

Freedom Constant Struggle Palestine Foundations

Freedom Is a Constant Struggle Ferguson, Palestine, and the Foundations of a Movement Haymarket Books

For many Jewish people in the mid-twentieth century, Zionism was an unquestionable tenet of what it meant to be Jewish. Seventy years later, a growing number of American Jews are instead expressing solidarity with Palestinians, questioning old allegiances to Israel. How did that transformation come about? What does it mean for the future of Judaism? In *Days of Awe*, Atalia Omer examines this shift through interviews with a new generation of Jewish activists, rigorous data analysis, and fieldwork within a progressive synagogue community. She highlights people politically inspired by social justice campaigns including the Black Lives Matter movement and protests against anti-immigration policies. These activists, she shows, discover that their ethical outrage at US policies extends to Israel's treatment of Palestinians. For these American Jews, the Jewish history of dispossession and diaspora compels a search for solidarity with liberation movements. This shift produces innovations within Jewish tradition, including multi-racial and intersectional conceptions of Jewishness and movements to reclaim prophetic Judaism. Charting the rise of such religious innovation, Omer points toward the possible futures of post-Zionist Judaism.

Competition and competitiveness are roundly celebrated as public values and key

indicators of a dynamic and forward-thinking society. But the headlong embrace of competitive market principles, increasingly prevalent in our neoliberal age, often obscures the enduring divisiveness of a society set up to produce winners and losers. In this inspired and thoughtfully argued book, Andrew J. Douglas turns to the later writings of W. E. B. Du Bois to reevaluate the very terms of the competitive society. Situating Du Bois in relation to the Depression-era roots of contemporary neoliberal thinking, Douglas shows that into the 1930s Du Bois ratcheted up a race-conscious indictment of capitalism and liberal democracy and posed unsettling questions about how the compulsory pull of market relations breeds unequal outcomes and underwrites the perpetuation of racial animosities. Blending historical analysis with ethical and political theory, and casting new light on several aspects of Du Bois's thinking, this book makes a compelling case that Du Bois's sweeping disillusionment with Western liberalism is as timely now as ever.

The civil rights movement was among the most important historical developments of the twentieth century and one of the most remarkable mass movements in American history. Not only did it decisively change the legal and political status of African Americans, but it prefigured as well the moral premises and methods of struggle for other historically oppressed groups seeking equal standing in American society. And, yet, despite a vague, sometimes begrudging recognition of its immense import, more often than not the movement has been misrepresented and misunderstood. For the

general public, a singular moment, frozen in time at the Lincoln Memorial, sums up much of what Americans know about that remarkable decade of struggle. In *The Movement*, Thomas C. Holt provides an informed and nuanced understanding of the origins, character, and objectives of the mid-twentieth-century freedom struggle, privileging the aspirations and initiatives of the ordinary, grassroots people who made it. Holt conveys a sense of these developments as a social movement, one that shaped its participants even as they shaped it. He emphasizes the conditions of possibility that enabled the heroic initiatives of the common folk over those of their more celebrated leaders. This groundbreaking book reinserts the critical concept of "movement" back into our image and understanding of the civil rights movement.

Offers a new framework for reading American literatures that critically links African American and Latinx traditions and struggles for liberation. *Animating Black and Brown Liberation* introduces a vital new tool for reading American literatures. Rooted in both ancient Egyptian ideas about life and cutting-edge theories of animacy, or levels of aliveness, this tool—ankhing—enables Michael Datcher to examine the ways African American and Latinx literatures respond to and ultimately work to resist hegemonic forces of neoliberalism and state-sponsored oppression. Weaving together close readings and politically informed philosophical reflection, Datcher considers the work of writer-activists Toni Cade Bambara, Cherríe Moraga, Gloria Anzaldúa, June Jordan, Salvador Plascencia, and Ishmael Reed, in light of theoretical interventions by Jane

