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AMERICA , THIS IS YOUR ROAD MAP TO THE FUTURE—A RETURN TO THE GUIDING PRINCIPLES OF OUR FOUNDING FATHERS . . . The United States is at a crossroads. Our national debt is rising, our social programs are unsustainable, and our government is expanding at an alarming rate. As American citizens, we have a choice. We can continue on our current path of policies that threaten our freedoms, our families, and our finances—or we can join the powerful new resurgence of the age-old principles that are the foundation of the U.S. Constitution. This book is a wake-up call. Written by acclaimed conservative leaders Ken Blackwell and Ken Klukowski, it is a back-to-basics action plan inspired by the original words and beliefs of our nation's forefathers. Using the U.S. Constitution, the authors guide us through our current political minefield, showing how both Democrats and Republicans have led our country astray. They reveal startling connections between the crash of the economy, the collapse of the family, and the rise of big government. They lay out a policy agenda of constitutional fixes for our greatest national problems, from retirement, to education, to social issues, to taxes. Finally, they offer Republicans a step-by-step plan for rebuilding the GOP from the ground up, for winning both Congress and the White House, and for changing directions on the road to our future. The time is now, America. The resurgence is under way; we should let nothing stop us. More than two centuries ago, our forefathers gave us the dream and the directions—spelled out in black and white. Now more than ever, we need to embrace those principles and get our country back on track. The ideas of the New Right on the family have a populist appeal. Governments in Britain and the USA have introduced measures influenced by New Right thinking. Abbott and Wallace trace and critically evaluate the writers, intellectuals and moral movements (anti-abortion, Christian pro-family) who have contributed to these philosophical, political and economic attitudes towards the family. Particular attention is paid to the arguments that women should return to the home and to the homophobic tendencies within the New Right. 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. Before Donald Trump successfully mobilized millions of blue collar Americans with his campaign to reclaim America, Rick Santorum was trying to convince his fellow Republicans that it was time to return to the party's original values: the values of "blue collar conservatives." In this powerful book that helped inspire President-Elect Trump's winning message to voters, Santorum calls out Republican establishment leaders for pandering to business owners at the expense of everyone else. Republicans need to regain the trust of the hard-working members of every family, church, and community across America whose most immediate problems are lack of jobs and opportunity. No more pandering. No more ignoring those left behind by globalization. No more broken promises to the frustrated middle class. We're entering a brand new era of conservative politics—and Rick Santorum's Blue Collar Conservatives shows us the way forward. Family Values and the Rise of the Christian Right chronicles how the family values agenda became so powerful in American political life and why it appealed to conservative evangelical Christians. Polarized Families, Polarized Parties demonstrates that differing regional ideals of family have shaped party policy and ideological positions throughout the twentieth century. This book examines the questions that divide conservatives today and reveals the variety of answers put forward by classical conservatives, libertarians, and neoconservatives. The contributors—drawn from varied professional backgrounds—each bring a distinctive voice to bear, reinforcing the book's basic notion that conservatism in America represents a family of opinions and ideas rather than a rigid doctrine or set creed. Warning that the Trump presidency presages America's decline, the political commentator recounts his extraordinary journey from lifelong Republican to vehement Trump opponent. As nativism, xenophobia, vile racism, and assaults on the rule of law threaten the very fabric of our nation, The Corrosion of Conservatism presents an urgent defense of American democracy. Pronouncing Mexican immigrants to be "rapists," Donald Trump announced his 2015 presidential bid, causing Max Boot to think he was watching a dystopian science-fiction movie. The respected conservative historian couldn't fathom that the party of Lincoln, Roosevelt, and Reagan could endorse such an unqualified reality-TV star. Yet the Twilight Zone episode that Boot believed he was watching created an ideological

