

The Meaning Of Freedom And Other Difficult Dialogues Angela Y Davis

This book examines the use and abuse of the term 'freedom'. Based on interviews with people concerning the nature of freedom, the author compares what the people he talked with said about freedom with what writers and thinkers such as Jean-Paul Sartre, Herbert Marcuse, and Iris Murdoch have to say about freedom. He concludes that the 'political' is not the answer, and that most of the people interviewed for the book and those like them would be better served by learning the political and social skills necessary to carve out small spaces of freedom in a rationalized world.

From the bestselling author of *For Common Things*, a brilliant and ambitious rethinking of the meaning of property in democratic society In his latest book, Jedediah Purdy takes up a question of deep and lasting importance: why is property ownership a value to society? His answer returns us to the foundations of American society and enables us to interpret the writings of the patron saint of liberal economics, Adam Smith, in a wholly new light. Unlike Milton Friedman and other free-market scholars, who consider property a key to efficient markets, Purdy draws upon Smith's theories to argue that the virtues of wealth are social rather than economic. In Purdy's view, ownership does much more than shield one from government interference. Property shapes social life in ways that bring us closer to, or take us farther from, the ideal of a community of free and equal members. This view of property is neither libertarian nor communitarian but treats the community as the precondition of individual freedom. This view informed U.S. law in the early days of the republic, Purdy writes, and it is one that we need to restore today. Touching upon some of the most charged issues in American politics and law, including slavery, inheritance, international development, and climate change, *The Meaning of Property* offers a compelling new view of property and freedom and enriches our understanding of democratic society.

Americans love religious freedom. Few agree, however, about what they mean by either "religion" or "freedom." Rather than resolve these debates, Finbarr Curtis argues that there is no such thing as religious freedom. Lacking any consistent content, religious freedom is a shifting and malleable rhetoric employed for a variety of purposes. While Americans often think of freedom as the right to be left alone, the free exercise of religion works to produce, challenge, distribute, and regulate different forms of social power. The book traces shifts in the notion of religious freedom in America from The Second Great Awakening, to the fiction of Louisa May Alcott and the films of D.W. Griffith, through William Jennings Bryan and the Scopes Trial, and up to debates over the Tea Party to illuminate how Protestants have imagined individual and national forms of identity. A chapter on Al Smith considers how the first Catholic presidential nominee of a major party challenged Protestant views about the separation of church and state. Moving later in the twentieth century, the book analyzes Malcolm X's more sweeping rejection of Christian freedom in favor of radical forms of revolutionary change. The final chapters examine how contemporary controversies over intelligent design and the claims of corporations to exercise religion are at the forefront of efforts to shift regulatory power away from the state and toward private institutions like families, churches, and corporations. The volume argues that religious freedom is produced within

competing visions of governance in a self-governing nation.

Little Wing Liberty learns the meaning and spirit of freedom for one and all. See how his special celebration creates a wonderfully surprising and heartfelt effect on everyone.

This book offers a new perspective on religious freedom. Its central theme is to elucidate the meaning of religion and freedom in discussions related to religious freedom and the place of religion in the public square. One often hears that either religion must be tamed by restricting its access to public power, or that in the name of neutrality and equality no religious reasoning may be used in the political sphere, as it may be coercive to other worldviews. There is also the idea that "religion" is a feature of human life essentially distinct from "secular" features such as politics and economics, and which has a peculiarly dangerous inclination to promote violence. Thus, the meaning of religious freedom in the twenty-first century seems uncertain. For that reason, it is necessary to clarify the meaning of religious freedom, especially in relation to the public sphere, in order to offer an answer that will guide us in discerning issues of religious freedom.

We have a strong instinct to belong to small groups defined by clear purpose and understanding--"tribes." This tribal connection has been largely lost in modern society, but regaining it may be the key to our psychological survival. Decades before the American Revolution, Benjamin Franklin lamented that English settlers were constantly fleeing over to the Indians-but Indians almost never did the same. Tribal society has been exerting an almost gravitational pull on Westerners for hundreds of years, and the reason lies deep in our evolutionary past as a communal species. The most recent example of that attraction is combat veterans who come home to find themselves missing the incredibly intimate bonds of platoon life. The loss of closeness that comes at the end of deployment may explain the high rates of post-traumatic stress disorder suffered by military veterans today. Combining history, psychology, and anthropology, Tribe explores what we can learn from tribal societies about loyalty, belonging, and the eternal human quest for meaning. It explains the irony that-for many veterans as well as civilians-war feels better than peace, adversity can turn out to be a blessing, and disasters are sometimes remembered more fondly than weddings or tropical vacations. Tribe explains why we are stronger when we come together, and how that can be achieved even in today's divided world.