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Bennett, Mel Y. Chen, Bruno Latour, Michel Foucault, Paulo Freire, and Erica R. Edwards. How, he asks, can cultural production positively influence Black and Brown material conditions and mobilize collective action “off the page”? How can art-based counterpublics provide a foundation for Black and Brown community organizing? What emerges from Datcher’s innovative analysis is a frank assessment of the links between embodied experiences of racialization, as well as a distinctive vision of twentieth- and twenty-first-century American literature as a repository of emancipatory strategies with real-world applications. “In *Animating Black and Brown Liberation*, Michael Datcher posits a bold new way of approaching a variety of important texts, including those authored by Toni Cade Bambara, Ishmael Reed, Salvador Plascencia, Gloria Anzaldúa, and June Jordan, among others. Drawing on ideas by theorists such as Foucault, Arendt, Giorgio Agamben, and Alexander Weheliye, Datcher offers a fresh and original way of valuing these works. This volume is a thought-provoking addition to the world of literary criticism.” — Henry Louis Gates Jr., Alphonse Fletcher University Professor, Harvard University “This book offers a much-needed perspective on what is generally regarded in the field of American literary studies as ‘Black and Brown’ comparative ethnic literature. Few projects have endeavored to bridge African American and Latinx literatures, and *Animating Black and Brown Liberation* does so with a clarity and brilliance not seen in a long time.” — Ellie D. Hernández, author of *Postnationalism in Chicana/o Literature and Culture*

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Introduces key terms, research traditions, debates, and histories for American Studies and Cultural Studies in an updated edition. Since its initial publication, scholars and students alike have turned to *Keywords for American Cultural Studies* as an invaluable resource for understanding key terms and debates in the fields of American studies and cultural studies. As scholarship has continued to evolve, this revised and expanded third edition offers indispensable meditations on new and developing concepts used in American studies, cultural studies, and beyond. Designed as a uniquely print-digital hybrid publication, this *Keywords* volume collects 114 essays, each focused on a single term such as “America,” “culture,” “diversity,” or “religion.” More than forty of the essays have been significantly revised for this new edition, and there are nineteen completely new keywords, including crucial additions such as “biopolitics,” “data,” “debt,” and “intersectionality.” Throughout the volume, interdisciplinary scholars explore these terms and others as nodal points in many of today’s most dynamic and vexed discussions of political and social life, both inside and outside of the academy. The *Keywords* website features forty-eight essays not in the print volume; it also provides pedagogical tools for instructors using print and online keywords in their courses. The publication brings together essays by interdisciplinary scholars working in literary studies and political economy, cultural anthropology and ethnic studies, African American history and performance studies, gender studies and political theory. Some entries are explicitly argumentative; others are more descriptive. All are clear,

challenging, and critically engaged. As a whole, *Keywords for American Cultural Studies* provides an accessible A-to-Z survey of prevailing academic buzzwords and a flexible tool for carving out new areas of inquiry.

As diversity continues to increase in classrooms, teachers need to be culturally aware and sensitive in order to ensure student success. It is important to understand what best practices are available to support this ever-increasing awareness of learning to respect those who are different and to understand how this is key to orchestrating a series of social interactions and social contexts. *Culturally Responsive Teaching and Learning in Higher Education* is an essential scholarly reference source that provides comprehensive research on culturally responsive teaching and the impact of culture on teaching and contextualizes issues related to cultural diversity and inequity in education. Featuring a broad range of topics such as gender bias, STEM, and social media, the goal of the book is to build transformative educators and administrators equipped to prepare 21st century global citizens. It is ideal for faculty, teachers, administrators, principals, curriculum developers, course designers, professionals, researchers, and students seeking to improve teaching methodologies and faculty development.

This book explores revisions of black male vulnerability in contemporary literature, examining how an everyday life determined by racialized social control can be transformed. It shows how transformative change takes place in black male characters'

efforts to work through the criminality-as-vulnerability script in order to make a social impact.

"This book provides an overview of current social psychological scholarship on collective victimhood. Drawing on different contexts of collective victimization—such as due to genocide, war, ethnic or religious conflict, racism, colonization, Islamophobia, the caste system, and other forms of direct and structural collective violence—this edited volume presents theoretical ideas and empirical findings concerning the psychological experience of being targeted by collective violence in the past or present. Specifically, the book addresses questions such as: How are experiences of collective victimization passed down in groups and understood by those who did not experience the violence personally? How do people cope with and make sense of collective victimization of their group? How do the different perceptions of collective victimization feed into positive versus hostile relations with other groups? How does group-based power shape these processes? Who is included in or excluded from the category of "victims", and what are the psychological consequences of such denial versus acknowledgment? Which individual psychological processes such as needs or personality traits shape people's responses to collective victimization? What are the ethical challenges of researching collective victimization, especially when