dislocation so shattering that Boot's transformation from Republican foreign policy adviser to celebrated anti-Trump columnist becomes the dramatic story of The Corrosion of Conservatism. No longer a Republican, but also not a Democrat, Boot here records his ideological journey from a "movement" conservative to a man without a party, beginning with his political coming-of-age as a young émigré from the Soviet Union, enthralled with the National Review and the conservative intellectual tradition of Russell Kirk and F. A. Hayek. Against this personal odyssey, Boot simultaneously traces the evolution of modern American conservatism, jump-started by Barry Goldwater's canonical *The Conscience of a Conservative*, to the rise of Trumpism and its gradual corrosion of what was once the Republican Party. While 90 percent of his fellow Republicans became political "toadies" in the aftermath of the 2016 election, Boot stood his ground, enduring the vitriol of his erstwhile conservative colleagues, trolled on Twitter by a white supremacist who depicted his "execution" in a gas chamber by a smiling, Nazi-clad Trump. And yet, Boot nevertheless remains a villain to some partisan circles for his enduring commitment to conservative fiscal and national security principles. It is from this isolated position, then, that Boot launches this bold declaration of dissent and its urgent plea for true, bipartisan cooperation. With uncompromising insights, *The Corrosion of Conservatism* evokes both a president who has trampled every norm and the rise of a nascent centrist movement to counter Trump's assault on democracy. Social conservatives and libertarians: Is a meeting of the minds possible? Feuding among US conservatives for the title True Conservative is nothing new. Underlying the feud has been a failure to grasp that conservatism in America forms a family of principles that require accommodation: to each other, to the exigencies of the moment, and to the changing habits and opinions of the American people. In *Constitutional Conservatism*, Peter Berkowitz identifies the political principles social conservatives and libertarians share, or should share, and sketches the common ground on which they can and should join forces. Drawing on the writings of Edmund Burke, *The Federalist*, and the high points of post-War II American conservatism, Berkowitz argues that the top political priority for social conservatives and libertarians should be to rally around the principles of liberty crystallized in the US Constitution and pursue reform in light of them. He shows that this task depends on the cultivation of the virtue of political moderation, which at its peak consists in the balancing of rival but worthy principles. He concludes that constitutional conservatism, well understood, provides a sturdy framework for developing a distinctive political agenda to which both social conservatives and libertarian conservatives can in good conscience subscribe. The story of modern conservatism through the lives of six leading figures *The Rise and Fall of Modern American Conservatism* tells the gripping story of perhaps the most significant political force of our time through the lives and careers of six leading figures at the heart of the movement. David Farber traces the history of modern conservatism from its revolt against New Deal liberalism, to its breathtaking resurgence under Ronald Reagan, to its spectacular defeat with the election of Barack Obama. Farber paints vivid portraits of Robert Taft, William F. Buckley Jr., Barry Goldwater, Phyllis Schlafly, Ronald Reagan, and George W. Bush. He shows how these outspoken, charismatic, and frequently controversial conservative leaders were united by a shared insistence on the primacy of social order, national security, and economic liberty. Farber demonstrates how they built a versatile movement capable of gaining and holding power, from Taft's opposition to the New Deal to Buckley's founding of the National Review as the intellectual standard-bearer of modern conservatism; from Goldwater's crusade against leftist politics and his failed 1964 bid for the presidency to Schlafly's rejection of feminism in favor of traditional gender roles and family values; and from Reagan's city upon a hill to conservatism's downfall with Bush's ambitious presidency. *The Rise and Fall of Modern American Conservatism* provides rare insight into how conservatives captured the American political imagination by claiming moral superiority, downplaying economic inequality, relishing bellicosity, and embracing nationalism. This concise and accessible history reveals how these conservative leaders discovered a winning formula that enabled them to forge a powerful and formidable political majority. Some images inside the book are unavailable due to digital copyright restrictions. We all know we should give to charity, but who really does? In his controversial study of America's giving habits, Arthur C. Brooks shatters stereotypes about charity in America—including the myth that the political Left is more compassionate than the Right. Brooks, a preeminent public policy expert, spent years researching giving trends in America, and even he was surprised by what he found. In *Who Really Cares*, he identifies the forces behind American charity: strong families, church attendance, earning one's own income (as opposed to receiving welfare), and the belief that individuals—not government—offer the best solution to social ills. But beyond just showing us who the givers and non-givers in America really are today, Brooks shows that giving is crucial to our economic prosperity, as well as to our happiness, health, and our ability to govern ourselves as a free people. Features a range of works that the author argues are essential reading for conservatives and Republicans, including *Democracy in America*, *The Federalist Papers*, *Sense and Sensibility* and much more, all of which hold important lessons within their pages. By the author of *10 Books That Screwed Up the World*. Original. Reject our society's liberal bias against conservative women and learn how traditional principles will secure a better future for us all with this inspiring guide from a political powerhouse. *The Mind of a Conservative Woman* challenges women to improve their place in life and open doors for themselves and the next generation through the courage of their convictions. Senator Blackburn expounds upon why beliefs labeled as "traditional" have common ground and can improve all of society, such as: Protecting the next generation, the family, and the freedom of faith and values, Supporting a free market that rewards women who apply their talents and rise to great heights, Respecting the institutions in our nation to make change from the inside, Securing an effective government that will not overreach, and Honoring and respecting those who hold differing opinions. Though it is politically liberal women who receive the attention of left-leaning media and universities, it is conservatism that guarantees what most women hold dear. Blackburn addresses the frustrations of working women and the false perceptions of women presented by the media in general. Her maxim "Leave Things in Better Shape Than You Found Them" will challenge you to improve your place in life and create opportunities you never dreamed possible for yourself and those around you. In this classic text, Lakoff analyses the unconscious and rhetorical worldviews of liberals and conservatives, discovering radically different but remarkably consistent conceptions of morality. The modern conservative intellectual movement began in 1953 with Russell Kirk's groundbreaking book *The Conservative Mind*. Four years later, he published a pithy, wry, philosophical summary of what conservatism really means. Originally titled *The Intelligent Woman's Guide to Conservatism*, this little book was essentially a popular version of *The Conservative Mind*. Now, a century after its author's birth, this neglected gem has been recovered. It remains what Kirk intended it to be: an accessible introduction to conservative ideas, especially for the young. With a new title and an introduction by the eminent intellectual historian Wilfred M. McClay, Russell Kirk's *Concise Guide to Conservatism* arrives with uncanny timing. The movement that Kirk defined in 1953 is today so contested and fragmented that no one seems able to say with confidence what conservatism means. This book, as fresh and prophetic as the day it was published sixty years ago, is a reminder that no one can match Russell Kirk in engaging people's minds and imaginations—an indispensable task in reviving our civilization. *Mothers of Conservatism* tells the story of 1950s Southern Californian housewives who shaped the grassroots right in the two decades following World War II. Michelle Nickerson describes how red-hunting homemakers mobilized activist networks, institutions, and political consciousness in local education battles, and she introduces a generation of women who developed political styles and practices around their domestic routines. From the conservative movement's origins in the early fifties through the presidential election of 1964, Nickerson documents how women shaped conservatism from the bottom up, out of the fabric of their daily lives and into the agenda of the Republican Party. A unique history of the American conservative movement, *Mothers of Conservatism* shows how housewives got out of the house and discovered their political capital. What does conservatism, as a body of political thought, say about the legal regulation of intimate relationships, and to what extent has this thought influenced the Conservative Party's approach to family law? With this question as its focus, this book explores the relationship between family law, conservatism and the Conservative Party since the 1980s. Taking a politico- and socio-legal perspective, the discussion draws on an expansive reading of Hansard as well as recently released archival material. The study first sets out the political tradition of conservatism, relying largely on the work of Edmund Burke, before going on to analyse the discourse around the development of four crucial statutes in the field, namely: the Matrimonial and Family Proceedings Act 1984; the Family Law Act 1996; the Civil Partnership Act 2004; and the Marriage (Same Sex Couples) Act 2013. This work offers the first extended synthesis of family law, conservative political thought and Conservative Party politics, and as such provides significant new insight into how family law is made. Most histories of modern American politics tell a similar story: that the Sunbelt, with its business friendly environment, right-to-work laws, and fierce spirit of frontier individualism, provided the seedbed for popular conservatism. Stacie Taranto challenges this narrative by positioning New York State as a central battleground. In 1970, under the governorship of Republican Nelson Rockefeller, New York became one of the first states to legalize abortion. By 1980, however, conservative, antifeminist Republicans with broad suburban appeal—symbolized by figures such as Ronald Reagan—had usurped power from these so-called Rockefeller Republicans. What happened during the intervening decade? In *Kitchen Table Politics*, Taranto investigates the role that middle-class, mostly