explain. This book provides a theory of political reconciliation. Its argument is that what Adam Smith called 'sympathy', the ability to view the world from another's perspective, offers a promising framework for thinking about reconciliation - more promising than accounts focusing on forgiveness, forgetting or mutual recognition. The book also suggests that the notion of sympathy is essential for evaluating transitional policies such as truth commissions and war crime tribunals. "Eisikovits does what not many other can do. He moves from philosophical exploration to public policy to practical guidance with the greatest of ease. In his analysis of peace processes, when they succeed and why they fail, he draws case studies from a broad range of situations spicing these evocative histories with hypothetical examples that so well illustrate as well as amuse. In brief, Eisikovits is presenting a book that will remain a classic as long as the classics upon which he bases his original arguments have inspired thought. His friendly, unpretentious tone, the leadership that he offers through a maze of complicated issues ensures that this book will be a standard textbook in so many popular courses in political science, international affairs, conflict resolution and many other popular fields. But it will also be on the desks and prominent in the libraries of statesman and diplomats who have to structure decision making processes of different complexities." Hillel Levine, President, International Center for Conciliation and Professor of Religion, Boston University

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Explore the tradition of the political essay with this brilliant anthology. David Bromwich is one of the most well-informed, cogent, and morally uncompromising political writers on the left today. He is also one of our finest intellectual historians and literary critics. In *Writing Politics*, Bromwich presents twenty-seven essays by different writers from the beginning of the modern political world in the seventeenth century until recent times, essays that grapple with issues that continue to shape history—revolution and war, racism, women's rights, the status of the worker, the nature of citizenship, imperialism, violence and nonviolence, among them—and essays that have also been chosen as superlative examples of the power of written English to reshape our thoughts and the world. Jonathan Swift, Edmund Burke, Henry David Thoreau, Harriet Taylor, Abraham Lincoln,

George Eliot, W. E. B. Du Bois, Mohandas Gandhi, Virginia Woolf, Martin Luther King, and Hannah Arendt are here, among others, along with a wide-ranging introduction.

What will 21st century fiction look like? Acclaimed literary critic Adam Kirsch examines some of our most beloved writers, including Haruki Murakami, Elena Ferrante, Roberto Bolano, and Margaret Atwood, to better understand literature in the age of globalization. The global novel, he finds, is not so much a genre as a way of imagining the world, one that allows the novel to address both urgent contemporary concerns -- climate change, genetic engineering, and immigration -- along with timeless themes, such as morality, society, and human relationships. Whether its stories take place on the scale of the species or the small town, the global novel situates its characters against the widest background of the imagination. The way we live now demands nothing less than the global perspective our best novelists have to offer.

The cosmopolitan political tradition defines people not according to nationality, family, or class but as equally worthy citizens of the world. Martha Nussbaum pursues this "noble but flawed" vision, confronting its inherent tensions over material distribution, differential abilities, and the ideological conflicts inherent to pluralistic societies.

What does it mean to say that imagination plays a role in moral reasoning, and what are the theoretical and practical implications? Engaging with three traditions in moral theory and confronting them with three contexts of moral practice, this book comprehensively explores these questions and the relation between imagination and principles.

Laird of a small estate, Will Alexander of Menstrie, poet and tutor, was a man of modest ambitions. But when James VI learned of his poetic genius, the king had other plans for him. In 1603, when James VI of Scotland became James I of England, he summoned Will to London and commanded him to translate the Psalms for the new royal version of the Bible in English - which remains the definitive edition to this day. At the English court, Will Alexander consorted with the most famous poets of the age including Shakespeare and Jonson. By the time he died, the humble Scottish laird had become Earl of Stirling, Viscount of Canada, Governor of Nova Scotia and Secretary of State for Scotland. Laced with intrigue and absorbing historical detail, Nigel Tranter charts the extraordinary rise of William Alexander of Menstrie.

The author identifies the fear behind intolerant reactions and drawing inspiration from philosophy, history, and literature, she suggests a route toward a more equitable, imaginative and free society.

Provides unique reflections on the capability approach and its relevance to new human development policies and political liberalism.

The Value of Literature provides an original and compelling argument for the historical and contemporary significance of literature to humanity.

A philosophical examination of the emotions as highly discriminating responses to what is of value.

