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Family Values: Between Neoliberalism and the New Social ...
Neoliberalism, she argues, must be understood as an effort to revive and extend the poor law tradition in the contemporary idiom of household debt. As neoliberal policymakers imposed cuts to health, education, and welfare budgets, they simultaneously identified the family as a wholesale alternative to the twentieth-century welfare state.

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Family Values: Between Neoliberalism and the New Social ...
An investigation of the roots of the alliance between free-market neoliberals and social conservatives. Why was the discourse of family values so pivotal to the conservative and free-market revolution of the 1980s and why has it continued to exert such a profound influence on American political life?

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In contrast to both neoliberals and social conservatives, and in spite of the prominence of family in contemporary social policy, a certain kind of left-wing critic has come to see neoliberal capitalism as itself destructive of family life.

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Family Values | The MIT Press
Cooper's analysis in Family Values suggests that it is a mistake to regard today's right-wing resurgence as a form of resistance to neoliberal capitalism. Just as the "family values" conservatism of the 1970s and 1980s worked hand-in-hand with neoliberalism to construct the Reagan-era economic order, today's return to the values of white American identity — also a defense traditional sexual norms — has again and again proven its willingness to assist in the entrenchment of ...

The Unholy Family - Jacobin
Melinda Cooper's new book, Family Values: Between Neoliberalism and the New Social Conservatism, plays an invaluable role in filling in this historical background from the 1960s onwards, outlining...

The neoliberal economics of family life | openDemocracy
The book is primarily an intellectual history, synthesizing connections between neoliberalism, neo-conservatism and the idea of traditional families. The central thesis of the book is that neoliberalism should be understood as seeing the "traditional" family as the necessary and proper fundamental unit of a well functioning community.

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An investigation of the roots of the alliance between free-market neoliberals and social conservatives. Why was the discourse of family values so pivotal to the conservative and free-market revolution of the 1980s and why has it continued to exert such a profound influence on American political life? Why have free-market neoliberals so often made common cause with social conservatives on the question of family, despite their differences on all other issues? In this book, Melinda Cooper challenges the idea that neoliberalism privileges atomized individualism over familial solidarities, and contractual freedom over inherited status. Delving into the history of the American poor laws, she shows how the liberal ethos of personal responsibility was always undergirded by a wider imperative of family responsibility and how this investment in kinship obligations is recurrently facilitated the working relationship between free-market liberals and social conservatives. Neoliberalism, she argues, must be understood as an effort to revive and extend the poor law tradition in the contemporary idiom of household debt. As neoliberal policymakers imposed cuts to health, education, and welfare budgets, they simultaneously identified the family as a wholesale alternative to the twentieth-century welfare state. And as the responsibility for deficit spending shifted from the state to the household, the private debt obligations of family were defined as foundational to socioeconomic order. Despite their differences, neoliberals and social conservatives were in agreement that the bonds of family needed to be encouraged — and at the limit enforced — as a necessary counterpart to market freedom. In a series of case studies ranging from Bill Clinton's welfare reform to the AIDS epidemic and from same-sex marriage to the student loan crisis, Cooper explores the key policy contributions made by neoliberal economists and legal theorists. Only by restoring the question of family to its central place in the neoliberal project, she argues, can we make sense of the defining political alliance of our times, that between free-market economics and social conservatism.

Why was the discourse of family values so pivotal to the conservative and free-market revolution of the 1980s and why has it continued to exert such a profound influence on American political life? Why have free-market neoliberals so often made common cause with social conservatives on the question of family, despite their differences on all other issues? In this book, Melinda Cooper challenges the idea that neoliberalism privileges atomized individualism over familial solidarities, and contractual freedom over inherited status. Delving into the history of the American poor laws, she shows how the liberal ethos of personal responsibility was always undergirded by a wider imperative of family responsibility and how this investment in kinship obligations recurrently facilitated the working relationship between free-market liberals and social conservatives. Neoliberalism, she argues, must be understood as an effort to revive and extend the poor law tradition in the contemporary idiom of household debt. As neoliberal policymakers imposed cuts to health, education, and welfare budgets, they simultaneously identified the family as a wholesale alternative to the twentieth-century welfare state. And as the responsibility for deficit spending shifted from the state to the household, the private debt obligations of family were defined as foundational to socio-economic order. Despite their differences, neoliberals and social conservatives were in agreement that the bonds of family needed to be encouraged — and at the limit enforced — as a necessary counterpart to market freedom. In a series of case studies ranging from Clinton's welfare reform to the AIDS epidemic, and from same-sex marriage to the student loan crisis, Cooper explores the key policy contributions made by neoliberal economists and legal theorists. Only by restoring the question of family to its central place in the neoliberal project, she argues, can we make sense of the defining political alliance of our times, that between free-market economics and social conservatism.

Family Values provides a necessary analysis of the family in post-WorldWar II America. Using case studies that range from the AIDS epidemicto Clinton'swelfare reform, and from same-sex marriage to the studentloan market, Cooper illustrates how social conservatives and free-marketproponents exploited fears over the dissolution of the family to pushthrough political reforms. The result enshrined conservative notions offamily responsibility into welfare law, and transferred the burden of publiclyheld debt onto private households.