Catholic women played both in the development of conservatism in New York State and in the national shift toward a conservative politics of "family values." Far from Albany, a short train ride away from the feminist activity in New York City, white, Catholic homemakers on Long Island and in surrounding suburban counties saw the legalization of abortion in the state in 1970 as a threat to their hard-won version of the American dream. Borrowing tactics from church groups and parent-teacher associations, these women created the New York State Right to Life Party and organized against several feminist initiatives, including defeating an effort to add an Equal Rights Amendment to the state constitution in 1975. These self-described "average housewives," Taranto argues, were more than just conservative shock troops; instead, they were inventing a new, politically viable conservatism centered on the heterosexual traditional nuclear family that the GOP's right wing used to broaden its electoral base. Figures such as activist Phyllis Schlafly, New York senator Al D'Amato, and presidential hopeful Ronald Reagan viewed the Right to Life Party's activism as offering a viable model to defeat feminist initiatives and win family values votes nationwide. Taranto gathers archival evidence and oral histories to piece together the story of these homemakers, whose grassroots organizing would shape the course of modern American conservatism. "Conservatism focuses on an exemplary core of France, Britain, Germany and the United States. It describes the parties, politicians and thinkers of the right, bringing out strengths and weaknesses in conservative thought"—Provided by publisher. Actor and social commentator Joseph C. Phillips speaks powerfully about the topic of life as a conservative African-American actor, husband, father, and citizen. In today's political climate, with race such an issue, this collection of essays is not only timely, but thought provoking. Like Democratic candidate for President Barack Obama, Phillips has had his authenticity as a black man questioned by members of his own race, for trivial reasons such as the way he speaks, his choices in music, politics, faith, and family. Also like Obama, Phillips has often been accused of not being "black enough," while, as an actor, he has encountered even more pointing fingers for not being liberal enough. With a frank voice, this brilliant and outspoken author presents a series of witty and provocative essays that examine life as a conservative African-American, and the simple fact that authenticity is far more complicated than one's choice of words. This book examines the questions that divide conservatives today and reveals the variety of answers put forward by classical conservatives, libertarians, and neoconservatives. The contributors—drawn from varied professional backgrounds—each bring a distinctive voice to bear, reinforcing the book's basic notion that conservatism in America represents a family of opinions and ideas rather than a rigid doctrine or set creed. This unique anthology contains readings that represent three major perspectives—conservative, centrist, liberal/feminist—on 16 important and controversial marriage

and family-related topics. Section introductions put the articles in context and "critical thinking" questions challenge the authors' theoretical position, usage of data, consistency, etc. --helping readers to sort intelligently through the issues and perspectives and to develop informed opinions. Contains articles from several political and ideological positions on such topics as family values, gender roles, cohabitation, parenting, divorce, and stepfamilies. Features two original, theoretical chapters that characterize the "family wars" and their consequences in everyday life. For anyone interested in marriage/family issues from a variety of perspectives. Kitchen Table Politics investigates the role that the grassroots activism of middle-class, mostly Catholic homemakers played in the development of conservatism in New York State—and in the national shift toward a conservative politics of "family values." Lakoff takes a fresh look at how we think and talk about politics and shows that political and moral ideas develop in systematic ways from our models of ideal families. Arguing that conservatives have exploited the connection between morality, the family and politics, while liberals have failed to recognize it, Lakoff explains why the conservative moral position has not been effectively challenged. The idea that American conservatism is identical to "classical" liberalism—widely held since the 1960s—is seriously mistaken. The award-winning political theorist Yoram Hazony argues that the best hope for Western democracy is a return to the empiricist, religious, and nationalist traditions of America and Britain—the conservative traditions that brought greatness to the English-speaking nations and became the model for national freedom for the entire world. *Conservatism: A Rediscovery* explains how Anglo-American conservatism became a distinctive alternative to divine-right monarchy, Puritan theocracy, and liberal revolution. After tracing the tradition from the Wars of the Roses to Burke and across the Atlantic to the American Federalists and Lincoln, Hazony describes the rise and fall of Enlightenment liberalism after World War II and the present-day debates between neoconservatives and national conservatives over how to respond to liberalism and the woke left. Going where no political thinker has gone in decades, Hazony provides a fresh theoretical foundation for conservatism. Rejecting the liberalism of Hayek, Strauss, and the "fusionists" of the 1960s, and drawing on decades of personal experience in the conservative movement, he argues that a revival of authentic Anglo-American conservatism is possible in the twenty-first century. 