

Alan Keyes



Moral Conservative

BrotherWatch™ proudly presents this award to

Alan Keyes

*in recognition of a fearless fighter for faith and freedom
who is filled with the Spirit of truth and love,
and imbued with enthusiasm and hope.*

- January 2000

Introduction

Ambassador Alan Keyes is a contemporary man for all seasons.

As a former ambassador to the United Nations, former Maryland congressional candidate, and current presidential contender Alan Keyes' credentials are formidable. Dr. Keyes' 2000 presidential campaign website provides these soundbite self-descriptions: "seasoned statesman," "genuine conservative," "true intellectual," "dedicated family man," "pro-life champion." Dr. Keyes is also the author of *Masters of the Dream: The Strength and Betrayal of Black America* and *Our Character, Our Future: Reclaiming America's Moral Destiny*.

Keyes is an advocate for the sanctity of human life, the restoration of a constitutional Republic and the ascension of moral and principled leadership. More importantly, Alan Keyes is an American patriot and a man of God.

In an interview with Howard Phillips, Chairman of the Conservative Caucus, I asked him this question, "You have a solid faith in God, are pro-life and consistently return to constitutional imperatives. How do you differ from Alan Keyes?" Phillips answered, "Rather than emphasize the differences, let me express my admiration for Alan Keyes. I think Alan is a great man. He is as articulate a spokesman for Christian conservatism as there is in the country. His leadership in the pro-life cause is magnificent. His debate with Alan Dershowitz should be watched by every American. My prayer has consistently been that Alan Keyes would join us in the Constitution Party. I'm not looking for places to disagree. I admire him enormously."

Interview

BW: Why are you here at the March for Justice (October 31, 1998)? [*This event, held near the Washington Monument, was sponsored by FreeRepublic.com. Thousands gathered from across the country demanding the impeachment of President Bill Clinton.*]

AK: I'm here today because I thought it was very important to join those who are trying to make the point that we must not allow *anyone* in this country to be above the law and that the Congress has an obligation to hold Bill Clinton accountable for his wrongdoing in order to preserve the rule of law and respect for the integrity of our constitutional system.

BW: What do you consider the "*defining moment*" of your generation?

AK: Oh, my gosh. I would have to say, sadly, that it was the Supreme Court's decision in *Roe vs. Wade*, which I think has been the *seed* of a lot of the moral *depravity* which is now destroying the country.

BW: Do you see that as one of the first steps to the "culture of death" in America?

AK: Oh, I, *definitely* do. Essentially by that decision they *dethroned God*. Our Founders believed that our rights come from *God*. That decision revised that with the *lie* that it is the mother's *choice* whether or not the child has dignity and human rights. And that, of course, represents the *destruction* of the fundamental *principle* of our way of life. We've been on the wrong road ever since.

BW: Do you see a parallel between the deconstruction of the *Constitution* and of the *Bible*?

AK: Oh, I definitely do, because I think that the constitutional system *came* from people whose *sense* both of *justice* and of God's *authority* was based on *biblical truth*. So, to the extent that we have *strayed* from the truth about what God's role is in human affairs, we have strayed from those things that are needed in order to sustain limited *government*, in order to sustain a sense of individual *responsibility*, in order to sustain our *respect* for our system based on the idea of human *freedom* and self-*government*.

BW: How do you view the American *political spectrum* and where do *you* fall within that spectrum?

AK: I am a *moral conservative*. And that means that I'm a conservative who believes that the *basis* of our freedom in this country is the moral *principles* that were articulated in the Declaration of Independence, starting with the view that our rights come from God, and that others things – including our *economic liberty* and our *defense* of our national *sovereignty* – *flow from* our appreciation for those moral foundations.

BW: What *issues* are nearest and dearest to your heart?

AK: I think the ones that are of highest priority right now are the ones that affect our moral foundations. I think we have to *get right* with issues like abortion, returning to our true moral principles. We have to *get right* those things that support our family life, including resisting things like the homosexual agenda, which would, I believe, *destroy* the basis for family life. And we also have to *reclaim* the *power* and the *responsibility* that as a free people we are *supposed* to have over our *money* and over the *institutions* of our own lives, including our schools.

