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universally human task, grounded in the love of God revealed in Christ and deriving its distinct contours and motivation from the shape of Christian revelation.

"I am a fanatic about freedom. And I'm fanatical about coming at you hard in this book." Maybe you're not as free as you think you are. Even worse, you may have been duped into believing that a "balanced" life is the key to happiness (it isn't) or that a relationship with God is about layering on rules and restrictions (nope). Whether it's media-fueled fear, something a parent or teacher said that you just can't shake, or even the reality of dark spiritual forces bent on keeping you down, something is holding you back from the full-on freedom God intends for you. The Bible says, "Where the Spirit of the Lord

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is, there is freedom." Not fear. Not guilt. Not morality. Freedom. You can have the sort of joy you thought only kids could have. The day of freedom is here.

What is the purpose and justification of government? Upon what grounds is a regime considered legitimate? These perennial questions take on added significance at a time when legislative paternalism produces regulations which conflict with individual freedom of choice; special interest groups demand not only to be heard but to have their ideals given the force of law; and when there exists a clear and present danger that the actions of government may threaten the very persons it was designed to protect. Richard Taylor argues that we must find "the role of government which is

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least incompatible with freedom and at the same time adequate to the basic needs of protection." Of course, many questions arise when pursuing this goal. What principle(s) should guide us in our quest? Recognizing that government is a coercive force, what restrictions could be placed upon the power of the state without rendering it impotent? Can individual freedom of expression be conciled with the actions of social groups which seek to impose their will on others? Should government's power be used to protect individuals from the consequences of their own freely chosen actions, especially when these consequences impact only upon the individuals themselves? What is the appropriate scope and range of the government's protective powers; to what lengths may a political regime go to protect its citizenry? Professor

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Taylor confronts these complex questions with clarity, candor and conviction. His analytic mind slices through tangled issues to expose the core of each problem. He argues forcefully for the position that effective government is minimal government. The primary function of political regimes should be to protect citizens from one another and from outside enemies. Beyond this basic role each additional exercise of the state's coercive power must be carefully scrutinized.

Although there is constant conflict over its meanings and limits, political freedom itself is considered a fundamental and universal value throughout the modern world. For most of

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human history, however, this was not the case. In this book, Kurt Raaflaub asks the essential question: when, why, and under what circumstances did the concept of freedom originate? To find out, Raaflaub analyses ancient Greek texts from Homer to Thucydides in their social and political contexts. Archaic Greece, he concludes, had little use for the idea of political freedom; the concept arose instead during the great confrontation between Greeks and Persians in the early fifth century BCE. Raaflaub then examines the relationship of freedom with other concepts, such as equality, citizenship, and law, and pursues subsequent uses of the idea—often, paradoxically, as a tool of domination, propaganda, and ideology. Raaflaub's book thus illuminates both the history of ancient Greek society and the evolution of one of

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humankind's most important values, and will be of great interest to anyone who wants to understand the conceptual fabric that still shapes our world views.

This book contributes to a feminist understanding of international human rights by examining restrictions on reproductive freedom through the lens of the right to be free from torture and other cruel, inhuman or degrading treatment. Ronli Sifris challenges the view that torture only takes place within the traditional paradigm of interrogation, punishment or intimidation of a detainee, arguing that this traditional construction of the concept of torture prioritises the experiences of men over the experiences of women given that the pain and suffering from which women

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disproportionately suffer frequently occurs outside of this context. She does this by conceptualising restrictions on women's reproductive freedom within the framework of the right to be free from torture. The book considers the gendered nature of international law and the gender dimensions of the right to be free from torture. It examines the extension of the prohibition of torture to encompass situations beyond the traditional detainee context in recent years to encompass situations such as rape and female genital mutilation. It goes on to explore in detail whether denying access to abortion and involuntary sterilization constitutes torture or other cruel, inhuman or degrading treatment under international law. The book looks at whether limitations on reproductive freedom meet the determining criteria of torture which are: severe pain



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or suffering; being intentionally inflicted; being based on discrimination; linked in some way to a State official; whether they constitute lawful sanctions; and the importance of the concept of powerlessness. In doing so the book also highlights how this right may be applicable to other gender-based abuses including female genital mutilation, and how this right may be universally applied to allow women worldwide the right to reproductive freedom.

Freedom of the Will provides a novel interpretation of G. E.

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Moore's famous conditional analysis of free will and discusses several questions about the meaning of free will and its significance for moral responsibility. Although Moore's theory has a strong initial appeal, most metaphysicians believe that there are conclusive arguments against it. Huoranszki argues that the importance of conditional analysis must be reevaluated in light of some recent developments in the theory of dispositions. The original analysis can be amended so that the revised conditional account is not only a good response to determinist worries about the possibility of free will, but it can also explain the sense in which free will is an important condition of moral responsibility. This study addresses three fundamental issues about free will as a metaphysical condition of responsibility. First, the book

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explains why agents are responsible for their actions or omissions only if they have the ability to do otherwise and shows that the relevant ability is best captured by the revised conditional analysis. Second, it aims to clarify the relation between agents' free will and their rational capacities. It argues that free will as a condition of responsibility must be understood in terms of agents' ability to do otherwise rather than in terms of their capacity to respond to reasons. Finally, the book explains in which sense responsibility requires self-determination and argues that it is compatible with agents' limited capacity to control their own character, reasons, and motives.

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