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. Ever since the reelection of President Bush, conservative Christians have been stereotyped in the popular media: Bible-thumping militants and anti-intellectual zealots determined to impose their convictions on such matters as evolution, school prayer, pornography, abortion, and homosexuality on the rest of us. But conservative Christians are not as fanatical or intractable as many people think, nor are they necessarily the monolithic voting block or political base that kept Bush in power. Andrew M. Greeley and Michael Hout's eye-opening book expertly conveys the complexity, variety, and sensibilities of conservative Christians, dispelling the myths that have long shrouded them in prejudice and political bias. For starters, Greeley and Hout reveal that class and income have trumped moral issues for these Americans more often than we realize: a dramatic majority of working-class and lower-class conservative Christians backed liberals such as Jimmy Carter and Bill Clinton during their runs for president. And when it comes to abortion, most conservative Christians are not consistently pro-life in the absolute fashion usually assumed: they are still more likely to oppose the practice than other Americans, but 86 percent of them are willing to tolerate it to protect the health of the mother or when the woman has been raped, and 22 percent of them are even pro-choice. What do conservative Christians really think about evolution, homosexuality, or even the meaning of the word of God? Answering these questions and more, *The Truth about Conservative Christians* will interest—and surprise—a broad range of readers, especially in this heated election year. Why did the War on Poverty give way to the war on welfare? Many in the United States saw the welfare reforms of 1996 as the inevitable result of twelve years of conservative retrenchment in American social policy, but there is evidence that the seeds of this change were sown long before the Reagan Revolution—and not necessarily by the Right. *The War on Welfare: Family, Poverty, and Politics in Modern America* traces what Bill Clinton famously called "the end of welfare as we know it" to the grassroots of the War on Poverty thirty years earlier. Marshaling a broad variety of sources, historian Marisa Chappell provides a fresh look at the national debate about poverty, welfare, and economic rights from the 1960s through the mid-1990s. In Chappell's telling, we experience the debate over welfare from multiple perspectives, including those of conservatives of several types, liberal antipoverty experts, national liberal organizations, labor, government officials, feminists of various persuasions, and poor women themselves. During the Johnson and Nixon administrations, deindustrialization, stagnating wages, and widening economic inequality pushed growing numbers of wives and mothers into the workforce. Yet labor unions, antipoverty activists, and moderate liberal groups fought to extend the fading promise of the family wage to poor African Americans families through massive federal investment in full employment and income support for male breadwinners. In doing so, however, these organizations condemned programs like Aid to Families with Dependent Children (AFDC) for supposedly discouraging marriage and breaking up families. Ironically their arguments paved the way for increasingly successful right-wing attacks on both "welfare" and the War on Poverty itself. The must-read summary of Arthur C. Brooks's book: "Who Really Cares: The Surprising Truth About Compassionate Conservatism". This complete summary of "Who Really Cares" by Arthur C. Brooks, a renowned conservative social scientist, presents his argument that philanthropy and charity are important for the nation's prosperity. He demonstrates that conservatives are surprisingly more compassionate than the political Left, as values such as family life, faith and believing that individual efforts can do more good than government are often the driving forces behind charity. Added-value of this summary: • Save time • Understand America's political charity divide • Expand your knowledge of American politics and society To learn more, read "Who Really Cares" and discover the surprising truth that conservatism is typically a more generous political ideology than left-wing beliefs. Rick Santorum made his name in the 2012 presidential race with his principled conservatism. To understand Santorum's worldview and vision for America, there is no better source than his New York Times bestselling book, *It Takes a Family*. *It Takes a Family* is one of the most profound and comprehensive books of political thought ever written by a politician. Santorum offers a penetrating look at the social, political, and economic shifts that have hurt American families—and a principled, genuinely conservative plan for