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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.

*Family Values: Between Neoliberalism and the New Social ...*

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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

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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.

### *Family Values: Between Neoliberalism and the New Social ...*

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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

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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.

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Family Values provides a necessary analysis of the family in post-WorldWar II America. Using case studies that range from the AIDS epidemic to Clinton's welfare reform, and from same-sex marriage to the student loan market, Cooper illustrates how social conservatives and free-market proponents exploited fears over the dissolution of the family to push through political reforms. The result enshrined conservative notions of family responsibility into welfare law, and transferred the burden of publicly held debt onto private households.

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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.

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.

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

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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 de-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 legitimation 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.

In its heyday in the late 1990s, neoliberalism emerged as the world's dominant economic paradigm. But the global financial crisis of 2008-9 fundamentally shocked a globalized economy built on neoliberal assumptions. This VSI examines the origins, core claims, and considerable variations of neoliberalism with examples from around the world.

Thanks to new reproductive technologies and new ways of forming families, the world of parenting is opening up as never before. What defines a legal family? Should there be any restrictions on buying and selling eggs and sperm, or hiring "surrogate mothers"? How many parents can a child have? While there's no going back to the traditional family, Mary Lyndon Shanley shows us that we don't have to live in moral chaos. She offers a new vision of family law that puts each child's right to be cared for at its center, while also taking into account the complex needs of every family member.

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