Burdens of Freedom presents a new and radical interpretation of America and its challenges. The United States is an individualist society where most people seek to realize personal goals and values out in the world. This unusual, inner-driven culture was the chief reason why first Europe, then Britain, and finally America came to lead the world. But today, our deepest problems derive from groups and nations that reflect the more passive, deferential temperament of the non-West. The long-term poor and many immigrants have difficulties assimilating in America mainly because they are less inner-driven than the norm. Abroad, the United States faces challenges from Asia, which is collective-minded, and also from many poorly-governed countries in the developing world. The chief threat to American leadership is no longer foreign rivals like China but the decay of individualism within our own society. The great divide is between the individualist West, for which life is a project, and the rest of the world, in which most

people seek to survive rather than achieve. This difference, although clear in research on world cultures, has been ignored in virtually all previous scholarship on American power and public policy, both at home and abroad. *Burdens of Freedom* is the first book to recognize that difference. It casts new light on America's greatest struggles. It re-evaluates the entire Western tradition, which took individualism for granted. How to respond to cultural difference is the greatest test of our times.

By the winner of the 1988 Nobel Prize in Economics, an essential and paradigm-altering framework for understanding economic development--for both rich and poor--in the twenty-first century. Freedom, Sen argues, is both the end and most efficient means of sustaining economic life and the key to securing the general welfare of the world's entire population. Releasing the idea of individual freedom from association with any particular historical, intellectual, political, or religious tradition, Sen clearly demonstrates its current applicability and possibilities. In the new global economy, where, despite unprecedented increases in overall opulence, the contemporary world denies elementary freedoms to vast numbers--perhaps even the majority of people--he concludes, it is still possible to practically and optimistically retain a sense of social accountability. *Development as Freedom* is essential reading.

Chronicles the history of America's pursuit of liberty, tracing the struggles among freed slaves, union organizers, women rights advocates, and other groups to widen freedom's promise

Originally published in 1942 this book brings together contribution from some of the finest thinkers and philosophers of the 20th century such as Boas, Croce, Einstein, Haldane, Mann, and Russell. The volume discusses the problem of Freedom from diverse points of view and offers a synthesis of issues and conclusions relating to freedom as a basis for action with a view to try and fill the gaps existent in the study of the nature of Man.

"A kid-friendly history of the concept of freedom in the U.S"--

This book is about how one of the leading intellectual architects of Chinese modernization, Yan Fu (1854 - 1921), introduced the Chinese intellectual world to the liberalism of John Stuart Mill partly by grasping Mill's ideas, but also by misunderstanding and projecting them onto indigenous Chinese values, which in turn led to criticism and resistance. Rather than bending Western liberalism to the purposes of Chinese nationalism, Yan initiated a distinctively Chinese liberal tradition that became a major component of China's modern political culture.

Individual freedom is the backbone of our democratic system, but it's often misinterpreted as "doing whatever you want." This book takes an in-depth look at how individual freedoms are critical to a vibrant and functioning democracy. The text also highlights how some decisions made in government end up meaning more freedom for some but less for others. Students are shown the difference between freedom to do things and freedom from the actions of others. Readers will also learn how some of the freedoms we take for granted are critical to the way our society works.

Winner of the Francis Parkman Prize, Society of American Historians "A tour de force. . . . No one has ever written a book on the Declaration quite like this one."—Gordon Wood, *New York Review of Books* Featured on the front page of the *New York Times*,

Our Declaration is already regarded as a seminal work that reinterprets the promise of American democracy through our founding text. Combining a personal account of teaching the Declaration with a vivid evocation of the colonial world between 1774 and 1777, Allen, a political philosopher renowned for her work on justice and citizenship reveals our nation's founding text to be an animating force that not only changed the world more than two-hundred years ago, but also still can. Challenging conventional wisdom, she boldly makes the case that the Declaration is a document as much about political equality as about individual liberty. Beautifully illustrated throughout, Our Declaration is an "uncommonly elegant, incisive, and often poetic primer on America's cardinal text" (David M. Kennedy).