reversing this slide. Here Santorum explains his core beliefs, laying out a humane vision that he believes must inform public policy if it is to be effective and just. Politicians of both parties, he shows, fail to address the way Americans truly live their lives: in families, neighborhoods, churches, and communities. *It Takes a Family* is animated by an appreciation for the civic bonds that unite a community—an appreciation that lies at the heart of genuine conservatism. *The Rise of Contemporary Conservatism in the United States* offers students an accessible introduction to the history of modern American conservatism. The author provides a concise but substantial discussion of modern conservatism from its origins in opposition to Franklin D. Roosevelt's New Deal up until the 2016 election of Donald J. Trump. The text examines electoral coalitions and politics as connected to economic and foreign policy as well as ideology. Conservative ideas and values are addressed directly, both on their own terms and in the context of contemporary political applications. A robust collection of primary documents offers students and instructors the opportunity to examine directly the views of both conservatives and their critics. Supported by range of study tools including a glossary of key figures and terms, a detailed chronology, and ample suggestions for further reading, *The Rise of Contemporary Conservatism in the United States* is the ideal introduction for students interested in the forging and fracturing of modern conservative coalitions and ideologies. This book features a broad range of thematic and national case studies which explore the interrelations and confrontations between conservatives and the radical Right in the European and global contexts of the interwar years. It investigates the political, social, cultural, and economic issues that conservatives and radicals tried to address and solve in the aftermaths of the Great War. Conservative forces ended up prevailing over far-right forces in the 1920s, with the notable exception of the Fascist regime in Italy. But over the course of the 1930s, and the ascent of the Nazi regime in Germany, political radicalisation triggered both competition and hybridisation between conservative and right-wing radical forces, with increased power for far-right and fascist movements. The book will be of great interest to students and scholars of politics, history, fascism, and Nazism. How has the modern conservative movement thrived in spite of the lack of harmony among its constituent members? What, and who, holds together its large corporate interests, small-government libertarians, social and racial traditionalists, and evangelical Christians? *Raised Right* pursues these questions through a cultural study of three iconic conservative figures: National Review editor William F. Buckley, Jr., President Ronald Reagan, and Supreme Court Justice Clarence Thomas. Examining their papers, writings, and rhetoric, Jeffrey R. Dudas identifies what he terms a "paternal rights discourse"—the arguments about fatherhood and rights that permeate their personal lives and political visions. For each, paternal discipline was crucial to producing autonomous citizens worthy and capable of self-governance. This paternalist logic is the cohesive agent for an entire conservative movement, uniting its celebration of "founding fathers," past and present, constitutional and biological. Yet this discourse produces a paradox: When do authoritative fathers transfer their rights to these well-raised citizens? This duality propels conservative politics forward with unruly results. The mythology of these American fathers gives conservatives something, and someone, to believe in—and therein lies its timeless appeal. Arthur C. Brooks, one of the country's leading policy experts and the president of the American Enterprise Institute, offers a bold new vision for conservatism as a movement for happiness, unity, and social justice—a movement of the head and heart that boldly challenges the liberal monopoly on "fairness" and "compassion." Drawing on years of research, Brooks presents a social justice agenda for a New Right—an inclusive, optimistic movement with a positive agenda to fight poverty, promote equal opportunity, extol spiritual enlightenment, and help everyone lead happier and more fulfilling lives. Firmly grounded in the four "institutions of meaning"—family, faith, community, and meaningful work—it is a call for a government safety net that actually lifts people up and offers a vision of true hope through earned success. Clear, well-reasoned, accessible, and free of vituperative politics, *The Conservative Heart* is a welcome strategy for conservatives looking for fresh, actionable ideas—and for politically independent citizens who believe that neither side is adequately addressing their needs or concerns. "Saletan's *Bearing Right* is as subtle and intelligent a study of abortion politics as has ever been written. You may not