these experiences are recent and/or politically contested? This edited volume offers different theoretical perspectives on these questions, and shows the importance of examining both individual and structural influences on the psychological experience of collective victimhood—including attention to power structures, history, and other aspects of the social and political context that help explain the diversity in experiences of and responses to collective victimization"-- With racial justice struggles on the rise, a probing collection considers the past and future of Black radicalism Black rebellion has returned, with dramatic protests in scores of cities and campuses, bringing with it a renewed engagement with the history of Black radical movements and thought. Here, key scholarly voices from a wide array of disciplines recalls the powerful tradition of Black radicalism as it developed in the nineteenth and twentieth centuries while defining new directions for Black radical thought. In a time when activists in Ferguson, Palestine, Baltimore, and Hong Kong immediately make connections between their movements, this book makes clear that new Black radical politics are thoroughly internationalist and redraws the links between Black resistance and anti-capitalism. Featuring the key voices in the new intellectual wave of Black radical thinking, this collection outlines one of the most vibrant areas of thought today. With contributions from Cedric Robinson, Elizabeth Robinson, Steven

Osuna, Nikhil Pal Singh, Damien Sojoyner, Françoise Vergès, Fred Moten, Stefano Harney, Jordan T. Camp, Christina Heatherton, George Lipsitz, Greg Burris, Paul Ortiz, Darryl C. Thomas, Avery Gordon, Shana L. Redmond, Kwame M. Phillips, Ruth Wilson Gilmore, Angela Davis, and Robin D. G. Kelley.

It has been well-established that many of the injustices that people around the world experience every day, from food insecurity to unsafe labor conditions and natural disasters, are the result of wide-scale structural problems of politics and economics. These are not merely random personal problems or consequences of bad luck or bad planning. Confronted by this fact, it is natural to ask what should or can we do to mitigate everyday injustices? In one sense, we answer this question when we buy the local homeless street newspaper, decide where to buy our clothes, remember our reusable bags when we shop, donate to disaster relief, or send letters to corporations about labor rights. But given the global scale of injustices related to poverty, environmental change, gender, and labor, can these individual acts really impact the seemingly intractable global social, political, and economic structures that perpetuate and exacerbate them? Moreover, can we respond to injustices in the world in ways that do more than just address their consequences? In this book, Brooke A. Ackerly both answers the question of what should we do, and shows that it's the wrong question to ask.

To ask the right question, we need to ground our normative theory of global justice in the lived experience of injustice. Using a feminist critical methodology, she argues that what to do about injustice is not just an ethical or moral question, but a political question about assuming responsibility for injustice, regardless of our causal responsibility and extent of our knowledge of the injustice.

Furthermore, it is a matter that needs to be guided by principles of human rights. As she argues, while many understand human rights as political goals or entitlements, they can also guide political strategy. Her aims are twofold: to present a theory of what it means to take responsibility for injustice and for ensuring human rights, as well as to develop a guide for how to take responsibility in ways that support local and global movements for transformative politics. In order to illustrate her theory and guide for action, Ackerly draws on fieldwork on the Rana Plaza collapse in 2013, the food crisis of 2008, and strategies from 125 activist organizations working on women's and labor rights across 26 countries. *Just Responsibility* integrates these ways of taking political responsibility into a rich theory of political community, accountability, and leadership in which taking responsibility for injustice itself transforms the fabric of political life.

In *Apartheid Israel: The Politics of an Analogy*, eighteen scholars of Africa and its

diaspora reflect on the similarities and differences between apartheid-era South Africa and contemporary Israel, with an eye to strengthening and broadening today's movement for justice in Palestine.

In *Conspiracy U*, Shay presents a case study of his alma mater, Northwestern University, in order to challenge the proliferation of anti-Zionist conspiracy theories championed on college campuses by both the far right and far left. Shay tackles the thorny question of how otherwise brilliant minds willingly come to embrace and espouse such patent falsehoods. He explains why Zionism, the movement for Jewish national self-determination, has become the focal point for both far-right and far-left conspiracy theories. His keen analysis reveals why Jews serve as the canary in the coal mine. *Conspiracy U* delivers an urgent wake-up call for everyone who cares about the future of civil society and is concerned that universities today are failing at teaching students how to strive for truth but rather guiding students to blindly trust theories driven by ideology. The book provides a roadmap for reform based on universal moral and intellectual standards and offers a way out of the culture wars that are ripping America apart.

Traditional Chinese edition of *Difficult Conversations: How to Discuss What Matters Most* by Douglas Stone. In Traditional Chinese. Annotation copyright Tsai Fong Books, Inc. Distributed by Tsai Fong Books, Inc.