BW: Whom do you *most* admire, and why?

AK: I most admire Jesus Christ. After Christ, the human being that I most admire would probably be – actually, that's a tough one. Abraham Lincoln, in terms of politics. In contemporary society and life, I think James Dobson, who I think has done a remarkable job of maintaining integrity in our time. Historically, overall, I think, I would have to say St. Francis of Assisi, who was very important. There are others – Socrates.

BW: What did you think of Ronald Reagan?

AK: I thought Ronald Reagan was the greatest president of the 20th century. In this I apparently disagree with Newt Gingrich, who dared to suggest that *FDR* was – but I think he's wrong about that.

BW: What *experience* has most *shaped* your life?

AK: Experiences shape lives in many ways. I think the experience of my acknowledging my own faith and relationship with the Lord is the most important experience of my life.

After that, I think for me, the most important experiences probably at some level are in two different categories. One is the experience of moral, spiritual, emotional and intellectual insight – where you learn something, or that seems profoundly important in life, and those experiences that I've had – the Bible, and some other things that I've encountered in the course of my journeys of thought and meditation, they've been very profoundly important to me, but they're not the kind of experiences most people think of, but they're extremely important to me. For instance, the first time I really grasped at some level the profound relationship between God and freedom. This is very important for me. It's probably been fundamental in shaping my life and choices. But it's not something that happened in some dramatic way in the world.

And the other, I think, most profound experience at some level is related to my marriage and family life. This is a *moment* that *summarizes* something – because it’s about my wife and myself and marriage and everything – but I think the birth of my children is the other experience that I would talk about. And it’s not just their birth, of course, but the fact of their place in my life, and I think that has been profoundly important for my wife and I.

BW: How do you handle *crossroads* – turning points – in your life?

AK: With a lot of prayer.

BW: How do we *master* the *dream*?

AK: By remembering what makes it worthwhile. I think that we use a lot of phrases like that in our lives – people will talk about a hope and a dream, etc. – and in some ways, in our society all that stuff has now been debased so that people are thinking about *material* things: how successful they’ll be, how much fame they’ll have, how much money they’ll have, all this kind of stuff. And I think that if you think of it that way that your dreams master *you* and you become the *slave* of all those things that you hunger after.

On the other hand, if you remember the real *significance* of the dream – I think the dream of human life is in fact a dream of *perfection*. It’s the intuition within us that *absolute perfection* is possible, and the knowledge that we are not somehow in the midst of it or experiencing it in any sense fully in our human lives. But when we *do* that what I think we’re doing is remembering *God*. And insofar as we *do* then we are acting on the *real* significance of the dream of human life, which is a dream of perfect goodness.

BW: Is *character destiny*?

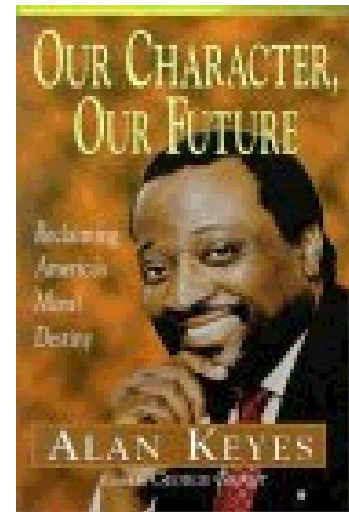
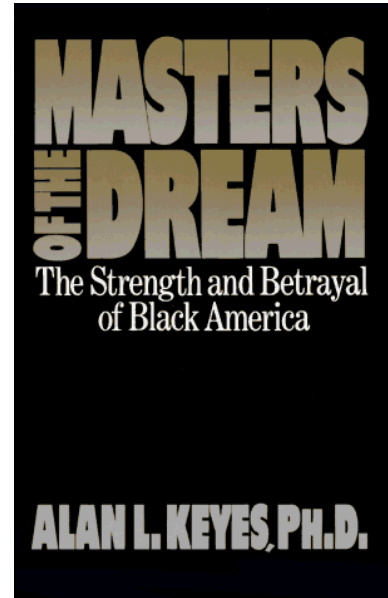
AK: I don’t know that I’d say that. *Faith* is destiny and character is the *consequence* of faith.

