

Family Values Between Neoliberalism And The New Social Conservatism Zone Near Futures

Untangling the long history of neoliberalism Neoliberalism is dead. Again. Yet the philosophy of the free market and the strong state has an uncanny capacity to survive, and even thrive, in times of crisis. Understanding neoliberalism's longevity and its latest permutation requires a more detailed understanding of its origins and development. This volume breaks with the caricature of neoliberalism as a simple, unvariegated belief in market fundamentalism and homo economicus. It shows how neoliberal thinkers perceived institutions from the family to the university, disagreed over issues from intellectual property rights and human behavior to social complexity and monetary order, and sought to win consent for their project through the creation of new honors, disciples, and networks. Far from a monolith, neoliberal thought is fractured and, occasionally, even at war with itself. We can begin to make sense of neoliberalism's nine lives only by understanding its own tangled and complex history.

We are the first generation in recent history to not know if our children will have a better life than us. Over the past thirty years, the dream of upward mobility and stable and securely paid employment has dissipated. This collection draws together insights from the disciplines of cultural studies, literary theory, psychoanalysis, psychosocial studies, social policy and sociology, in order to explore the complex and contested status of "the family" under neoliberalism. At one end of the spectrum, the intensification of work and the normalisation of long-hours working culture have undermined the time and energy available for private family life. At the other end, the fantasy of the nuclear family as a potential "haven in a heartless world" is rapidly unravelling, supplanted with a hypercompetitive, neo-traditionalist, mobile, neoliberal family seeking to capitalise on the uneven spread of resources in order to maximise the futures of its own children. As neoliberalism has always been split between socio-economic realities and the expectations of where we "should" be, we are always living with the anxiety of being left behind and the hope that the best is yet to come. The chapters in this collection signal the troubles of the neoliberal family: in particular, the gulf between the practical conditions of family life and the formation of new fantasies. The volume addresses the neoliberal family in a range of contexts: from the domestic, reproductive and bio-political regulation of family life, the representations of the neoliberal family on television and across social media, to the negotiation of family dynamics in maternal memoirs. The work provides a much-needed corrective to the critical emphasis on the macrostructures of the neoliberal world.

US families have been pushed to the wall. At the bottom of the economic ladder, poor and working-class adults aren't forming stable relationships and can't give their kids the start they need because of low wages and uncertain job prospects. Toward the top, professional parents' lives have become a grinding slog of long hours of paid work. Meanwhile their kids are overstressed by pressure to succeed and get into good colleges. In this provocative book, Maxine Eichner argues that these very different struggles might seem unconnected, but they share the same root cause: the increasingly large toll that economic inequality and insecurity are taking on families. It's government rather than families that's to blame, Eichner persuasively contends. Since the 1970s, politicians have sold families out to the wrongheaded notion that the free market alone best supports them. In five decades of "free-market family policy," they've scrapped government programs and gutted market regulations that had helped families thrive. The consequence is the steady drumbeat of bad news we hear about our country today: the opioid epidemic, skyrocketing suicide and mental illness rates, "deaths of despair," and mediocre student achievement scores. Meanwhile, politicians just keep telling families to work a little harder. *The Free-Market Family* documents US families' impossible plight, showing how much worse they fare than families in other countries. It then demonstrates how politicians' free-market illusions steered our nation wildly off course. Finally, it shows how, using commonsense measures, we can restructure the economy to work for families, rather than the reverse. Doing so would invest in our children's futures, increase our wellbeing, reknit our social fabric, and allow our country to reclaim the American Dream.

How has the dominant social scientific paradigm limited our understanding of the impact of inherited economic resources, social privilege, and sociocultural practices on multigenerational inequality? In what ways might multiple forces of social difference haunt quantitative measurements of ability such as the SAT? Building on new materialist philosophy, *Inheriting Possibility* rethinks methods of quantification and theories of social reproduction in education, demonstrating that test performance results and parenting practices convey the impact of materially and historically contingent patterns of differential possibility. Ezekiel J. Dixon-Román explores the dualism of nature and culture that has undergirded theories of inheritance, social reproduction, and human learning and development. Research and debate on the reproduction of power relations have rested on a premise that nature is made up of fixed universals on which the creative, intellectual, and discursive play of culture are based. Drawing on recent work in the physical and biological sciences, Dixon-Román argues that nature is culture. He contends that by assuming a rigid nature/culture binary, we ultimately limit our understanding of how power relations are reproduced. Through innovative analyses of empirical data and cultural artifacts, Dixon-Román boldly reconsiders how we conceptualize the processes of inheritance and approach social inquiry in order to profoundly sharpen understanding and address the reproducing forces of inequality.