An introduction to antiracism, a powerful tradition crucial for energizing American democracy On August 12, 2017, in Charlottesville, Virginia, a rally of white nationalists and white supremacists culminated in the death of a woman murdered in the street. Those events made clear that racism is alive and well in the United States of America. However, they also brought into sharp relief another American tradition: antiracism. While racists marched and chanted in the streets, they were met and matched by even larger numbers of protesters calling for racism's end. Racism is America's original and most enduring sin, with well-known historic and contemporary markers: slavery, lynching, Jim Crow, redlining, mass incarceration, police brutality. But racism has always been challenged by an opposing political theory and practice. Alex Zamalin's *Antiracism* tells the story of that opposition. The most theoretically generative and politically valuable source of antiracist thought has been the black American intellectual tradition. While other forms of racial oppression—for example, anti-Semitism, Islamophobia, and anti-Latino racism—have been and continue to be present in American life, antiblack racism has always been the primary focus of American antiracist movements. From antislavery abolition to the antilynching movement, black socialism to feminism, the long Civil Rights movement to the contemporary Movement for Black Lives, *Antiracism* examines the way the black antiracist

tradition has thought about domination, exclusion, and power, as well as freedom, equality, justice, struggle, and political hope in dark times. Antiracism is an accessible introduction to the political theory of black American antiracism, through a study of the major figures, texts, and political movements across US history. Zamalin argues that antiracism is a powerful tradition that is crucial for energizing American democracy.

"Localities, countries, and regions always develop in complex interaction with others. This volume highlights the global interconnectedness of the Middle East. It delves into the region's scientific, artistic, economic, political, religious, and intellectual formations and traces how they have taken shape through a dynamic set of encounters and exchanges. Written in short and accessible essays by among the most prominent experts on the region, the volume covers topics including God, Rumi, food, film, fashion, music, sports, science, and the flow of people, goods, and ideas. It tackles social and political movements from human rights, Salafism, and cosmopolitanism to radicalism and revolutions"--

The Research Handbook on Feminist Jurisprudence surveys feminist theoretical understandings of law, including liberal and radical feminism, as well as socialist, relational, intersectional, post-modern, and pro-sex and queer feminist legal theories.

If the church is ever tempted to think that it has its theology of grace sorted, it need only look at its reception of queer black bodies and it will see a very different story. In this honest, timely and provocative book, Jarel Robinson-Brown argues that there is deeper work to be done if the body of Christ is going to fully accept the bodies of those who are black and gay. A vital call to the Church and the world that Black, Queer, Christian lives matter, this book seeks to remind the Church of those who find themselves beyond its fellowship yet who directly suffer from the perpetual ecclesial terrorism of the Christian community through its speech and its silence.

Racism after Apartheid, volume four of the Democratic Marxism series, brings together leading scholars and activists from around the world studying and challenging racism. In eleven thematically rich and conceptually informed chapters, the contributors interrogate the complex nexus of questions surrounding race and relations of oppression as they are played out in the global South and global North. Their work challenges Marxism and anti-racism to take these lived realities seriously and consistently struggle to build human solidarities.

"A Land With A People began as a storytelling project of Jewish Voice for Peace- New York City and subsequently transformed into a theater project performed

throughout the New York City area. *A Land With A People* elevates rarely heard Palestinian and Jewish voices and visions. It brings us the narratives of secular, Muslim, Christian, and LGBTQ Palestinians who endure the particular brand of settler colonialism known as Zionism. It relays the transformational journeys of Ashkenazi, Mizrahi, Palestinian and LGBTQ Jews who have come to reject the received Zionist narrative. Unflinching in their confrontation of the power dynamics that underlie their transformation process, these writers find the courage to face what has happened to historic Palestine, and to their own families as a result. Stories touch hearts, open minds, and transform our understanding of the "other"-as well as comprehension of our own roles and responsibilities. *A Land With a People* emerges from this reckoning.

Contextualized by a detailed historical introduction and timeline charting 150 years of Palestinian and Jewish resistance to Zionism, this collection will stir emotions, provoke fresh thinking, and point to a more hopeful, loving future-one in which Palestine/Israel is seen for what it is in its entirety, as well as for what it can be"--

This book examines a corpus of films and TV series released since the global financial crisis, addressing them as emblematic expressions of our age of precarity. The analysis of the motifs and characters of these case studies is built

around notions originating from Mikhail Bakhtin's literary theory and, in particular, the concept of chronotope, affirming the material and dynamic connection between form and content in artistic experience. This book observes how precarious lives are enacted in forms of spatio-temporal compositions which carry conceptual and ethical challenges for their viewers. This book falls within the film-philosophy framework and, although primarily directed to an academic audience, it provides an interdisciplinary account of the notion of cinematic precarity. It puts the embodied analysis of viewers' ethical participation in close dialogical relationship with a philosophical and sociological examination of current dynamics of inequality and exclusion.