BW: Why did you found the [Declaration Foundation](#)?

AK: Because I think it’s very important, as we’re facing the moral crisis of this nation’s life, to remember that it’s founded on *moral* principles and that those moral principles reflect a *profound* truth about human justice and human government and human affairs. That profound truth is stated in the Declaration of Independence – that justice, our rights, our dignity, our worth, and therefore the legitimacy of human institutions are based ultimately on the will of the Creator.

BW: Please tell us about your outreach to the Islamic community.

AK: One of the things that I think we can do – by remembering the Declaration and its moral point and significance – we can remember that there’s a common moral ground on which we Americans stand that then becomes the ground on which we can all join hands across the boundaries of religious difference and all of that. I do believe on *that* basis Christians and Jews and Islamic people and other people of good moral will can join together as *Americans* to fight



for what's decent and to acknowledge that there are principles of right judgment and conduct that can help us to maintain the responsibility and discipline needed for our liberty. But that's something I think that applies generally, and not just in terms of an outreach to Islamic people. There can be an outreach to people of *all* different religious persuasions based on our common American principles.

BW: Who is your *favorite* Founding Father, and why?

AK: That's a good question. That's a tough choice. I think, though, at the end of the day, George Washington. George Washington – he wasn't showiest, he wasn't the most eloquent, he wasn't the most intelligent, he wasn't the most articulate of the Founders. Indeed, there were others. I would have to say Jefferson certainly outshined him in eloquence. Madison outshined him in depth of understanding and education and erudition. Hamilton certainly outshined him in terms of the intelligence and brilliance of his mind. But at the end of the day it was George Washington who could stand in front of a group of people and who – without speaking a *word* – could *impress* those people with the importance of virtue and responsibility. And he *did* that because he *had* what we were just talking about – *character*. It was the *living example* of his character that I think, in the end, made it possible for the Republic to be launched successfully.

BW: If you could meet *one* person in history, *who* would it be?

AK: First, I would have to say that my natural response to that would be in one sense it would be Jesus Christ – but I *have* met Him, so I don't *have* that as a wish. So, *second* behind *that* – which wish has thankfully been fulfilled by the providence of God – I think it would be a close thing between Abraham Lincoln and Socrates. Socrates because I think he had the most profound, purely philosophic understanding of the importance of *true morality* in human affairs and the conduct of human affairs, and I think purely philosophic, apart from the insights that we get from Christ and the Scriptures. Abraham Lincoln because I think he was the greatest statesman who ever lived.

BW: What does “America” *mean* to you?

AK: Well, I think in a word “America” as such, to me, means *liberty* – but liberty understood as freedom founded on real faith and self-discipline.

BW: What is the *true* state of race relations in America today?

AK: A state of confusion. I think it's a state of confusion in two senses. I think that people are confused about the significance of race, and by that I mean that it has an *historic* significance for this country that we should not *forget* and cannot *deny* but I think that it is *given* a significance in our contemporary life that actually *keeps* us from being able to *transcend* the limitations of that history. This was exemplified in the Clinton stuff where you appoint this race relations commission and go all across this country talking about race and obsessing about race and in their first meetings they squabbled over which race had suffered the most and all of this sort of stuff. So, in the *name* of *supposedly* doing something to heal racial division they actually gave us an *example* of the ugliness and pettiness of racial division.

