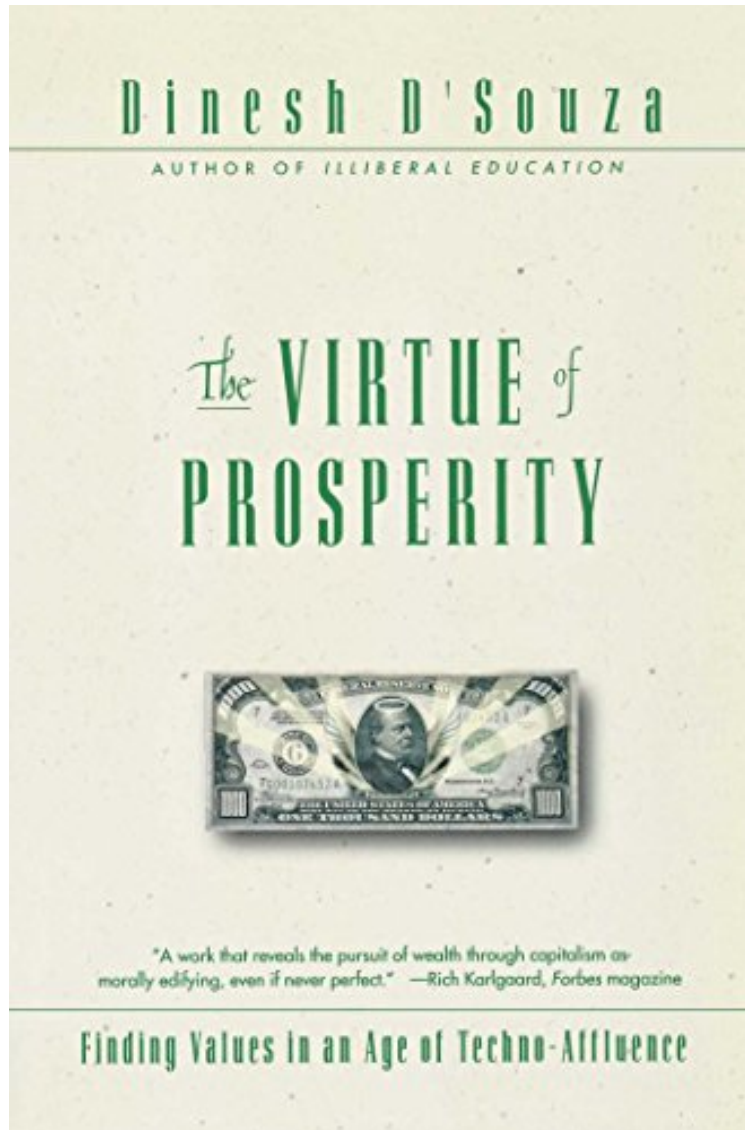


[Free read ebook] The Virtue Of Prosperity: Finding Values In An Age Of Technoaffluence

The Virtue Of Prosperity: Finding Values In An Age Of Technoaffluence

Dinesh D'Souza

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Dinesh D'Souza : The Virtue Of Prosperity: Finding Values In An Age Of Technoaffluence before purchasing it in order to gage whether or not it would be worth my time, and all praised The Virtue Of Prosperity: Finding Values In An Age Of Technoaffluence:

0 of 0 people found the following review helpful. Ahead of its time.By R. OswaldAhead of its time. Dave Brooks (Bobos in Paradise) needs to transfer a fair share of his payday from that bestseller to Dinesh, as there's just too much identical material to be a coincidence. Enjoyable.0 of 0 people found the following review helpful. Reporting from the

bubble - but still has much to offer. By Craig Matteson I like Dinesh D'Souza. If you don't you probably won't like this book because he writes from himself with passion for his topic and point of view. While I don't agree with every point he makes, I find him worth reading and enjoyable to read. This book had the misfortune to come out just after the Internet Bubble burst. He had to go around trying to sell the idea that it didn't matter and that his views would come about anyway. At the time, no one wanted to listen because they were too worried about their 401ks evaporating. Do his points make much sense in 2004? I would say that they do in many ways. However, it is clear from the writing that the author was firmly in the grip of the New Economy hoopla. So, if you can filter out some of the excesses, there is still quite a bit here worth considering. 0 of 1 people found the following review helpful. Just wanted to say. . . By King of Controversy Dinesh D'Souza follows fellow Reagan alumni George Gilder by peering into the world of all things high tech. D'Souza does not tie technological advance, and the new high tech industry, to supply-side economics. New devices are being invented and brought to market everyday, however. Implicit in the text is the idea that technology automatically translates to greater prosperity? If George Gilder mounted a defense of 'trickle down' economics, in his later books, I do not know. I've only read Gilder's work's I've heard other's describe as his 'Nazi era' work. I do remember the dust jacket of one of Gilder's books proclaiming, "trade deficits don't matter!" After 50 years of enormous trade deficits, apparently they don't. Capitalism may rule America but the maxim 'from each according to his ability, to each according to his needs' seems to run the larger world? The Virtue of Prosperity presents itself as a quality work of journalism. D'Souza appears to make a genuine attempt to ferret out all the arguments for and against technological innovation. He interviews leading figures of Silicon Valley. The Virtue of Prosperity almost seems marketed to those in the hi-tech industry. He examines the arguments of those against technology 'Luddites' he calls them, including the Amish? He quotes from the supposed Unibomber's manifesto. The 'Unibomber' appears to be against technology because, in his view, greater technology inevitably leads to loss of freedom. Why that would be a bad thing and what exactly loss of freedom would entail he doesn't really explain. I guess 'loss of freedom' is enough to know. It's been awhile since I've read the book. One flaw in the work is that I don't remember D'Souza addressing environmental issues so much in The Virtue of Prosperity? The idea that technology is leading to the destruction of the natural world, and the destruction, or contamination, of it's progeny? Or the infection of the natural world? Or the idea that, 'the Earth's resources will all be depleted'? Only that the wealthiest nation's best care for the environment? Perhaps D'Souza believes technology itself will offer the solutions? I was drawn to review this book because so many of the reviews here note D'Souza's sort of cheer leading the world of high tech. This is true, somewhat, up until the end. In the conclusion of 'The Virtue of Prosperity' Dinesh D'Souza takes a VERY conservative stance. It was difficult to judge whether this was heartfelt, or if he was taking this stance for some secondary reason. Nevertheless, in the conclusion, D'Souza offers up some reservations.