An entire generation of young adults has never known an America without the War on Terror. This book contends with the pervasive effects of post-9/11 policy- and myth-making in the United States in every corner of American life.

Neverending War on Terror is organized around five keywords that have come to define the cultural and political moment: homeland, security, privacy, torture, and drone. Alex Lubin synthesizes nearly two decades of United States war-making against terrorism by asking how the War on Terror has changed American politics and society, and how the War on Terror draws on historical myths about American national and imperial identity. From the PATRIOT Act to the hit show

Homeland, from Edward Snowden to Guantanamo Bay, and from 9/11 memorials to Trumpism, this succinct book connects America's political economy and international relations to our contemporary culture at every turn.

"Moving from the early 1960s to the presidential candidacy of Donald J. Trump, I, The People: The Rhetoric of Conservative Populism in the United States draws on theoretical work in rhetorical studies and political theory to examine a variety of texts ranging from speeches and campaign advertisements to news reports and political pamphlets, to outline the populist character of conservatism in the United States. Johnson's study makes several contributions to this robust and thriving area of research and scholarship. It argues that conservatism is not a coherent, studious ideology: rather, conservatism names a particular brand of victim-focused, white and male identity politics that exerts disproportionate influence on American politics and ever-tightening dominion over the Republican Party. I, The People emphasizes that discussions of the intellectual character of American conservatism should be mindful of its populist nature, which often limits the potential for conservative intellectuals to shape and control the very movement to which they belong. The study also challenges the long tradition of scholarship on conservatism that celebrates this tradition's seeming multiplicity, especially the tendency to suggest conservatives are uneasy with capitalism.

While some self-identified conservatives oppose capitalist materialism, in practice conservatism's populist vocabulary has tilted the grammar of the United States in favor of a 'freedom' friendly to the market. Such 'freedom' is defined against some parts of the state's regulatory apparatus and/or a coalition of marginal persons thought to embody threats to national unity. In practice, because conservatism traditionally relies on negative definition to imagine its exclusion from the American political system, American conservatism ends up defining both 'the people' and the market as forces with a mutual skepticism of an overweening political order. Johnson also tackles the suggestion that conservatives learned to practice identity politics from social progressives. From the beginning, conservatism was an identity politics. U.S. conservatism relied on a rhetoric of victimhood, whether critiquing the liberal Cold War consensus or fears about Barack Obama's electoral success. Finally, the manuscript makes an important contribution to conversations about populism. Just because conservatism invokes 'the people' does not make it a collective, public-facing enterprise. 'The people' of conservatism is fundamentally hostile to the idea of the public, and any study of populism should account for the way that conservatism plays on a hostility to democracy with sources in the infrastructure of the United States itself"--

The insurgent activist and educator shares a vital rally cry for today's movement-makers in "a manifesto that should be read by everyone" (Angela Y. Davis). In an era defined by mass incarceration, endless war, economic crisis, catastrophic environmental destruction, and a political system offering more of the same, radical social transformation has never been more urgent—or seemed more remote. *Demand the Impossible!* urges us to imagine a world beyond what this rotten system would have us believe is possible. In critiquing the world around us, Bill Ayers uncovers cracks in that system. He raising the horizons for radical change and envisions new strategies for building the movement we need to make a better world for everyone.

What is the reality of policing in the United States? Do the police keep anyone safe and secure other than the very wealthy? How do recent police killings of young black people in the United States fit into the historical and global context of anti-blackness? This collection of reports and essays (the first collaboration between Truthout and Haymarket Books) explores police violence against black, brown, indigenous and other marginalized communities, miscarriages of justice, and failures of token accountability and reform measures. It also makes a compelling and provocative argument against calling the police. Contributions cover a broad range of issues including the killing by police of black men and women, police violence against Latino and indigenous

from their benefits. In so doing, Owners of the Map advances an analysis of power that focuses not on the sturdiness of hegemony or the ubiquity of everyday resistance but on its potential fragility as well as the work needed for its maintenance.