This book charts the new phase of global struggles around gender equality and sexual democracy: the ultraconservative mobilization against "gender ideology" and feminist efforts to counteract it. It argues that anti-gender campaigns, which emerged around 2010 in Europe, are not a simple continuation of the anti-feminist backlash dating back to the 1970s, but part of a new political configuration. Opposition to "gender" has become a key element of the rise of right-wing populism, which successfully harnesses the anxiety, shame and anger caused by neoliberalism and threatens to destroy liberal democracy. *Anti-Gender Politics in the Populist Moment* offers a novel conceptualization of the relationship between the ultraconservative anti-gender movement and right-wing populist parties, examining the opportunistic synergy between these actors. The authors map the anti-gender campaigns as a global movement, putting the Polish case in a comparative perspective. They show that the anti-gender rhetoric is best understood as a reactionary critique of neoliberalism as a socio-cultural formation. The book also studies the recent wave of feminist mass mobilizations, viewing the transnational revolt of women as a left populist movement. This is an important study for those doing research in politics, cultural studies, gender and sexuality studies and sociology. It will also be useful for activists and policy makers.

Explains why the environmental crisis should lead to an abandonment of "free market" ideologies and current political systems, arguing that a massive reduction of greenhouse emissions may offer a best chance for correcting problems.

This groundbreaking collection explores the profound power of Social Reproduction Theory to deepen our understanding of

everyday life under capitalism. While many Marxists tend to focus on the productive economy, this book focuses on issues such as child care, health care, education, family life and the roles of gender, race and sexuality, all of which are central to understanding the relationship between economic exploitation and social oppression. In this book, leading writers such as Lise Vogel, Nancy Fraser, David McNally and Susan Ferguson reveal the ways in which daily and generational reproductive labour, found in households, schools, hospitals and prisons, also sustains the drive for accumulation. Presenting a more sophisticated alternative to intersectionality, these essays provide ideas which have important strategic implications for anti-capitalists, anti-racists and feminists attempting to find a path through the seemingly ever more complex world we live in.

For over three decades neoliberalism has been the dominant economic ideology. While it may have emerged relatively unscathed from the global financial crisis of 2007-8, neoliberalism is now - more than ever - under scrutiny from critics who argue that it has failed to live up to its promises, creating instead an increasingly unequal and insecure world. This book offers a nuanced and probing analysis of the meaning and practical application of neoliberalism today, separating myth from reality. Drawing on examples such as the growth of finance, the role of corporate power and the rise of workfare, the book advances a balanced but distinctive perspective on neoliberalism as involving the interaction of ideas, material economic change and political transformations. It interrogates claims about the impending death of neoliberalism and considers the sources of its resilience in the current climate of political disenchantment and economic austerity. Clearly and accessibly written, this book will be a valuable resource for students and scholars across the social sciences.

Tales of neoliberalism's death are serially overstated. Following the financial crisis of 2008, neoliberalism was proclaimed a "zombie," a disgraced ideology that staggered on like an undead monster. After the political ruptures of 2016, commentators were quick to announce "the end" of neoliberalism yet again, pointing to both the global rise of far-right forces and the reinvigoration of democratic socialist politics. But do new political forces sound neoliberalism's death knell or will they instead catalyze new mutations in its dynamic development? *Mutant Neoliberalism* brings together leading scholars of neoliberalism—political theorists, historians, philosophers, anthropologists and sociologists—to rethink transformations in market rule and their relation to ongoing political ruptures. The chapters show how years of neoliberal governance, policy, and depoliticization created the conditions for thriving reactionary forces, while also reflecting on whether recent trends will challenge, reconfigure, or extend neoliberalism's reach. The contributors reconsider neoliberalism's relationship with its assumed adversaries and map mutations in financialized capitalism and governance across time and space—from Europe and the United States to China and India. Taken together, the volume recasts the stakes of contemporary debate and reorients critique and resistance within a rapidly changing landscape. Contributors: Étienne Balibar, Sören Brandes, Wendy Brown, Melinda Cooper, Julia Elyachar, Michel Feher, Megan Moodie, Christopher Newfield, Dieter Plehwe, Lisa Rofel, Leslie Salzinger, Quinn Slobodian

"Based on research with transnational families in Latin America, Eastern Europe, and North America, *Writing for Love and Money* tells the story of how families separated across borders write--and learn new ways of writing--in pursuit of love and money"--

A bold extension of Marx's *Capital* for the twenty-first century: at once a critique of modern finance and of the societies under its spell.