And I think that's a problem. I think, though, from another point of view, that I would say that the state of race relations is confusion as exemplified right now in the way in which black Americans seem to be relating to Bill Clinton. There's a depth of confusion about the situation of black Americans which, at one level, I think profoundly depends on the moral heritage of this country. Even though people say slavery and discrimination were all immoral and unjust things, but the fight against those things *required* respect *ultimately* for the principles of American moral

conscience. So, of *all* people in America, black Americans have the *greatest stake* in the *moral conscience* of the nation. And yet right *now* they are supporting an immoral president who represents, I think, the *destruction* of America's moral conscience. So in that sense they *appear* to be transcending race in the support of this president who is not a black president, but in doing so they are in fact *violating* the most profound and important, I think, consequences of the heritage of black Americans. So there is confusion in that.

BW: As an American who *happens* to be black, has Bill Clinton been *good* for Black America?

AK: Bill Clinton has been bad for America so therefore he could not be good for Black America. He has been bad for American *families*, bad for the conscience of America's *children*, bad for America's *shame*, bad for America's sense of *decency* and respect for law and constitutionalism, and there is *no way* that Black America could benefit while the country is being exposed to what is, in my opinion, the *moral equivalent* of a *nuclear disaster*.

BW: Are you optimistic about achieving a *colorblind* society despite the evaluation of most things in *racial* terms?

AK: It depends on what you mean by "colorblind." I think in the sense that *justice* should be blind and that our *judgments* in dealing with one another should be based on a willingness to look at the *character* and the characteristics of people apart from the incidence of race and group membership, I think, *yes*, of course, I want to strive for a society in which we base our judgments on that kind of willingness to look at each other with *God's* eyes instead of with all of the constraints of human prejudice.

In the sense that we would be *blind* to rich *diversity* and the lessons to be learned from the different heritages of human beings, I hope we *never* become blind to that because I think that God created us with that diversity for a reason: so that, in *effect*, our humanity would be *enriched* by all these different perspectives and all these different *paths* to truth that ultimately lead, I think, to the same truth which is God's being and His will.

So, I think, color blindness, yes, in the sense of seeing each other in truth in *terms* of God, but a willingness to be *respectful* of the diversity that He, I think, implanted in us, because that has truth in it.

BW: Considering the last six years of electoral history, do you think the GOP will *ever* learn to stand for *principles*? Do you think the GOP will ever *exercise* principled conservatism?

AK: [Laughs] Well, I suppose I would not still be out there fighting the good fight if I didn't think so. Yes, I think the grass roots people of the Republican Party are people of strong *heart* and decent *heart* and they *long* for integrity and principle in this *country* and in *leadership*, and I think there's good reason to believe, based on that, that in the end the party will be true to that heart.

BW: Is the GOP really the "party without a heart?"

AK: *No!* Quite the contrary. I think that if you *know* – and here again I speak of the grass roots people of the party, the people out there who make it happen in the communities and cities and towns – these are the Americans with the *greatest* heart I think. I was reminded of that today on the radio. A lady called in and was in tears over the impact that this whole Clinton mess is going to have on our children and their consciences and so forth.

People willing to let their hearts be broken by the moral plight of this country, I think, have the *deepest compassion*, the *truest compassion* in the world. They are people who understand that

you don't really care for human beings just by caring for their bodies and their material well-being, if you're willing to let their *souls* and their moral and spiritual *lives* be destroyed.

True compassion shows respect, ultimately, for the truth of our humanity and the truth of our humanity is that we are *made* in the *image* and *likeness* of *God* and that the *greatest* grief is when we *disrespect* that *image*.

BW: The GOP is looking for a “new face” and speaks about “pragmatism” and “compassionate conservatism.” Are they *abandoning* their core party *principles*?

AK: I think that people who use those slogans are in fact people who intend to abandon the party's principles. My understanding of a *pragmatist* is somebody who wants to *do* something but they don't care *what*. Meaning to say that they don't really have any sense of *principle* in making choices about what they do, and *that* kind of pragmatism is destructive of everything decent in a society and is pointless.