Focusing on the period between the 1970s and the present, Life as Surplus is a pointed and important study of the relationship between politics, economics, science, and cultural values in the United States today. Melinda Cooper demonstrates that the history of biotechnology cannot be understood without taking into account the simultaneous rise of neoliberalism as a political force and an economic policy. From the development of recombinant DNA technology in the 1970s to the second Bush administration's policies on stem cell research, Cooper connects the utopian polemic of free-market capitalism with growing internal contradictions of the commercialized life sciences. The biotech revolution relocated economic production at the genetic, microbial, and cellular level. Taking as her point of departure the assumption that life has been drawn into the circuits of value creation, Cooper underscores the relations between scientific, economic, political, and social practices. In penetrating analyses of Reagan-era science policy, the militarization of the life sciences, HIV politics, pharmaceutical imperialism, tissue engineering, stem cell science, and the pro-life movement, the author examines the speculative impulses that have animated the growth of the bioeconomy. At the very core of the new post-industrial economy is the transformation of biological life into surplus value. Life as Surplus offers a clear assessment of both the transformative, therapeutic dimensions of the contemporary life sciences and the violence, obligation, and debt servitude crystallizing around the emerging bioeconomy.

Faith Based explores how the Religious Right has supported neoliberalism in the United States, bringing a particular focus to welfare—an arena where conservative Protestant politics and neoliberal economic ideas come together most clearly. Through case studies of gospel rescue missions, Habitat for Humanity, and religious charities in post-Katrina New Orleans, Jason Hackworth describes both the theory and practice of faith-based welfare, revealing fundamental tensions between the religious and economic wings of the conservative movement. Hackworth begins by tracing the fusion of evangelical religious conservatism and promarket, antigovernment activism, which resulted in what he calls "religious neoliberalism." He argues that neoliberalism—the ideological sanctification of private property, the individual, and antistatist politics—has rarely been popular enough on its own to promote wide change. Rather, neoliberals gain the most traction when they align their efforts with other discourses and ideas. The promotion of faith-based alternatives to welfare is a classic case of coalition building on the Right. Evangelicals get to provide social services in line with Biblical tenets, while opponents of big government chip away at the public safety net. Though religious neoliberalism is most closely associated with George W. Bush's Office of Faith-Based and Neighborhood Partnerships, the idea predates Bush and continues to hold sway in the Obama administration. Despite its success, however, Hackworth contends that religious neoliberalism remains an uneasy alliance—a fusion that has been tested and frayed by recent events.

Across the West, hard-right leaders are surging to power on platforms of ethno-economic nationalism, Christianity, and traditional family values. Is this phenomenon the end of neoliberalism or its monstrous offspring? In the Ruins of Neoliberalism casts the hard-right turn as animated by socioeconomically aggrieved white working- and middle-class populations but contoured by neoliberalism's multipronged assault on democratic values. From its inception, neoliberalism flirted with authoritarian liberalism as it warred against robust democracy. It repelled social-justice claims through appeals to market freedom and morality. It sought to democratize the state, economy, and society and re-secure the patriarchal family. In key works of the founding neoliberal intellectuals, Wendy Brown traces the ambition to replace democratic orders with ones disciplined by markets and traditional morality and democratic states with technocratic ones. Yet plutocracy, white supremacy, politicized mass affect, indifference to truth, and extreme social disinhibition were no part of the neoliberal vision. Brown theorizes their unintentional spurring by neoliberal reason, from its attack on the value of society and its fetish of individual freedom to its legitimization of inequality. Above all, she argues, neoliberalism's intensification of nihilism coupled with its accidental wounding of white male supremacy generates an apocalyptic populism willing to destroy the world rather than endure a future in which this supremacy disappears.

Tracing neoliberalism's devastating erosions of democratic principles, practices, and cultures.

Rising inequality is the defining feature of our age. With the lion's share of wealth growth going to the top, for a growing percentage of society a middle-class existence is out of reach. What exactly are the economic shifts that have driven the social transformations taking place in Anglo-capitalist societies? In this timely book, Lisa Adkins, Melinda Cooper and Martijn Konings argue that the rise of the asset economy has produced a new logic of inequality. Several decades of property inflation have seen asset ownership overshadow employment as a determinant of class position. Exploring the impact of generational dynamics in this new class landscape, the book advances an original perspective on a range of phenomena that are widely debated but poorly understood — including the growth of wealth inequalities and precarity, the dynamics of urban property inflation, changes in fiscal and monetary policy and the predicament of the "millennial" generation. Despite widespread awareness of the harmful effects of Quantitative Easing and similar asset-supporting measures, we appear to have entered an era of policy "lock-in" that is responsible for a growing disconnect between popular expectations and institutional priorities. The resulting polarization underlies many of the volatile dynamics and rapidly shifting alliances that dominate today's headlines.

At the onset of the Great Recession, as house prices sank and joblessness soared, many commentators concluded that the economic convictions behind the disaster would now be consigned to history. And yet, in the harsh light of a new day, we've awoken to a second nightmare more ghastly than the first- a political class still blaming government intervention, a global drive for austerity, stagflation, and an international sovereign debt crisis. Philip Mirowski finds an apt comparison to this situation in classic studies of cognitive dissonance. He concludes that neoliberal thought has become so pervasive that any countervailing evidence serves only to further convince disciples of its ultimate truth. Once neoliberalism became a Theory of Everything, providing a revolutionary account of self, knowledge, information, markets, and government, it could no longer be falsified by anything as trifling as data from the 'real' economy.