# Good Reads 2012

Publications by the full-time faculty from January 1, 2011, through December 31, 2011. Works by multiple NYU School of Law faculty authors are shaded.

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#### Beebe, Barton

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# Davis, Peggy Cooper

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# De Búrca, Gráinne

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# Dreyfuss, Rochelle Strandburg, Katherine

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#### Friedman, Barry

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# **Garland, David**

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#### Issacharoff, Samuel

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# Jacobs, James

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# Kingsbury, Benedict

Editor. International Financial Institutions and Global Legal Governance. Washington, DC: World Bank, 2011 (with Hassane Cissé and Daniel Bradlow).

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# Miller, Geoffrey

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# On Sacrifice

MOSHE HALBERTAL

Princeton University Press, 2012

Self-sacrifice, with all its subtleties and complexities, enables violence because it allows a role reversal between the aggressor and victim. The contemporary suicide bomber is a complex icon of such a merger of violence and self-sacrifice.



In his act of unleashing violence, the suicide bomber is simultaneously initiating an act of self-sacrifice and murder. He constitutes himself as the victim of the violence that he is perpetrating. The suicide bomber is presumably an effective tactical instrument—a human version of a high-tech smart bomb. Yet despite the surface efficiency of the act, suicide bombing is a powerful cultural statement, a simultaneous image of self-sacrifice and murder, a perverse conjunction of blood and purity, crime and atonement. It is no accident that the suicide bomber emerges from a larger politics of victimhood. This internal connection between self-sacrifice and violence along with the reversals that self-sacrifice enables do not belong exclusively to the religious sphere. War, which manifests such a connection, has been practiced in thoroughly secularized nation-states, and Camus's just assassin is a secular socialist.

A deep inner tension is thus evident in the noble ideal of self-transcendence. Through two reversals, self-sacrifice mobilizes crimes that in their magnitude are far greater than those motivated by self-interest. This phenomenon forces a critical reformulation of the nature of moral conflict, especially in light of Kant's view that the essence of moral conflict is the struggle between self-love and the categorical imperative. By posing this polarity, Kant ignored the realm at the core of moral drama: self-sacrifice—by no means an expression of self-love, and yet also unable to fulfill the demands of the universalized categorical imperative....

The moral drama and its psychology have to be reformulated: misguided self-transcendence is morally more problematic and lethal than a disproportionate attachment to self-interest. In line with a long philosophical tradition, I think that self-transcendence does constitute the moral act. But from that fact itself, self-sacrifice also derives its corrupting force. Misdirected self-transcendence falsely stimulates a noble moral act, and with that it enables a complex mechanism, based on the two reversals, to purify crimes. The religious sensitivity to such a phenomenon is the reason why misguided self-transcendence constitutes the ultimate sin of idolatry. Idolatry, in this sense, is the utmost surrender to a cause that is not worthy of the corresponding sacrifice.

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# Breaking the Devil's Pact: The Battle to Free the Teamsters from the Mob

JAMES B. JACOBS AND KERRY T. COOPERMAN

New York University Press, 2011

After Mobsters, Unions & Feds: the Mafia and the American Labor Movement (2006), I thought I would have nothing more to say about labor racketeering. But as US v. International Brotherhood of Teamsters, the government's two-decades long effort to purge the Teamsters Unions of organized crime's presence and influence went on and on, I realized the need for a case study of the most important anti-labor-racketeering initiative in US history. First,



at the time the lawsuit was filed, the IBT had the largest membership of any US private-sector union. Second, the IBT was indisputably the nation's most powerful union. Third, the IBT was the most writtenabout union. More than 20 books and scores of articles by journalists, historians, labor studies scholars, and Teamsters offer a rich, if uneven, history of a single labor union, thereby providing a window on 20th- and 21st century American labor history and American history generally. Obviously, the case warranted a major study....

Because US v. IBT was, first and foremost, meant to sever ties between Cosa Nostra and its most important economic and political power base, the IBT, this study also contributes to 20thand 21st century organized-crime studies, especially to the history of the government's organized crime-control strategies. US v. IBT was groundbreaking for federal law enforcement because it stretched the legs of civil RICO farther than ever before. DOJ sought to purge Cosa Nostra's presence and influence from an international union (the United States, Canada, and Puerto Rico) with nearly 700 local and regional affiliates. US v. IBT tested DOJ's ability to use civil RICO to achieve systemic organizational reform, a goal that scores of criminal prosecutions had failed to achieve. Moreover, the stakes were huge. Failure would likely dissuade DOJ attorneys from bringing future civil RICO suits against systemically corrupted organizations and might thereby encourage labor racketeering. Success would likely encourage similar lawsuits against organized crimes' influence in other unions.

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# The Harm in Hate Speech

**JEREMY WALDRON** 

Harvard University Press, 2012

A man out walking with his seven-year-old son and his ten-year-old daughter turns a corner on a city street in New Jersey and is confronted with a sign. It says: "Muslims and 9/1! Don't serve them, don't speak to them, and don't let them in." The daughter says, "What does that mean, papa?" Her father, who is a Muslim—the whole family is Muslim—doesn't know what to say. He hurries the children on, hoping that the will not



come across any more of the signs. Other days he has seen them on the streets: a large photograph of Muslim children with the slogan "They are all called Osama," and a poster on the outside wall of his mosque which reads "Jihad Central."

Many of my colleagues who are not Muslim say that they detest these signs and others like them (the racist slogans, the anti-Semitic signage). But they say that people like us, who detest hate speech, should learn to live with it. Less often, and only under pressure, they will say that the father in our example (who is not a First Amendment scholar) and his children and others like them should also learn to live with these signs. But they say that uneasily. They are more often confident in their own liberal bravado, calling attention to their ability to bear the pain of this vicious invective: "I hate what you say but I will defend to the death your right to say it."

I disagree. I think there is something socially and legally significant at stake. There is a sort of public good of inclusiveness that our society sponsors and that it is committed to. We are diverse in our ethnicity, our race, our appearance, and our religions. And we are embarked on a grand experiment of living and working together despite these sorts of differences. Each group must accept that the society is not just for them; but it is for them too, along with all of the others. And each person, each member of each group, should be able to go about his or her business, with the assurance that there will be no need to face hostility, violence, discrimination, or exclusion by others. When this assurance is conveyed effectively, it is hardly noticeable; it is something on which everyone can rely, like the cleanness of the air they breathe or the quality of the water they drink from a fountain. This sense of security in the space we all inhabit is a public good, and in a good society it is something that we all contribute to and help sustain in an instinctive and almost unnoticeable way.

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