This book examines the growing body of autobiographical and fictional writing on family and parenting issues in Anglo-American culture from the late 1990s to the present day.

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

Family Values provides a necessary analysis of the family in post-World War 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.

This book examines how pathologising ideas of failing, chaotic and dysfunctional families create a powerful consensus that Britain is in the grip of a 'parent crisis' and are used to justify increasingly punitive state policies.

The financial crisis of 2007-8 has been widely understood as a result of the financial system's exceeding its proper place in society; the system became unbalanced, unsustainable, and deprived of a solid foundation. Even as capitalist finance seeks to reinvent itself in the wake of massive upheaval, critics continue to portray the financial system as fundamentally irrational--an unstable, destructive inventor of fictitious money. Characterizing finance in this way, however, neglects the growing connection between the worlds of high finance and consumer credit. The essays in this special issue take the financial crisis as an opportunity for much-needed conceptual innovation. Its contributors move beyond strictly moralistic criticisms of financialization to rethink core economic categories such as money, speculation, measure, value, and the wage, as well as the relationship among labor, finance, and money. Melinda Cooper is an Australian Research Council Future Fellow in the Department of Sociology and Social Policy at the University of Sydney. She is the author of *Clinical Labor: Tissue Donors and Research Subjects in the Global Bioeconomy*, also published by Duke University Press. Martijn Konings is Senior Lecturer and Australian Research Council DECRA Fellow in the Department of Political Economy at the University of Sydney. He is the author of *The Development of American Finance*. Contributors: Lisa Adkins, Fiona Allon, Dick Bryan, Melinda Cooper, Marieke de Goede, Chris Jefferis, Martijn Konings, Randy Martin, Michael Rafferty

In *Foucault's Futures*, Penelope Deutscher reconsiders the role of procreation in Foucault's thought, especially its proximity to risk, mortality, and death. She brings together his work on sexuality and biopolitics to challenge our understanding of the politicization of reproduction. By analyzing Foucault's contribution to the politics of maternity and its influence on the work of thinkers such as Roberto Esposito, Giorgio Agamben, and Judith Butler, Deutscher provides new insights into the conflicted political status of reproductive conduct and what it means for feminism and critical theory.

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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.

Beginning with Etan Patz's disappearance in Manhattan in 1979, a spate of high-profile cases of missing and murdered children stoked anxieties about the threats of child kidnapping and exploitation. Publicized through an emerging twenty-four-hour news cycle, these cases supplied evidence of what some commentators dubbed "a national epidemic" of child abductions committed by "strangers." In this book, Paul M. Renfro narrates how the bereaved parents of missing and slain children turned their grief into a mass movement and, alongside journalists and policymakers from both major political parties, propelled a moral panic. Leveraging larger cultural fears concerning familial and national decline, these child safety crusaders warned Americans of a supposedly widespread and worsening child kidnapping threat, erroneously claiming that as many as fifty thousand American children fell victim to stranger abductions annually. The actual figure was (and remains) between one hundred and three hundred, and kidnappings perpetrated by family members and acquaintances occur far more frequently. Yet such exaggerated statistics—and the emotionally resonant images and narratives deployed behind them—led to the creation of new legal and cultural instruments designed to keep children safe and to punish the "strangers" who ostensibly wished them harm. Ranging from extensive child fingerprinting drives to the milk carton campaign, from the AMBER Alerts that periodically rattle Americans' smart phones to the nation's sprawling system of sex offender registration, these instruments have widened the reach of the carceral state and intensified surveillance practices focused on children. *Stranger Danger* reveals the transformative power of this moral panic on American politics and culture, showing how ideas and images of endangered childhood helped build a more punitive American state.

Neoliberalism and Market Forces in Education provides a wide perspective on the dramatic transformation of education policy in Sweden that has taken place during the last 30 years, with a specific focus on marketization. The marketization of education in Sweden is set in the wider international context of changes in education systems. With contributions from researchers across a wide range of scientific disciplines, the book provides examples of the consequences of market orientation in education in terms of increase in inequality as well as in terms of what the market orientation means for principals, teachers and students. It considers how Sweden has developed one of the most marketized education systems in the world and the possible consequences of such processes, as identified by research. *Neoliberalism and Market Forces in Education* will be of great interest to educational practitioners, politicians, scholars in the field, and postgraduate and research students in education.