#1 NEW YORK TIMES BESTSELLER • ONE OF ESSENCE'S 50 MOST IMPACTFUL BLACK BOOKS OF THE PAST 50 YEARS In this iconic memoir of his early days, Barack Obama "guides us straight to the intersection of the most serious questions of identity, class, and race" (The Washington Post Book World). "Quite extraordinary."—Toni Morrison In this lyrical, unsentimental, and compelling memoir, the son of a black African father and a white American mother searches for a workable meaning to his life as a black American. It begins in New York, where Barack Obama learns that his father—a figure he knows more as a myth than as a man—has been killed in a car accident. This sudden death inspires an emotional odyssey—first to a small town in Kansas, from which he retraces the migration of his mother's family to Hawaii, and then to Kenya, where he meets the African side of his family, confronts the bitter truth of his father's life, and at last reconciles his divided inheritance. Praise for *Dreams from My Father* "Beautifully crafted . . . moving and candid . . . This book belongs on the shelf beside works like James McBride's *The Color of Water* and Gregory Howard Williams's *Life on the Color Line* as a tale of living astride America's racial categories."—Scott Turow "Provocative . . . Persuasively describes the phenomenon of belonging to two different worlds, and thus belonging to neither."—The New York Times Book Review "Obama's writing is incisive yet forgiving. This is a book worth savoring."—Alex Kotlowitz, author of *There Are No Children Here* "One of the most powerful books of self-discovery I've ever read, all the more so for its illuminating insights into the problems not only of race, class, and color, but of culture and ethnicity. It is also beautifully written, skillfully layered, and paced like a good novel."—Charlayne Hunter-Gault, author of *In My Place* "*Dreams from My Father* is an exquisite, sensitive study of this wonderful young author's journey into adulthood, his search for community and his place in it, his quest for an understanding of his roots, and his discovery of the poetry of human life. Perceptive and wise, this book will tell you something about yourself whether you are black or white."—Marian Wright Edelman

The racist legacy behind the Western idea of freedom The era of the Enlightenment, which gave rise to our modern conceptions of freedom and democracy, was also the height of the trans-Atlantic slave trade. America, a nation founded on the principle of liberty, is also a nation built on African slavery, Native American genocide, and systematic racial

discrimination. *White Freedom* traces the complex relationship between freedom and race from the eighteenth century to today, revealing how being free has meant being white. Tyler Stovall explores the intertwined histories of racism and freedom in France and the United States, the two leading nations that have claimed liberty as the heart of their national identities. He explores how French and American thinkers defined freedom in racial terms and conceived of liberty as an aspect and privilege of whiteness. He discusses how the Statue of Liberty—a gift from France to the United States and perhaps the most famous symbol of freedom on Earth—promised both freedom and whiteness to European immigrants. Taking readers from the Age of Revolution to today, Stovall challenges the notion that racism is somehow a paradox or contradiction within the democratic tradition, demonstrating how white identity is intrinsic to Western ideas about liberty. Throughout the history of modern Western liberal democracy, freedom has long been white freedom. A major work of scholarship that is certain to draw a wide readership and transform contemporary debates, *White Freedom* provides vital new perspectives on the inherent racism behind our most cherished beliefs about freedom, liberty, and human rights. The present collection seeks to contribute toward finding that distance by making the tradition of thought more a living reality and not an object of arid analyses. Unlike most collections the present one transcends disciplinary boundaries, as it acknowledges the interconnectedness of philosophical, theological, and political arguments on these themes. Named a Most Anticipated/Best Book of the Month by: NPR * USA Today * Time * Washington Post * Vulture * Women's Wear Daily * Bustle * LitHub * The Millions * Vogue * Nylon * Shondaland * Chicago Review of Books * The Guardian * Los Angeles Times * Kirkus * Publishers Weekly So often deployed as a jingoistic, even menacing rallying cry, or limited by a focus on passing moments of liberation, the rhetoric of freedom both rouses and repels. Does it remain key to our autonomy, justice, and well-being, or is freedom's long star turn coming to a close? Does a continued obsession with the term enliven and emancipate, or reflect a deepening nihilism (or both)? *On Freedom* examines such questions by tracing the concept's complexities in four distinct realms: art, sex, drugs, and climate. Drawing on a vast range of material, from critical theory to pop culture to the intimacies and plain exchanges of daily life, Maggie Nelson explores how we might think, experience, or talk about freedom in ways responsive to the conditions of our day. Her abiding interest lies in ongoing "practices of freedom" by which we negotiate our interrelation with—indeed, our inseparability from—others, with all the care and constraint that entails, while accepting difference and conflict as integral to our communion. For Nelson, thinking publicly through the knots in our culture—from recent art-world debates to the turbulent legacies of sexual liberation, from the painful paradoxes of addiction to the lure of despair in the face of the climate crisis—is itself a practice of freedom, a means of forging fortitude, courage, and company. *On Freedom* is an invigorating, essential book for challenging times.