A novel based on the Nigerian "Women's War" of 1929 against the British colonial government, narrated as a set of souvenir memories by a grandmother who took part in the war, for the benefit of her grandson, on the eve of the latter's departure for university study in the United States.

The Epicureans, Sceptics, and Stoics practiced philosophy not as a detached intellectual discipline but as a worldly art of grappling with issues of daily and urgent human significance.

In this classic work, Martha Nussbaum maintains that these Hellenistic schools have been unjustly neglected in recent philosophic accounts of what the classical "tradition" has to offer. By examining texts of philosophers such as Epicurus, Lucretius, and Seneca, she recovers a valuable source for current moral and political thought and encourages us to reconsider philosophical argument as a technique through which to improve lives. Written for general readers and specialists, *The Therapy of Desire* addresses compelling issues ranging from the psychology of human passion through rhetoric to the role of philosophy in public and private life.

Plato's Thought offers an excellent introduction to Plato, guiding the reader through Plato's Theory of Forms, and examining his views on art, education and statecraft. This edition includes an introduction, bibliographic essay, and bibliography by Donald Zeyl.

In this short and powerful book, celebrated philosopher Martha Nussbaum makes a passionate case for the importance of the liberal arts at all levels of education. Historically, the humanities have been central to education because they have been seen as essential for creating competent democratic citizens. But recently, Nussbaum argues, thinking about the aims of education has gone disturbingly awry in the United States and abroad. We increasingly treat education as though its primary goal were to teach students to be economically productive rather than to think critically and become knowledgeable, productive, and empathetic individuals. This shortsighted focus on profitable skills has eroded our ability to criticize authority, reduced our sympathy with the marginalized and different, and damaged our competence to deal with complex global problems. And the loss of these basic capacities jeopardizes the health of democracies and the hope of a decent world. In response to this dire situation, Nussbaum argues that we must resist efforts to reduce education to a tool of the gross national product. Rather, we must work to reconnect education to the humanities in order to give students the capacity to be true democratic citizens of their countries and the world. In a new preface, Nussbaum explores the current state of humanistic education globally and shows why the crisis of the humanities has far from abated. Translated into over twenty languages, *Not for Profit* draws on the stories of troubling—and hopeful—global educational developments. Nussbaum offers a manifesto that should be a rallying cry for anyone who cares about the deepest purposes of education.

Poetic Justice: The Literary Imagination and Public Life Beacon Press

Public discourse has become increasingly vitriolic and punitive toward those who don't seem to fit America's "mainstream". Relying excessively on stereotypes and models of human behavior based on economic self-interest, we too often fail - in public policy-making, legislation, and judicial reasoning - to see one another as fully human. In *Poetic Justice*, one of our most prominent philosophers and public intellectuals explores how literature can contribute to a more just society. As readers of literature, Nussbaum argues, we may glimpse the interior experiences of other people. Above all, reading asks us to imagine the value of their lives. Through such works as *Hard Times* and *Native Son*, Nussbaum shows how novels and novel reading develop a fully humanistic, not pseudo-scientific, conception of public reasoning. She brilliantly illustrates how the literary imagination is not opposed to public rationality, but is an essential ingredient of just public discourse and a democratic society.

Martha Nussbaum asks: How can we sustain a decent society that aspires to justice and inspires sacrifice for the common good? Amid negative emotions endemic even to good societies, public emotions rooted in love--intense attachments outside our control--can foster commitment to shared goals and keep at bay the forces of disgust and envy.

Anger is not just ubiquitous, it is also popular. Many people think it is impossible to care sufficiently for justice without anger at injustice. Many believe that it is impossible for individuals to vindicate their own self-respect or to move beyond an injury without anger. To not feel anger in those cases would be considered suspect. Is this how we should think about

anger, or is anger above all a disease, deforming both the personal and the political? In this wide-ranging book, Martha C. Nussbaum, one of our leading public intellectuals, argues that anger is conceptually confused and normatively pernicious. It assumes that the suffering of the wrongdoer restores the thing that was damaged, and it betrays an all-too-lively interest in relative status and humiliation. Studying anger in intimate relationships, casual daily interactions, the workplace, the criminal justice system, and movements for social transformation, Nussbaum shows that anger's core ideas are both infantile and harmful. Is forgiveness the best way of transcending anger? Nussbaum examines different conceptions of this much-sentimentalized notion, both in the Jewish and Christian traditions and in secular morality. Some forms of forgiveness are ethically promising, she claims, but others are subtle allies of retribution: those that exact a performance of contrition and abasement as a condition of waiving angry feelings. In general, she argues, a spirit of generosity (combined, in some cases, with a reliance on impartial welfare-oriented legal institutions) is the best way to respond to injury. Applied to the personal and the political realms, Nussbaum's profoundly insightful and erudite view of anger and forgiveness puts both in a startling new light. Martha Nussbaum proposes a kind of feminism that is genuinely international.