Neoliberal policies and austerity measures have unequivocally altered the landscape of women's lives globally. The most detrimental effect has been on mothers as they are faced with increasing responsibility and decreasing resources. Despite mothers being the primary producers, consumers, and repro-ducers of the neoliberal world, their centrality has been largely silenced within economic discourse. Thus, *Mothering in the Age of Neoliberalism* calls for a new economic framework to counter the individualized neoliberal model, one in which the needs of mothers and children are prioritized. This volume provides a crucial starting point. By identifying the sources of neoliberal failure toward mothers, we can begin to collectively formulate an alternative paradigm in which mothers' voices are no longer rendered invisible, but rather predominate in the global landscape.

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.

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. Yet in the harsh light of a new day, attacks against government intervention and the global drive for austerity are as strong as ever. *Never Let a Serious Crisis Go to Waste* is the definitive account of the wreckage of what passes for economic thought, and how neoliberal ideas were used to solve the very crisis they had created. Now updated with a new afterword, Philip Mirowski's sharp and witty work provides a roadmap for those looking to escape today's misguided economic dogma.

With keen insight and subtle humor, John F. Kasson explores the history and politics of etiquette from America's colonial times through the nineteenth century. He describes the transformation of our notion of "gentility," once considered a birthright to some, and the development of etiquette as a middle-class response to the new urban and industrial economy and to the excesses of democratic society.

By both its supporters and detractors, neoliberalism is usually considered an economic policy agenda. *Neoliberalism's Demons* argues that it is much more than that: a complete worldview, neoliberalism presents the competitive marketplace as the model for true human flourishing. And it has enjoyed great success: from the struggle for "global competitiveness" on the world stage down to our individual practices of self-branding and social networking, neoliberalism has transformed every aspect of our shared social life. The book explores the sources of neoliberalism's remarkable success and the roots of its current decline. Neoliberalism's appeal is its promise of freedom in the form of unfettered free choice. But that freedom is a trap: we have just enough freedom to be accountable for our failings, but not enough to create genuine change. If we choose rightly, we ratify our own exploitation. And if we choose wrongly, we are consigned to the outer darkness—and then demonized as the cause of social ills. By tracing the political and theological roots of the neoliberal

concept of freedom, Adam Kotsko offers a fresh perspective, one that emphasizes the dynamics of race, gender, and sexuality. More than that, he accounts for the rise of right-wing populism, arguing that, far from breaking with the neoliberal model, it actually doubles down on neoliberalism's most destructive features.

In this challenging sequel to *A Millennium of Family Change* Wally Secombe examines in detail the ways in which large-scale economic changes shape the microcosm of personal life.

Winner of the 2004 Man Booker Prize and a finalist for the Lambda Literary Award and the NBCC award. From Alan Hollinghurst, the acclaimed author of *The Sparsholt Affair*, *The Line of Beauty* is a sweeping novel about class, sex, and money during four extraordinary years of change and tragedy. In the summer of 1983, twenty-year-old Nick Guest moves into an attic room in the Notting Hill home of the Feddens: conservative Member of Parliament Gerald, his wealthy wife Rachel, and their two children, Toby-whom Nick had idolized at Oxford-and Catherine, who is highly critical of her family's assumptions and ambitions. As the boom years of the eighties unfold, Nick, an innocent in the world of politics and money, finds his life altered by the rising fortunes of this glamorous family. His two vividly contrasting love affairs, one with a young black clerk and one with a Lebanese millionaire, dramatize the dangers and rewards of his own private pursuit of beauty, a pursuit as compelling to Nick as the desire for power and riches among his friends. Richly textured, emotionally charged, disarmingly comic, this is a major work by one of our finest writers.

In this timely and controversial treatment of the Australian labour movement, Humphrys examines the role of the Labour Party and trade unions in constructing neoliberalism in Australia.