What is the meaning of freedom? Angela Y. Davis' life and work have been dedicated to examining this fundamental question and to ending all forms of oppression that deny people their political, cultural, and sexual freedom. In this collection of twelve searing, previously unpublished speeches, Davis confronts the interconnected issues of power, race, gender, class, incarceration, conservatism, and the ongoing need for social change in the United States. With her characteristic brilliance, historical insight, and penetrating analysis, Davis addresses examples of institutional injustice and explores the radical notion of freedom as a collective striving for real democracy - not something granted or guaranteed through laws, proclamations, or policies, but something that grows from a participatory social process that demands new ways of thinking and being. "The speeches gathered together here are timely and timeless," writes Robin D.G. Kelley in the foreword, "they embody Angela Davis' uniquely radical vision of the society we need to build, and the path to get there." The Meaning of Freedom articulates a bold vision of the society we need to build and the path to get there. This is her only book of speeches. "Davis' arguments for justice are formidable. . . . The power of her historical insights and the sweetness of her dream cannot be denied."—The New York Times "One of America's last truly fearless public intellectuals." —Cynthia McKinney, former US Congresswoman "Angela Davis offers a cartography of engagement in oppositional social movements and unwavering commitment to justice." —Chandra Talpade Mohanty, Women's Studies, Hamilton College "Angela Davis deserves credit, not just for the dignity and courage with which she has lived her life, but also for raising important critiques of a for-profit penitentiary system decades before those arguments gained purchase in the mainstream." —Thomas Chatterton Williams, SFGate "Angela Davis's revolutionary spirit is still strong. Still with us, thank goodness!" —Virginian-Pilot "Long before 'race/gender' became the obligatory injunction it is now, Angela Davis was developing an analytical framework that brought all of these factors into play. For readers who only see Angela Davis as a public icon . . . meet the real Angela Davis: perhaps the leading public intellectual of our era." —Robin D. G. Kelley author of *Thelonious Monk: The Life and Times of an American Original* "There was a time in America when to call a person an 'abolitionist' was the ultimate epithet. It evoked scorn in the North and outrage in the South. Yet they were the harbingers of things to come. They were on the right side of history. Prof. Angela Y. Davis stands in that proud, radical tradition." —Mumia Abu-Jamal, author of *Jailhouse Lawyers: Prisoners Defending Prisoners v. the U.S.A.* "Behold the heart and mind of Angela Davis, open, relentless, and on time!" —June Jordan "Political activist, scholar, and author Angela Davis confronts the interconnected issues of power, race, gender, class, incarceration, conservatism, and the ongoing need for social change in the U.S. in her book, *The Meaning of Freedom: And Other Difficult Dialogues*." —Travis Smiley Radio

Angela Y. Davis is professor emerita at the University of California and author of numerous books. She is a much sought after public speaker and an internationally known advocate for social justice.

Robin D.G. Kelley is the author of many books and a professor at the University of Southern California.

This is the most thorough philosophical analysis available of the principle of religious freedom. It draws on the thought of philosophers and political theorists (Rawls, Habermas, Murray, Rorty, Greenawalt, and Mead) rather than on the framers of the Constitution and the Bill of Rights.

Liberty and freedom: Americans agree that these values are fundamental to our nation, but what do they mean? How have their meanings changed through time? In this new volume of cultural history, David Hackett Fischer shows how these varying ideas form an intertwined strand that runs through the core of American life. Fischer examines liberty and freedom not as philosophical or political abstractions, but as folkways and popular beliefs deeply embedded in American culture. Tocqueville called them "habits of the heart." From the earliest colonies, Americans have shared ideals of liberty and freedom, but with very different meanings. Like DNA these ideas have transformed and recombined in each generation. The book arose from Fischer's discovery that the words themselves had differing origins: the Latinate "liberty" implied separation and independence. The root meaning of "freedom" (akin to "friend") connoted attachment: the rights of belonging in a community of freepeople. The tension between the two senses has been a source of conflict and creativity throughout American history. Liberty & Freedom studies the folk history of those ideas through more than 400 visions, images, and symbols. It begins with the American Revolution, and explores the meaning of New England's Liberty Tree, Pennsylvania's Liberty Bells, Carolina's Liberty Crescent, and "Don't Tread on Me" rattlesnakes. In the new republic, the search for a common American symbol gave new meaning to Yankee Doodle, Uncle Sam, Miss Liberty, and many other icons. In the Civil War, Americans divided over liberty and freedom. Afterward, new universal visions were invented by people who had formerly been excluded from a free society--African Americans, American Indians, and immigrants. The twentieth century saw liberty and freedom tested by enemies and contested at home, yet it brought the greatest outpouring of new visions, from Franklin Roosevelt's Four Freedoms to Martin Luther King's "dream" to Janis Joplin's "nothin' left to lose." Illustrated in full color with a rich variety of images, Liberty and Freedom is, literally, an eye-opening work of history--stimulating, large-spirited, and ultimately, inspiring.