And I think the idea that somehow or another you add the word “compassionate” to “conservatism” – *rightly* understood conservatism is *inherently* compassionate because it shows *respect* for the true *dignity* of our *humanity*. So I think the people who use the term “compassionate conservatism” are *in fact liberals* who are *critical* of conservatism because they do not share its principles.

BW: How many *wings* of the Republican Party do you see and what are they?

AK: I don't think of the party in those terms. People divide it up in all kinds of different ways. I think basically we are still dealing with the same division that was always there between people who accept the premises of corrupt liberalism in this society and those who instead embrace the principles of the Declaration and want to preserve our liberty, and they then, in *practical* terms, end up being the party of *government* versus the party of *self-government*. That's how I see it breaking down.

There are people that talk of *economic* conservatism and *moral* conservatism and *religious* conservatism – I think that's all phony. I think at *bottom* most of the people who are *moral* conservatives are *fiscal* conservatives *because* that's *implied* in the concept of responsibility that is at the *heart* of moral conservatism. Some of these divisions I think are false. In my mind, I see a liberal-conservative division and I see a division between those who kind of worship government and those who seek to preserve self-government.

BW: Are politicians today in sync with their constituencies? Can we return to the idea of a “citizen politician” or have we as a nation “progressed” too far?

AK: I don't think we've progressed too far but I do think that it's going to require an awakening on the part of the citizens so that they will once again see citizenship as their *vocation* and respond to that calling in a way that is compatible with the way we look at other things in our lives: parenting, our job, our work. We need to start thinking of *citizenship* as part of our *ordinary* existence again rather than just as something that's just for politicians or for voting day.

BW: What would you like *your* legacy to be?

AK: Well, I guess my main hope is that I will have done a little something to try to assure that my children will live in a free country in the right sense of the term.

BW: As a former ambassador to the United Nations, what observations would you care to make about the United Nations and its role?

AK: In the wake of the Second World War and the terrible damage that had been done by it, I can understand why there was an impulse to want to join people together in an organization that would contribute to people solving their disputes by peaceful means. Meaning to say that I think the founding of the U.N. was motivated by something that was noble and an understandable reaction to the terrible devastation of what had been in *fact* a period of some 30-40 years of war, if you count World War I.

I think, however, that it was founded on a flawed principle: the notion that you could take states that did *not* respect the basic principles of human liberty and human dignity, put them together in the same body with states that are organized, supposedly, to *respect* those principles, run the whole thing on the basis of some kind of majority notion, and that the result would be one that contributed somehow to the betterment of humanity. I think that that was a mistake.

We paid the price for that mistake because the U.N. became an arena for *war* by other *means* rather than a body in which people would actually get together to *cooperate* in a way that was mutually respectful. I think that essentially *prevailed* as the characteristic of the organization. There were some *exceptions* to it and certain *positive* areas where things were accomplished but essentially, I think, it became an arena for political *warfare* and to a degree *continues* as that today.

In *that* context I think it is very *dangerous* for us to be accepting things that involve the infringement or surrender of our *sovereignty* in the name of some kind of *mythical* international institutions or community which in fact does *not* exist, and to do so in a way that *violates* the premises of self-government. If government, in order to be legitimate, has to be based on the consent of the governed, if you construct international institutions that do *not* respect that principle in which decisions are made by majority vote among states that are not *themselves* based on any kind of principles of self-government and respect for human rights, then you are destroying *our* birthright and exposing *our* constitutional system to destruction.

I see that happening right now. They've moved ahead to accept things like the World Trade Organization. We have gone from something that may or may not have had good intentions to something that is going to have very bad and destructive effects for our *sovereignty* and for our ability to do what I think we're supposed to do as a nation, which is to represent and *sustain* the principles of freedom and self-government rightly understood in the world.

BW: As a former congressional and presidential candidate what have you learned about the political process?

AK: I had spent a lot of time studying government and the political process. The thing that I have *learned* or at least *confirmed* I think most profoundly is that most rare and important virtue in political life is, as Winston Churchill said, *courage*, and the lack of it can, in fact, destroy a free society.

BW: Is Rep. Henry Hyde's example one of courage?