In the 1960s, Lyndon Johnson's Great Society and War on Poverty promised an array of federal programs to assist working-class families. In the 1980s, Ronald Reagan declared the GOP the party of "family values" and promised to keep government out of Americans' lives. Again and again, historians have sought to explain the nation's profound political realignment from the 1960s to the 2000s, five decades that witnessed the fracturing of liberalism and the rise of the conservative right. The award-winning historian Robert O. Self is the first to argue that the separate threads of that realignment—from civil rights to women's rights, from the antiwar movement to Nixon's "silent majority," from the abortion wars to gay marriage, from the welfare state to neoliberal economic policies—all ran through the politicized American family. Based on an astonishing range of sources, *All in the Family* rethinks an entire era. Self opens his narrative with the Great Society and its assumption of a white, patriotic, heterosexual man at the head of each family. Soon enough, civil rights activists, feminists, and gay rights activists, animated by broader visions of citizenship, began to fight for equal rights, protections, and opportunities. Led by Pauli Murray, Gloria Steinem, Harvey Milk, and Shirley Chisholm, among many others, they achieved lasting successes, including *Roe v. Wade*, antidiscrimination protections in the workplace, and a more inclusive idea of the American family. Yet the establishment of new rights and the visibility of alternative families provoked, beginning in the 1970s, a furious conservative backlash. Politicians and activists on the right, most notably George Wallace, Phyllis Schlafly, Anita Bryant, and Jerry Falwell, built a political movement based on the perceived moral threat to the traditional family. Self writes that "family values" conservatives in fact "paved the way" for fiscal conservatives, who shared a belief in liberalism's invasiveness but lacked a populist message. Reagan's presidency united the two constituencies, which remain, even in these tumultuous times, the base of the Republican Party. *All in the Family*, an erudite, passionate, and persuasive explanation of our current political situation and how we arrived in it, will allow us to think anew about the last fifty years of American politics.

The hegemony of finance compels a new orientation for everyone and everything: companies care more about the moods of their shareholders than about longstanding commercial success; governments subordinate citizen welfare to appeasing creditors; and individuals are concerned less with immediate income from labor than appreciation of their capital goods, skills, connections, and reputations. That firms, states, and people depend more on their ratings than on the product of their activities also changes how capitalism is resisted. For activists, the focus of grievances shifts from the extraction of profit to the conditions under which financial institutions allocate credit. While the exploitation of employees by their employers has hardly been curbed, the power of investors to select investees — to decide who and what is deemed creditworthy — has become a new site of social struggle. In clear and compelling prose, Michel Feher explains the extraordinary shift in conduct and orientation generated by financialization. Above all, he articulates the new political resistances and aspirations that investees draw from their rated agency.

In *Neoliberalism from Below*—first published in Argentina in 2014—Verónica Gago examines how Latin American neoliberalism is propelled not just from above by international finance, corporations, and government, but also by the activities of migrant workers, vendors, sweatshop workers, and other marginalized groups. Using the massive illegal market La Salada in Buenos Aires as a point of departure, Gago shows how alternative economic practices, such as the sale of counterfeit goods produced in illegal textile factories, resist neoliberalism while simultaneously succumbing to its models of exploitative labor and production. Gago demonstrates how La Salada's economic dynamics mirror those found throughout urban Latin America. In so doing, she provides a new theory of neoliberalism and a nuanced view of the tense mix of calculation and freedom, obedience and resistance, individualism and community, and legality and illegality that fuels the increasingly powerful popular economies of the global South's large cities.

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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.

Neoliberalism - the doctrine that market exchange is an ethic in itself, capable of acting as a guide for all human action - has become dominant in both thought and practice throughout much of the world since 1970 or so. Its spread has depended upon a reconstitution of state powers such that privatization, finance, and market processes are emphasized. State interventions in the economy are minimized, while the obligations of the state to provide for the welfare of its citizens are diminished. David Harvey, author of 'The New Imperialism' and 'The Condition of Postmodernity', here tells the political-economic story of where neoliberalization came from and how it proliferated on the world stage. While Thatcher and Reagan are often cited as primary authors of this neoliberal turn, Harvey shows how a complex of forces, from Chile to China and from New York City to Mexico City, have also played their part. In addition he explores the continuities and contrasts between neoliberalism of the Clinton sort and the recent turn towards neoconservative imperialism of George W. Bush. Finally, through critical engagement with this history, Harvey constructs a framework not only for analyzing the political and economic dangers that now surround us, but also for assessing the prospects for the more socially just alternatives being advocated by many oppositional movements.