In this interdisciplinary study, scholars consider the aftermath of slavery, focusing on Caribbean societies and the southern United States. What was the nature and impact of slave emancipation? Did the change in legal status conceal underlying continuities in American plantation societies? Was there a common postemancipation pattern of economic development? How did emancipation affect the politics and culture of race and class? This comparative study addresses precisely these types of questions as it makes a significant contribution to a new a growing field.

Religious freedom is recognized as a basic human right, guaranteed by nearly all national constitutions. Anna Su charts

the rise of religious freedom as an ideal firmly enshrined in international law and shows how America's promotion of the cause of individuals worldwide to freely practice their faith advanced its ascent as a global power.

The Meaning of Freedom And Other Difficult Dialogues City Lights Publishers

Since his death in 1997, Isaiah Berlin's writings have generated continual interest among scholars and educated readers, especially in regard to his ideas about liberalism, value pluralism, and "positive" and "negative" liberty. Most books on Berlin have examined his general political theory, but this volume uses a contemporary perspective to focus specifically on his ideas about freedom and liberty. *Isaiah Berlin and the Politics of Freedom* brings together an integrated collection of essays by noted and emerging political theorists that commemorate in a critical spirit the recent 50th anniversary of Isaiah Berlin's famous lecture and essay, "Two Concepts of Liberty." The contributors use Berlin's essay as an occasion to rethink the larger politics of freedom from a twenty-first century standpoint, bringing Berlin's ideas into conversation with current political problems and perspectives rooted in postcolonial theory, feminist theory, democratic theory, and critical social theory. The editors begin by surveying the influence of Berlin's essay and the range of debates about freedom that it has inspired. Contributors' chapters then offer various analyses such as competing ways to contextualize Berlin's essay, how to reconsider Berlin's ideas in light of struggles over national self-determination, European colonialism, and racism, and how to view Berlin's controversial distinction between so-called "negative liberty" and "positive liberty." By relating Berlin's thinking about freedom to competing contemporary views of the politics of freedom, this book will be significant for both scholars of Berlin as well as people who are interested in larger debates about the meaning and conditions of freedom.

The meaning of race in the antebellum southern United States was anchored in the racial exclusivity of slavery (coded as black) and full citizenship (coded as white as well as male). These traditional definitions of race were radically disrupted after emancipation, when citizenship was granted to all persons born in the United States and suffrage was extended to all men. Hannah Rosen persuasively argues that in this critical moment of Reconstruction, contests over the future meaning of race were often fought on the terrain of gender. Sexual violence--specifically, white-on-black rape--emerged as a critical arena in postemancipation struggles over African American citizenship. Analyzing the testimony of rape survivors, Rosen finds that white men often staged elaborate attacks meant to enact prior racial hierarchy. Through their testimony, black women defiantly rejected such hierarchy and claimed their new and equal rights. Rosen explains how heated debates over interracial marriage were also attempts by whites to undermine African American men's demands for suffrage and a voice in public affairs. By connecting histories of rape and discourses of "social equality" with struggles over citizenship, Rosen shows how gendered violence and gendered rhetorics of race together produced a climate of

terror for black men and women seeking to exercise their new rights as citizens. Linking political events at the city, state, and regional levels, Rosen places gender and sexual violence at the heart of understanding the reconsolidation of race and racism in the postemancipation United States.