AK: Two things are true. *Yes*, in the sense that one must stand with integrity for the *right* process that the Constitution entails regardless of the outcome, and I think that requires courage and it's the right thing to do. Sadly speaking, *that* courage on his part is complemented by the other *lack* of principle, integrity and courage on the part of those *Republicans* in particular who are now hinting that they are going to *desert* the integrity of the process because they've looked at *polls* and done other things that are based on expediency. So I think we're seeing both things in evidence right now.

BW: During this presidential cycle what have you learned from your participation in the process, from media coverage, and from the GOP establishment?

BW: What are your thoughts on the development of lawyers/journalists/political pundits and the *blending* of these three roles, the *blurring* of the lines of distinction between them and of ethics?

AK: Insofar as the concern goes to the fact that when you lose the sense of *moral* principle and when your moral culture decays so that the *heart* is no longer shaped in light of principles that affect the conscience and then are expressed in choice – the *substitute* often for that moral culture and moral discipline is *legalism*, because, no longer having a constraint within *ourselves* we seek to *structure* the world through the constraints of *law* to *compensate* for the lawlessness of our hearts.

So lawyers start to step into all *kinds* of role in our society because everything becomes infected with legalism as we try to make up for the fact that anarchy reigns within us. I don't think that's possible and insofar as lawyerly things are a *symptom* of that it's bad and the antidote to it, I think, is to understand that *laws* cannot substitute for *morality*, but in fact must be *grounded* in strong moral discipline if they are going to be respected.

AK: At a practical level I've learned a lesson that I'm not sure, I'm not sure how to apply yet with any success. When talking to folks on radio or television – slow down. [Laughs] At the level of sort of posits I've learned that it helps not to rely on grass roots enthusiasm, but to supplement that with a good and consistent effort to *organize* that enthusiasm around the country. I think that's the *major* difference between the Keyes campaign now and the Keyes campaign four years ago. We had a lot of enthusiasm then, we have a lot of organized enthusiasm now.

BW: What are your views on conservative leaders who drift Left?

AK: The problem is that you tend to *drift* toward your opponents when you don't have a *strong anchor* of *conviction* within yourself. And I think that's the problem with many of our leaders right now. They go which way the wind blows because they're not *anchored* by a strong sense of *principle* and the relationship between *principle* and the profitable judgments we must make about policy. ... They tend to be defined by circumstances. They're defined by their opposition. They're defined by whatever success or failure they're having today. Because they *don't* have a *clear principled sense* of *identity* in political terms.

That was the great attribute of Ronald Reagan. Say what you will about all of the specifics, he was a man who had a clear sense of his own political identity that was *grounded* in a principled commitment to the Constitution and self-government. And *that's* what we need right now.

BW: What have you learned about the American people as a result of being a talk show host?

AK: That they're a lot *brighter* and more *decent* than the general media gives them credit for being.

Interview Dates: October 31, 1998; November 25, 1998; January 20, 2000.

Personal Comments

Alan Keyes is one of those rare individuals who can be trusted with any position of public trust. He is right on the issues, looking to eternal principles for the foundation of his worldview which is predicated on the original intent of the Founding Fathers (politically) and of the Bible (morally and spiritually).

Indeed, Alan Keyes is a man of character, integrity and principle who exhibits a characteristic few politicians and people in the public eye exhibit – humility.

Dr. Keyes has a heart for God, for family and community, and for America and his fellow man. His love and warmth are transparent even as he speaks the hard truths, and his empathy and compassion are expressed in his daily contact with people of every persuasion.

Ambassador Keyes is truly a man for all seasons. His political engagement surely elevates political discourse as he raises the banner for moral and principled leadership.

Bio – http://www.patriothangout.com/PH/Alan_Keyes_-_Biography.html

Alan Keyes was born on August 7, 1950 in New York City. An American diplomat, radio commentator and politician, Keyes has been one of the most prominent African American conservatives on the American scene.