Departing from the conventional understanding of neoliberalism as a set of economic and political policies favoring free markets, *Neoliberal Culture* presents a framework for analyzing neoliberalism in the United States as a culture-or structure of feeling- which shapes American everyday life. The book proposes five 'components' as the keys to any study of American neoliberal culture: biopower, corporatocracy, globalization, the erosion of welfare-state society, and hyperlegality, these five components enabling rich analyses of key artifacts of the neoliberal era, including the Iraq War, Las Vegas, welfare reform, Walmart, and Oprah's Book Club. Carefully organized according to its central themes and adopting a case study approach in order to allow for thorough, illustrated analyses, this book is an important tool for scholars and students of contemporary cultural studies, popular culture, American Studies, and sociology.

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.

Demonstrating how Turkey's politics have developed, this book focuses on the causes and consequences of the failed coup d'état of 15 July 2016. The momentous event and its aftermath challenges us to ask if the coup was the cause of Turkey's present crisis, or simply an accelerant of trends already in motion, and thus a catalyst for the realization of Erdoğan's latent authoritarian impulses. Bringing together approaches from politics, sociology, history and anthropology, the chapters shed much-needed light on these crucial questions. They offer scholars and nonspecialists alike a comprehensive overview of the implications of the coup attempt and its aftermath on the issues of religion, democracy, the Kurds, the state, resistance and more besides. Its effects have been felt in almost every aspect of Turkish society from religion to politics, yet it came at a time when Turkey was already experiencing significant social and political turmoil under the increasingly authoritarian leadership of President Recep Tayyip Erdoğan. Readers interested in contemporary politics, Turkish and Middle Eastern studies will find the volume useful, as they ponder other cases in this era of democratic retrenchment and global turmoil.

What just happened and how did we get into this mess? Since 2016, the UK has been in a crisis of its own making: but this is not the fault of Brexit but of a larger problem of our politics. The status of political parties, the mainstream media, public experts and officials have all been disrupted. Along the way, there have been shocking and exhilarating events: the unforeseen 2017 election result, the horrific details of Grenfell Tower and the Windrush scandal, the sudden rise and fall of the Brexit Party. As the 'mainstream' of politics and media has come under attack, the basic norms of public life have been thrown into question. *This Is Not Normal* takes stock of a historical moment that no longer recognises itself. Davies tells a story of the apparently chaotic and irrational events, and extracts their underlying logic and long-term causes. What we are seeing is the effects of the 2008 financial crash, the failure of the British neoliberal project, the dying of Empire, and the impact of the changes that technology and communications have had on the idea of the public sphere as well as the power of information. This is an essential book for anyone who wants to make sense of this current moment.

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.

From Hillary Clinton to Ivanka Trump and from Emma Watson all the way to Beyoncé, more and more high-powered women are unabashedly identifying as feminists in the mainstream media. In the past few years feminism has indeed gained increasing visibility and even urgency. Yet, in her analysis of recent bestselling feminist manifestos, well-trafficked mommy blogs, and television series such as *The Good Wife*, Catherine Rottenberg reveals that a particular variant of feminism-which she calls neoliberal feminism-has come to dominate the cultural landscape, one that is not interested in a mass women's movement or struggles for social justice. Rather, this feminism has introduced the notion of a happy work-family balance into the popular imagination, while transforming balance into a feminist ideal. So-called "aspirational women" are now exhorted to focus on cultivating a felicitous equilibrium between their child-rearing responsibilities and their professional goals, and thus to abandon key goals that have historically informed feminism, including equal rights and liberation. Rottenberg maintains that because neoliberalism reduces everything to market calculations it actually needs feminism in order to "solve" thorny issues related to reproduction and care. She goes on to show how women of color and poor and immigrant women most often serve as the unacknowledged care-workers who enable professional women to strive toward balance, arguing that neoliberal feminism legitimates the exploitation of the vast majority of women while disarticulating any kind of structural critique. It is not surprising, then, that this new feminist discourse has increasingly dovetailed with conservative forces. In Europe, gender parity has been used by Marine Le Pen and Geert Wilders to further racist, anti-immigrant agendas, while in the United States, women's rights has been invoked to justify interventions in countries with majority Muslim populations. And though campaigns such as the #MeToo and #TimesUp appear to be shifting the discussion, given our frightening neoliberal reality, these movements are currently insufficient. Rottenberg therefore concludes by raising urgent questions about how we can successfully reorient and reclaim feminism as a social justice movement.

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