The invention of modern freedom—the equating of liberty with restraints on state power—was not the natural outcome of such secular Western trends as the growth of religious tolerance or the creation of market societies. Rather, it was propelled by an antidemocratic backlash following the Atlantic Revolutions. We tend to think of freedom as something that is best protected by carefully circumscribing the boundaries of legitimate state activity. But who came up with this understanding of freedom, and for what purposes? In a masterful and surprising reappraisal of more than two thousand years of thinking about freedom in the West, Annelien de Dijn argues that we owe our view of freedom not to the liberty lovers of the Age of Revolution but to the enemies of democracy. The conception of freedom most prevalent today—that it depends on the limitation of state power—is a deliberate and dramatic rupture with long-established ways of thinking about liberty. For centuries people in the West identified freedom not with being left alone by the state but with the ability to exercise control over the way in which they were governed. They had what might best be described as a democratic conception of liberty. Understanding the long history of freedom underscores how recently it has come to be identified with limited government. It also reveals something crucial about the genealogy of current ways of thinking about freedom. The notion that freedom is best preserved by shrinking the sphere of government was not invented by the revolutionaries of the seventeenth and eighteenth centuries who created our modern democracies—it was invented by their critics and opponents. Rather than following in the path of the American founders, today's "big government" antagonists more closely resemble the counterrevolutionaries who tried to undo their work.

With her characteristic brilliance, grace and radical audacity, Angela Y. Davis has put the case for the latest abolition movement in American life: the abolition of the prison. As she quite correctly notes, American life is replete with abolition movements, and when they were engaged in these struggles, their chances of success seemed almost unthinkable. For generations of Americans, the abolition of slavery was sheerest illusion. Similarly, the entrenched system of racial segregation seemed to last forever, and generations lived in the midst of the practice, with few predicting its passage from custom. The brutal, exploitative (dare one say lucrative?) convict-lease system that succeeded formal slavery reaped millions to southern jurisdictions (and untold miseries for tens of thousands of men, and women). Few predicted its passing from the American penal landscape. Davis expertly argues how social movements transformed these social, political and cultural institutions, and made such practices untenable. In *Are Prisons Obsolete?*, Professor Davis seeks to illustrate that the time for the prison is approaching an end. She argues forthrightly for "decarceration", and argues for the

transformation of the society as a whole.

An account of the American Civil War from the perspective of the labor classes explains how the war was also fought on the streets, in prison camps, and on starving home fronts, in an analysis that describes the war's less-recognized campaigns in the fields of economic justice, women's rights, and Native American freedoms. 16,000 first printing.

This book explores the Founders' conception of American political order, including traditional American rights and their relation to the rule of law, the purpose of government, the meaning of social contract, the elements of liberal democracy, and various assumptions, explicit and implicit, underlying the Founders' constitutional design.

We speak of being 'free' to speak our minds, free to go to college, free to move about; we can be cancer-free, debt-free, worry-free, or free from doubt. The concept of freedom (and relatedly the notion of liberty) is ubiquitous but not everyone agrees what the term means, and the philosophical analysis of freedom that has grown over the last two decades has revealed it to be a complex notion whose meaning is dependent on the context. The Oxford Handbook of Freedom will crystallize this work and craft the first wide-ranging analysis of freedom in all its dimensions: legal, cultural, religious, economic, political, and psychological. This volume includes 28 new essays by well regarded philosophers, as well some historians and political theorists, in order to reflect the breadth of the topic. This handbook covers both current scholarship as well as historical trends, with an overall eye to how current ideas on freedom developed. The volume is divided into six sections: conceptual frames (framing the overall debates about freedom), historical frames (freedom in key historical periods, from the ancients onward), institutional frames (freedom and the law), cultural frames (mutual expectations on our 'right' to be free), economic frames (freedom and the market), and lastly psychological frames (free will in philosophy and psychology).

Since September 11, 2001, the Bush administration has relentlessly invoked the word "freedom." The United States can strike preemptively because "freedom is on the march." Social security should be privatized in order to protect individual freedoms. In the 2005 presidential inaugural speech, the words "freedom," "free," and "liberty" were used forty-nine times. "Freedom" is one of the most contested words in American political discourse, the keystone to the domestic and foreign policy battles that are racking this polarized nation. For many Democrats, it seems that President Bush's use of the word is meaningless and contradictory—deployed opportunistically to justify American military action abroad and the curtailing of civil liberties at home. But in *Whose Freedom?*, George Lakoff, an adviser to the Democratic party, shows that in fact the right has effected a devastatingly coherent and ideological redefinition of freedom. The conservative revolution has remade freedom in its own image and deployed it as a central weapon on the front lines of everything from the war on terror to the battles over religion in the classroom and abortion. In a deep and alarming analysis, Lakoff explains the mechanisms behind this hijacking of our most cherished political idea—and shows how progressives have not only failed to counter the right-wing attack on freedom but have failed to recognize its nature. *Whose Freedom?* argues forcefully what progressives must do to take back ground in this high-stakes war over the most central idea in American life.

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