agree with the conclusions, but no one concerned about this issue can afford to miss this brilliant analysis."—Charles Krauthammer, syndicated columnist and winner of the Pulitzer Prize for distinguished commentary "Saletan destroys the myth that there's nothing new to say about America's abortion debate. His argument that the pro-choice movement has preserved abortion rights by co-opting conservative rhetoric will make activists on both sides of the debate uncomfortable, which is an achievement in and of itself. There's no smarter political commentator in Washington today."—Peter Beinart, editor, *The New Republic* "Will Saletan is one of America's shrewdest political writers. He brings clarity and intelligence to the roiling abortion debate, in a challenging and illuminating work of contemporary history. If you care about the issue of abortion, you must read this book."—Rich Lowry, editor, *National Review* "A unique assessment of recent abortion politics. Saletan uncovers political and institutional strategies with lucidity and verve. This book makes a raft of challenging arguments—a must-read, especially now."—Rickie Solinger, author of *Beggars and Choosers: How the Politics of Choice Shapes Adoption, Abortion, and Welfare in the U.S.* "Will Saletan is a great political journalist with a strong moral sense. He also has an unusually shrewd understanding of what happens when ethics and values meet elections and the legislative process. So partisans on every side of the abortion debate—Saletan shows convincingly there are more than two—will be challenged by his book, at times upset, and always enlightened. Based on exceptional reporting and fiercely independent analysis, *Bearing Right* is eloquent, important, and surprising." --E.J. Dionne, Jr., syndicated columnist and author of *Why Americans Hate Politics* "A unique assessment of recent abortion politics. Saletan uncovers political and institutional strategies with lucidity and verve. This book makes a raft of challenging arguments—a must-read, especially now."—Rickie Solinger, author of *Beggars and Choosers: How the Politics of Choice Shapes Adoption, Abortion, and Welfare in the U.S.* 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. When a *National Review* colleague teased writer Rod Dreher one day about his visit to the local food co-op to pick up a week's supply of organic vegetables ("Ewww, that's so lefty"), he started thinking about the ways he and his conservative family lived that put them outside the bounds of conventional Republican politics. Shortly thereafter Dreher wrote an essay about "crunchy cons," people whose "Small Is Beautiful" style of conservative politics often put them at odds with GOP orthodoxy, and sometimes even in the same camp as lefties outside the Democratic mainstream. The response to the article was impassioned: Dreher was deluged by e-mails from conservatives across America—everyone from a pro-life vegetarian Buddhist Republican to an NRA staffer with a passion for organic gardening—who responded to say, "Hey, me too!" In *Crunchy Cons*, Dreher reports on the amazing depth and scope of this phenomenon, which is redefining the taxonomy of America's political and cultural landscape. At a time when the Republican party, and the conservative movement in general, is bitterly divided over what it means to be a conservative, Dreher introduces us to people who are pioneering a way back to the future by reclaiming what's best in conservatism—people who believe that being a truly committed conservative today means protecting the environment, standing against the depredations of big business, returning to traditional religion, and living out conservative godfather Russell Kirk's teaching that the family is the institution most necessary to preserve. In these pages we meet crunchy cons from all over America: a Texas clan of evangelical Christian free-range livestock farmers, the policy director of Republicans for Environmental Protection, homeschooling moms in New York City, an Orthodox Jew who helped start a kosher organic farm in the Berkshires, and an ex-sixties hippie from Alabama who became a devout Catholic without losing his antiestablishment sensibilities. *Crunchy Cons* is both a useful primer to living the crunchy con way and a passionate affirmation of those things that give our lives weight and measure. In chapters dedicated to food, religion, consumerism, education, and the environment, Dreher shows how to live in a way that preserves what Kirk called "the permanent things," among them faith, family, community, and a legacy of ancient truths. This, says Dreher, is the kind of roots conservatism that more and more Americans want to practice. And in *Crunchy Cons*, he lets them know how far they are from being alone. A *Crunchy Con Manifesto* 1. We are conservatives who stand outside the conservative mainstream; therefore, we can see things that matter more clearly. 2. Modern conservatism has become too focused on money, power, and the accumulation of stuff, and insufficiently concerned with the content of our individual and social character. 3. Big business deserves as much skepticism as big government. 4. Culture is more important than politics and economics. 5. A conservatism that does not practice restraint, humility, and good stewardship—especially of the natural world—is not fundamentally conservative. 6. Small, Local, Old, and Particular are almost always better than Big, Global, New, and Abstract. 7. Beauty is more important than efficiency. 8. The relentlessness of media-driven pop culture deadens our senses to authentic truth, beauty, and wisdom. 9. We share Russell Kirk's conviction that "the institution most essential to conserve is the family."

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