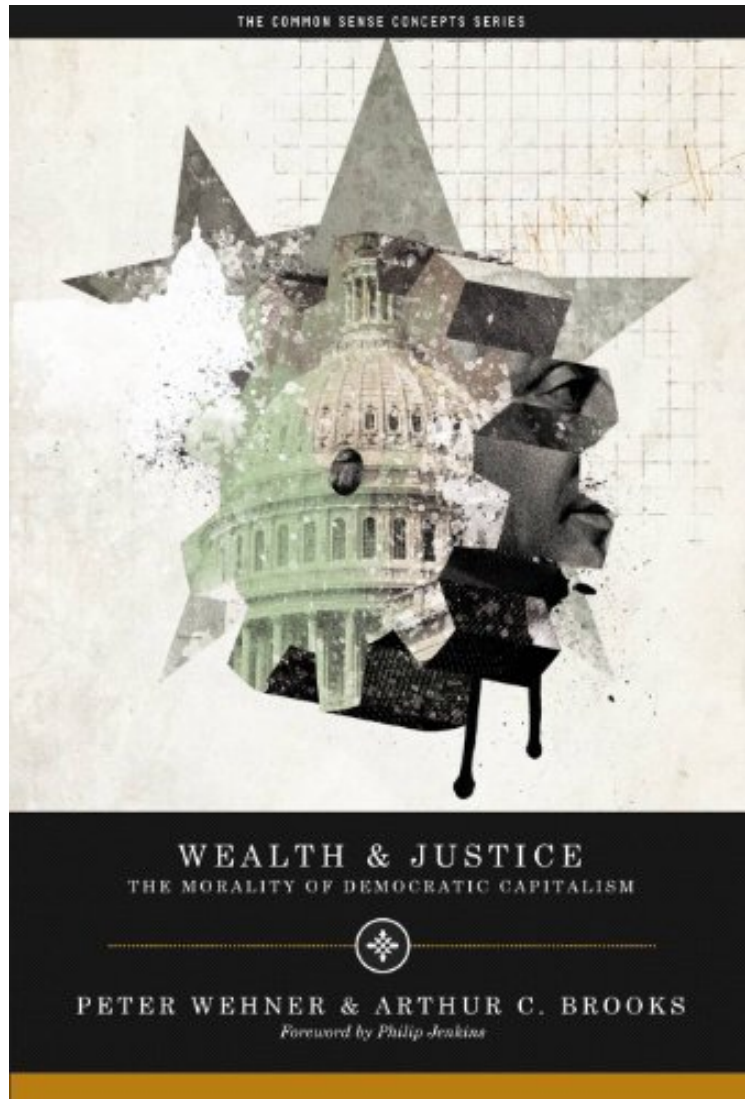


(Pdf free) Wealth and Justice: The Morality of Democratic Capitalism (Values and Capitalism)

Wealth and Justice: The Morality of Democratic Capitalism (Values and Capitalism)

Peter Wehner, Arthur C. Brooks
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Peter Wehner, Arthur C. Brooks : Wealth and Justice: The Morality of Democratic Capitalism (Values and Capitalism) before purchasing it in order to gage whether or not it would be worth my time, and all praised Wealth and Justice: The Morality of Democratic Capitalism (Values and Capitalism):

2 of 2 people found the following review helpful. productive economicsBy Donald L. Goertzen good defense of free market economy. Few people understand the value of freedom and personal responsibility. Highly recommended. Generally a good use of Scripture20 of 24 people found the following review helpful. Capitalism and Human NatureBy William H. YoungORDERING AMERICA: Fulfilling the Ideals of Western Civilization Wealth Justice is a