How can higher education today create a community of critical thinkers and searchers for truth that transcends the boundaries of class, gender, and nation? Martha C. Nussbaum, philosopher and classicist, argues that contemporary curricular reform is already producing such "citizens of the world" in its advocacy of diverse forms of cross-cultural studies. Her vigorous defense of "the new education" is rooted in Seneca's ideal of the citizen who scrutinizes tradition critically and who respects the ability to reason wherever it is found—in rich or poor, native or foreigner, female or male. Drawing on Socrates and the Stoics, Nussbaum establishes three core values of liberal education: critical self-examination, the ideal of the world citizen, and the development of the narrative imagination. Then, taking us into classrooms and campuses across the nation, including prominent research universities, small independent colleges, and religious institutions, she shows how these values are (and in some instances are not) being embodied in particular courses. She defends such burgeoning subject areas as gender, minority, and gay studies against charges of moral relativism and low standards, and underscores their dynamic and fundamental contribution to critical reasoning and world citizenship. For Nussbaum, liberal education is alive and well on American campuses in the late twentieth century. It is not only viable, promising, and constructive, but it is essential to a democratic society. Taking up the challenge of conservative critics of academe, she argues persuasively that sustained reform in the aim and content of liberal education is the most vital and invigorating force in higher education today.

A distinguished professor of law and philosophy at the University of Chicago, a prolific writer and award-winning thinker, Martha Nussbaum stands as one of our foremost authorities on law, justice, freedom, morality, and emotion. In *From Disgust to Humanity*, Nussbaum aims her considerable intellectual firepower at the bulwark of opposition to gay equality: the politics of disgust. Nussbaum argues that disgust has long been among the fundamental motivations of those who are fighting for legal discrimination against lesbian and gay citizens. When confronted with same-sex acts and relationships, she writes, they experience "a deep aversion akin to that inspired by bodily wastes, slimy insects, and spoiled food--and then cite that very reaction to justify a range of legal restrictions, from sodomy laws to bans on same-sex marriage." Leon Kass, former head of President Bush's President's Council on Bioethics, even argues that this repugnance has an inherent "wisdom," steering us away from destructive choices. Nussbaum believes that the politics of disgust must be confronted directly, for it contradicts the basic principle of the equality of all citizens under the law. "It says that

the mere fact that you happen to make me want to vomit is reason enough for me to treat you as a social pariah, denying you some of your most basic entitlements as a citizen." In its place she offers a "politics of humanity," based not merely on respect, but something akin to love, an uplifting imaginative engagement with others, an active effort to see the world from their perspectives, as fellow human beings. Combining rigorous analysis of the leading constitutional cases with philosophical reflection about underlying concepts of privacy, respect, discrimination, and liberty, Nussbaum discusses issues ranging from non-discrimination and same-sex marriage to "public sex." Recent landmark decisions suggest that the views of state and federal courts are shifting toward a humanity-centered vision, and Nussbaum's powerful arguments will undoubtedly advance that cause. Incisive, rigorous, and deeply humane, *From Disgust to Humanity* is a stunning contribution to Oxford's distinguished Inalienable Rights series.

From one of the world's most celebrated moral philosophers comes a thorough examination of the current political crisis and recommendations for how to mend our divided country. For decades Martha C. Nussbaum has been an acclaimed scholar and humanist, earning dozens of honors for her books and essays. In *The Monarchy of Fear* she turns her attention to the current political crisis that has polarized America since the 2016 election. Although today's atmosphere is marked by partisanship, divisive rhetoric, and the inability of two halves of the country to communicate with one another, Nussbaum focuses on what so many pollsters and pundits have overlooked. She sees a simple truth at the heart of the problem: the political is always emotional. Globalization has produced feelings of powerlessness in millions of people in the West. That sense of powerlessness bubbles into resentment and blame. Blame of immigrants. Blame of Muslims. Blame of other races. Blame of cultural elites. While this politics of blame is exemplified by the election of Donald Trump and the vote for Brexit, Nussbaum argues it can be found on all sides of the political spectrum, left or right. Drawing on a mix of historical and contemporary examples, from classical Athens to the musical *Hamilton*, *The Monarchy of Fear* untangles this web of feelings and provides a roadmap of where to go next.