????:The Jewish State

"The traditional narrative of the civil rights movement has been that the more moderate demands of the mainstream movement, including Martin Luther King Jr., worked, but that the more "radical" demands of the Black Power movement derailed further success. Mainstreaming Black Power upends the traditional narrative by showing how Black Power Activists in New York, Atlanta, and Los Angeles during the 1960s through the 1970s navigated the nexus of public policies, black community organizations, elected officials, and liberal foundations. Tom Adam Davies unites local and national perspectives and reveals how the efforts of mainstream white politicians, institutions, and organizations engaged with Black Power ideology, and how they ultimately limited both the pace and extent of change."--Provided by publisher.

Kill it to save it lays bare the hypocrisy of US political discourse by documenting the story of capitalism's triumph over democracy. Dolgon argues that American citizens now accept policies that destroy the public sector and promote political stories that feel right "in the gut", regardless of science or facts.

The German council movements brought down the German monarchy, founded several short-lived council republics and dramatically transformed European politics. This book

reconstructs how participants in the German council movements struggled for a democratic socialist society.

Simplified Chinese edition of *The Bluest Eye*

"This book provides students, scholars, and criminologists with a truly a global perspective on the theory and practice of criminology throughout the centuries and around the world. In addition to chapters devoted to the key ideas, thinkers, and moments in the intellectual and philosophical history of criminology, it features in-depth coverage of the organizational structure of criminology as an academic discipline world-wide"--

Undivided Rights captures the evolving and largely unknown activist history of women of color organizing for reproductive justice.

A free open access ebook is available upon publication. Learn more at www.luminosoa.org. Almost 68.5 million refugees in the world today live in a protection gap, the chasm between protections stipulated in the Geneva Convention and the abrogation of those responsibilities by states and aid agencies. With dwindling humanitarian aid, how do refugee communities solve collective dilemmas, like raising funds for funeral services, or securing other critical goods and services? In *Networked Refugees*, Nadya Hajj finds that Palestinian refugees utilize Information Communication Technology platforms to motivate reciprocity—a cooperative action marked by the mutual exchange of favors and services—and informally seek aid and connection with their transnational diaspora community. Using surveys conducted with Palestinians throughout the diaspora, interviews with those inside the Nahr al Bared Refugee camp in Lebanon, and data pulled from online community spaces, these findings push back against the cynical idea that online organizing is fruitless, emphasizing instead the productivity of these

digital networks.

This contributed volume motivates and educates across fields about the major challenges in global health and the interdisciplinary strategies for solving them. Once the purview of public health, medicine, and nursing, global health is now an interdisciplinary endeavor that relies on expertise from anthropology to urban planning, economics to political science, geography to engineering. Scholars and practitioners in the health sciences are seeking knowledge from a wider array of fields while, simultaneously, students across majors have a growing interest in humanitarian issues and are pursuing knowledge and skills for impacting well-being across geographic and disciplinary borders. Using a highly practical approach and illustrative case studies, each chapter of this edited volume frames a particular problem and illustrates how interdisciplinary problem-solving can address the greatest challenges in global health today. In doing so, each chapter spurs critical and creative thinking about emergent and future problems. Topics explored among the chapters include: Transforming health and well-being for refugees and their communities Governing to deliver safe and affordable water The global crisis of antimicrobial resistance Low-tech, high-impact interventions to prevent neonatal mortality Communicating taboo health subjects Alternative housing delivery for slum upgrades Transforming Global Health: Interdisciplinary Challenges, Perspectives, and Strategies is a vital and timely compendium for any reader invested in improving global health equity. It will find an audience with researchers, practitioners, policymakers, and program implementers, as well as undergraduate and graduate students and faculty in the fields of global health, public health, and the health sciences.

In this collection of essays, interviews, and speeches, the renowned activist examines today's

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issues—from Black Lives Matter to prison abolition and more. Activist and scholar Angela Y. Davis has been a tireless fighter against oppression for decades. Now, the iconic author of *Women, Race, and Class* offers her latest insights into the struggles against state violence and oppression throughout history and around the world. Reflecting on the importance of black feminism, intersectionality, and prison abolitionism, Davis discusses the legacies of previous liberation struggles, from the Black Freedom Movement to the South African anti-Apartheid movement. She highlights connections and analyzes today's struggles against state terror, from Ferguson to Palestine. Facing a world of outrageous injustice, Davis challenges us to imagine and build a movement for human liberation. And in doing so, she reminds us that “freedom is a constant struggle.” This edition of *Freedom Is a Constant Struggle* includes a foreword by Dr. Cornel West and an introduction by Frank Barat.

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