well-informed, broad-based, and highly-effective defense of capitalism, addressing objectively both its many virtues and some vices. Of note, the authors identify the understanding of human nature by Adam Smith, the Scottish Enlightenment, and our Founders as the key underpinning of our successful commercial republic. Significantly, the modern science of evolutionary psychology has recently validated their idea of human nature. That is a watershed because, in addition to Marxist communism as explained in *Wealth Justice*, American social science and progressivism have based their opposition to capitalism over the past century on the Rousseauian concept of human nature, or social constructionism. Evolutionary psychology has revealed social constructionism to be false as well as destructive. In our European-inspired universities of the late-nineteenth century, the doctrine of social constructionism--there is no human nature except that formed by society and culture, through groups--grew into an article of faith in American sociology and some schools of psychology. The superorganic or group mind, instead of the individual mind, became a basic tenet of social science. A new political science--progressivism, based on social constructionism--was formulated to overcome the limits of the founding order. Rather than continuing the Founders' emphasis on individual responsibility and private sector opportunity, progressivism emphasizes equality--achievement of equal individual results through communal sharing to transform human nature. Visionary elites and social science uncover and determine a Rousseauian "will" of the whole people, which the administrative state then implements to perfect man and society, by granting entitlement rights to social justice and redistributed wealth. Evolutionary psychology is a biologically-informed humanism and better appreciation of the wondrous complexities of the human mind and intelligence, combining sciences of the mind, brain, genes, and evolution. This new science establishes that there is psychological unity of an immutable human nature with universal instincts beneath the superficial differences of physical appearance and parochial culture. It has substantiated our Founders' idea of an inherent, mixed human nature, and common sense regarding its capacities and limits. Evolutionary psychology has elucidated the following features of human nature. Human groups more commonly have an ethos of reciprocity than of communal sharing. Humans have a deep-seated capacity for envy; they are envious zero-sum thinkers. They have a need for recognition or esteem from others. Human nature was forged in competition; the drive for human dominance is universal. Human nature is hierarchical; humans form hierarchies of dominance. The partial heritability of intelligence, conscientiousness, and antisocial tendencies imply that inequality will arise even in perfectly fair economic systems. The human mind evolved modules for making judgments about property. As *Wealth Justice* outlines, America was founded as a commercial republic to provide--following Adam Smith--for private pursuit by individuals of ambition, self-interest, and prosperity through a market (reciprocal exchange) system utilizing private property and capitalism. The Founders realized that the pursuit of material well-being through individual work and performance based on reciprocity in the private sector contributes to the welfare of society--both in the sense of creating wealth and the social unity engendered by commerce. They turned to private property and multiple productive hierarchies within the private sector as the primary way for citizens to fulfill their different and unequal faculties of human nature, satisfy their inherent human ambitions for dominance and hierarchical status, and achieve recognition and esteem from others. Our founding commercial republic--with few rewards provided by government--was designed to avoid the failures of past republics due to envy, class warfare, and economic conflict among factions. Both Smith and the Founders rejected the contrary idea of the French Physiocrats of their time, that human nature is shaped by the economy and the state, whose theory Tocqueville characterized as "absolute equality, State control of the activities of individuals, despotic legislation, and the total submerging of each citizen's personality in the group mind"--a Gallic precursor to American social constructionism. *Wealth Justice* is highly recommended. Its numerous well-crafted arguments establish conclusively that capitalism remains the world's best economic system. As Americans, we should be grateful that our Founders recognized that system as most suitable for our common human nature and future prosperity. 1 of 2 people found the following review helpful. Excellent summary of the facts By C This is a wonderful summary to remind us what really drove the success behind the system which has lifted so many out of poverty and allowed people to do such world changing innovations.

Popular opinion would have us believe that America's free market system is driven by greed and materialism, resulting in gross inequalities of wealth, destruction of the environment, and other social ills. Even proponents of capitalism often refer to the free market as simply a 'lesser evil' whose faults are preferable to those of social democracy or communism. But what if the conventional understanding of capitalism as corrupt and unprincipled is wrong? What if the free market economy actually reinforces Christian values? In *Wealth and Justice: The Morality of Democratic Capitalism*, Arthur C. Brooks and Peter Wehner explore how America's system of democratic capitalism both depends upon and cultivates an intricate social web of families, churches, and communities. Far from oppressing and depriving individuals, the free market system uniquely enables Americans to exercise vocation and experience the dignity of self-sufficiency, all while contributing to the common good. The fruits of this system include the alleviation of poverty, better health, and greater access to education than at any other time in human history--but also a more significant prosperity: the flourishing of the human soul.

Excellentlly lays out the morality of democratic capitalism. (World Magazine)About the AuthorArthur C. Brooks is the president of the American Enterprise Institute. His previous books include *Gross National Happiness: Why Happiness Matters for America-and How We Can Get More of It* and *Who Really Cares: The Surprising Truth about Compassionate Conservatism*. Peter Wehner is a senior fellow at the Ethics and Public Policy Center. He is the former Director of the White House Office of Strategic Initiatives and served as deputy director of speechwriting under President George W. Bush.