A groundbreaking exploration of sexual violence by one of our most celebrated experts in law and philosophy. In this essential philosophical and practical reckoning, Martha C. Nussbaum, renowned for her eloquence and clarity of moral vision, shows how sexual abuse and harassment derive from using people as things to one's own benefit—like other forms of exploitation, they are rooted in the ugly emotion of pride. She exposes three "Citadels of Pride" and the men who hoard power at the apex of each. In the judiciary, the arts, and sports, Nussbaum analyzes how pride perpetuates systemic sexual abuse, narcissism, and toxic masculinity. The courage of many has brought about some reforms, but justice is still elusive—warped sometimes by money, power, or inertia; sometimes by a collective desire for revenge. By analyzing the effects of law and public policy on our ever-evolving definitions of sexual violence, Nussbaum clarifies how gaps in U.S. law allow this violence to proliferate; why criminal laws dealing with sexual assault and Title VII, the federal law that is the basis for sexual harassment doctrine, need to be complemented by an understanding of the distorted emotions that breed abuse; and why anger and vengeance rarely achieve lasting change. *Citadels of Pride* offers a damning indictment of the culture of male power that insulates high-

profile abusers from accountability. Yet Nussbaum offers a hopeful way forward, envisioning a future in which, as survivors mobilize to tell their stories and institutions pursue fair and nuanced reform, we might fully recognize the equal dignity of all people. An analysis of America's commitment to religious liberty uses political history, philosophical ideas, and key constitutional cases to discuss its basis in six principles: equality, respect for conscience, liberty, accommodation of minorities, nonestablishment, and separation of church and state.

This volume brings together Nussbaum's published papers on the relationship between literature and philosophy, especially moral philosophy. The papers, many of them previously inaccessible to non-specialist readers, deal with such fundamental issues as the relationship between style and content in the exploration of ethical issues; the nature of ethical attention and ethical knowledge and their relationship to written forms and styles; and the role of the emotions in deliberation and self-knowledge. Nussbaum investigates and defends a conception of ethical understanding which involves emotional as well as intellectual activity, and which gives a certain type of priority to the perception of particular people and situations rather than to abstract rules. She argues that this ethical conception cannot be completely and appropriately stated without turning to forms of writing usually considered literary rather than philosophical. It is consequently necessary to broaden our conception of moral philosophy in order to include these forms. Featuring two new essays and revised versions of several previously published essays, this collection attempts to articulate the relationship, within such a broader ethical inquiry, between literary and more abstractly theoretical elements.

We live in a world where CEOs give themselves million dollar bonuses even as their companies go bankrupt and ordinary workers are laid off; where athletes make millions while teachers struggle to survive; a world, in short, where rewards are often unfairly meted out. In *The Ajax Dilemma*, Paul Woodruff examines one of today's most pressing moral issues: how to distribute rewards and public recognition without damaging the social fabric. How should we honor those whose behavior and achievement is essential to our overall success? Is it fair or right to lavish rewards on the superstar at the expense of the hardworking rank-and-file? How do we distinguish an impartial fairness from what is truly just? Woodruff builds his answer to these questions around the ancient conflict between Ajax and Odysseus over the armor of the slain warrior Achilles. King Agamemnon arranges a speech contest to decide the issue. Ajax, the loyal workhorse, loses the contest, and the priceless armor, to Odysseus, the brilliantly deceptive strategist who will lead the Greeks to victory. Deeply insulted, Ajax goes on a rampage and commits suicide, and in his rage we see the resentment of every loyal worker who has been passed over in favor of those who are more gifted, or whose skills are more highly valued. How should we deal with the "Ajax dilemma"? Woodruff argues that while we can never create a perfect system for distributing just rewards, we can recognize the essential role that wisdom, compassion, moderation, and respect must play if we are to restore the basic sense of justice on which all communities depend. This short, thoughtful book, written with Woodruff's characteristic elegance, investigates some of the most bitterly divisive issues in American today.

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