In The Virtue of Prosperity, Dinesh D'Souza examines the spiritual and social crisis spawned by the new economy and new technologies of the last ten years. D'Souza questions the basic premise of the American dream that prosperity and "progress" will better the human condition. Anchored in history, rich in anecdote, and supported by state-of-the-art data, The Virtue of Prosperity is a tough-minded critique of our high-tech culture, with a surprising prescription for doing well and doing good.

.com The chief problem societies have faced "since the time of the Babylonians," writes Dinesh D'Souza, has been the problem of scarcity. "But now that age has passed, and America has a new problem: coping with prosperity." It's a good problem to have, but also a serious, even debilitating, one. "The moral conundrum of success," the author continues, means that all too often, "the body is flourishing, but somehow the soul still feels malnourished." D'Souza is well known for his bestselling conservative books Illiberal Education, The End of Racism, and Ronald Reagan. On these pages, however, he seems to set politics aside to ask deep questions about the meaning of life in a world of material abundance: What is my life for? As affluence spreads ... hundreds of millions of people will be asking just this question. That they can ask it is in and of itself a great moral achievement, because it opens up to innumerable ordinary people the avenues of human fulfillment that were previously open only to aristocrats. Yet at the same time it is a strangely disquieting question, because there is no complete answer to it within the modern techno-capitalist framework. The Founders promised "the pursuit of happiness," but they didn't explain where happiness can be found, or even what it is. D'Souza argues that it must not be found in materialism--in both the consumerist sense of the word as well as the philosophical one. In a time of unprecedented prosperity, of course, the temptation is to find happiness exactly there, and the threat is profound: materialism may "transform our very nature as human beings and possibly introduce a new species in the world, the posthuman." D'Souza does not welcome this prospect (and consequently sounds very conservative indeed). The Virtue of Prosperity is a bold and thoroughly engrossing book. Readers won't need to agree with every one of D'Souza's points to find his many digressions fascinating. Whether he's writing about an extravagant Silicon Valley party, describing the ideas of Richard Dawkins, or making a casual reference to Marcus Aurelius, he's at once erudite and accessible. It's not always clear where he's going with his ideas until he gets there, but he makes the journey a pure joy. --John J. Miller From Publishers Weekly This latest work may mark D'Souza's

graduation from a promising to an important writer, a possible heir to Michael Lewis's role as an insightful chronicler of our times. After serving a year in the Reagan White House, he wrote two conservative tracts, *Illiberal Education* (1991) and *The End of Racism* (1995). These well-argued, one-sided books established D'Souza as a B-list conservative commentator. In 1997, his political biography of Ronald Reagan achieved acclaim for its nuanced insights, even from some who didn't agree with D'Souza's politics. The new volume finds D'Souza wandering around the country discussing how to be hip, rich and wired with Internet billionaires, street people and regular folks. He wants to know if the techno-rich are different from other rich, whether the superrich act like the merely rich and whether most rich people are guilty, driven, shallow or happy. Lengthy discussions ensue on the meaning of inequality, who gets rich and how, the history of wealth in the world and what the future holds for the wealthy and the wired. Some Reagan-style homilies lead into predictable philosophical essays that may interest intellectual Republicans. But other stories show a sharp pen and sharper eye that transcends polarized politics, leading to philosophical reflections that are much deeper than at least less predictable than in D'Souza's first two works, and delivered in a unique voice and with an unusually light touch. (Nov.) Copyright 2000 Reed Business Information, Inc. From Booklist D'Souza won fame for his critique of political correctness, *Illiberal Education* (1992). Now an American Enterprise Institute research scholar, he turns his attention here to the "new economy," particularly the new culture and ideology he sees taking shape in places like Silicon Valley. D'Souza spends a chapter defining the nation's new class structure but then ignores 95 percent of it. He repeatedly praises capitalism and technology for producing, for the first time in history, "mass affluence," but his focus quickly becomes what he labels "the Overclass": households with incomes of \$150,000 or more and assets of at least \$1 million, roughly 5 percent of the population. The newly rich are ambivalent about their fortunes ("guilt-trip wealth"), and critics on both left and right attack capitalism and technology for destroying family, nature, and community. D'Souza offers an explanation in "Why Science and Capitalism Won," and explores the debate over further extensions of technology, particularly biotechnology, including the potential for a "post-human" era. Not an essential acquisition, but a strong promotional campaign suggests many libraries will receive requests. Mary Whaley Copyright copy; American Library Association. All rights reserved