Raised in a military family, Alan Keyes lived at Army bases in the United States and Italy. At Cornell University he became a follower of Allan Bloom, author of *The Closing of The American Mind*. He later transferred to Harvard where he received his bachelor's degree in 1972 and a doctorate in government studies from Harvard University in 1979. He wrote his dissertation on constitutional theory.

Alan joined the U.S. State Department as a foreign service officer in 1978. Then in 1983 the Reagan Administration appointed him ambassador to the *United Nations Economic and Social Council* (1983-85) and Assistant U.S. Secretary of State (1985-87). Keyes also served as Interim President of Alabama A&M University in 1991.

He twice ran for the U.S. Senate nomination in Maryland but was defeated by Paul Sarbanes (1988) and Barbara Mikulski (1992). Keyes, always an outspoken and controversial conservative, was President of Citizens Against Government Waste (1989-91) and founded the National Taxpayer's Action Day.

In 1994 Keyes decided to put his oratorical skills to work and launched the conservative radio show, *America's Wake-Up Call: The Alan Keyes Show* on WCBM in Baltimore. Much like Rush Limbaugh, Keyes discussed a wide variety of topics. The talk show gave him a platform for his conservative views and catapulted him onto the national scene. A devout Catholic Christian, Keyes spoke out against the separation of church and state, abortion and corrupt national leadership. During the Monica Lewinsky scandal Keyes criticized the Republicans for abandoning their moral principles.

Alan Keyes became the Twentieth Century's first black Republican presidential candidate in 1995. His political views, based on America's founding ideals as described in [the Declaration of Independence](#) and [U.S. Constitution](#), elevated the national debate. The public heard his unequivocal pro-life, pro-family message and his rhetoric forced the Republicans to address America's moral crisis.

A well-educated leader who speaks several languages, Alan Keyes is also a fiery orator. He speaks like a revivalist preacher and a New Hampshire State Representative once said Keyes makes Jesse Jackson

sound like he stutters. His oratorical prowess once caused U.N. ambassador Jeanne Kirkpatrick to call him “one of the most dramatically articulate people I’ve ever known in my life.”

Keyes began considering another presidential run, and in 2000 he unsuccessfully campaigned for the presidential nomination for the Republican Party.

Two years later he hosted a television commentary show, *Alan Keyes is Making Sense* on MSNBC. He boldly discussed issues such as homosexuality, the sex abuse scandals in the Roman Catholic Church, and Israel’s right to crack down on the Palestinians. And when Alabama Chief Justice Roy Moore defied a court order and continued to display the Ten Commandments in his courtroom in 2003, Keyes sided with him. Keyes said both the U.S. Constitution and Alabama constitution give Moore the authority to display them. Although authorities removed the Ten Commandments display, Keyes spent the next year defending the rights to display them. He also published an essay, “On the establishment of religion: What the Constitution really says.”

The next year Keyes ran for election to the U.S. Senate in Illinois. He lost to Democrat Barack Obama. Then in late 2006 he criticized Massachusetts governor Mitt Romney for instituting gay marriage without being required to or allowed to by Massachusetts law. Said Keyes, “Tells you how twisted our politicians have become.”

Alan Keyes launched a third Republican run for President in 2008. However, in March he left the Republican party and continued on under the ultra-conservative Constitution Party. He stressed border control and opposed abortion and same-sex marriage.

A dedicated family man, Keyes and his wife Jocelyn live Darnestown, Maryland and have three children: Francis, Maya and Andrew.

Alan Keyes says his purpose in life is identical to that of the Founding Fathers: to provide a secure future for our posterity. He is now speaking out about America’s moral crisis. He has authored several books, including *Masters of The Dream: The Strength and Betrayal of Black America* (1995); and *Our Character, Our Future: Reclaiming America’s Moral Destiny* (1996). He is currently promoting the Constitution Party’s “Save America Summit” and serves on the boards of the Catholic League, Eagle Forum and the American Coalition of Life Activists. Keyes is promoting conservative causes and has his own leadership PAC.