

Human Condition and Ability to Self-Govern

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Abstract

The renowned linguist Noam Chomsky defined a political and economic schema which over time evolved into the Political Compass. The model incorporates two discrete societal attributes: nature of governance and economic orientation. Chomsky's 1970 discussion of his model entitled *Government in the Future* critiques the current state of modern industrial societies. Chomsky states that societies emerged from feudalism into a state of classic liberalism aided by adoption of enlightenment thought. Over the next 400 years societal structure evolved into what he describes as today's condition of state capitalism. He observes state capitalism as less than ideal due to the unfair distribution of wealth and concentration of power, the ineffectualness of democratic governing institutions, and the alienation of man from his daily activities, passions and pursuits. Chomsky argues that an orientation he calls libertarian socialism improves the conditions of society. He suggests that power be centered within the workplace to increase citizen participation and locate decision-making closest to those affected. Additionally, society should move its economic orientation to a socialist model, whereby means of production and resulting profits flow through to the means of labor, rather than being retained by private owners. Chomsky believes the tenants of capitalism are ultimately failed and irredeemable. We conclude that Chomsky's model is inadequate and fails to account for an equally important organizing element within man - the system of values he holds beyond governance and economic activity. It also fails to account for a more accurate assessment of man's nature. We extend Chomsky's work and offer the 3D Model that includes a societal mores dimension to account for this. Within this model, and with the re-examination of Adam Smith's *Theory of Moral Sentiments*, we seek to justify man's pursuit of an enlightened, more virtuous and benevolent form of capitalism.

The Human Condition and the Ability to Self-Govern

The purpose of this research paper is to properly assess the work of Noam Chomsky and his discussion entitled *Government in the Future* as presented in 1970. We will outline the matrix he established for evaluating political economies and offer a critique both of his observations and conclusions regarding best, or most ideal, societal structure - that being libertarian socialism.

The world has changed much since his presentation in 1970, but much remains the same. In fact, it can be argued that many of the conditions that Chomsky wrote in response to have gotten worse, and in some cases, much worse with the intervening years. To wit: increased military proliferation, decline in ecological conditions, further concentration of power in global corporations and non-democratic institutions, global job insecurity subject to the whims of unaccountable corporations, and an increasing divide between the wealthy and powerful, which are often the same, and all the rest of the world's population. We will take a look at why capitalism remains as dominant as ever.

We will also detail and critique his observations and conclusions regarding human nature, that which is innate and that which is learned or acquired and offer a differing perspective from his own. We believe that without properly understanding and accounting for human nature, any conclusions regarding optimal societal organization will almost always end up misguided and inadequate.

After fully considering Chomsky's matrix, we offer an alternative model that we have called the 3D Model that we think is more robust and more fully accounts for man's views of his participation within societal structure and governance, participation within its economy, and also

accounts for his values and proclivities beyond the two aforementioned areas. We will conclude with my own recommendation as to where society should chose to go within the topology of the 3D Model, contrast it with Chomsky's offering, and make the case for why we regard it as a superior approach.

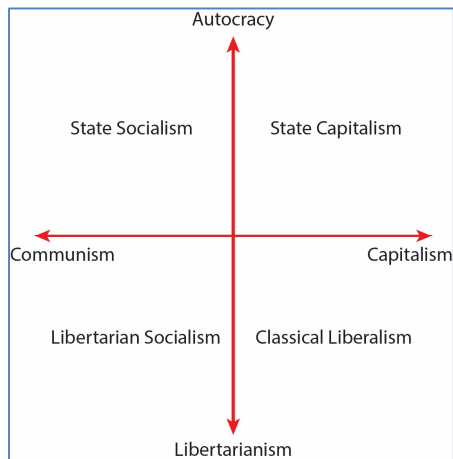
It is our hope that this essay is not viewed as a wholesale write-off of Chomsky's work, but rather, an acknowledgement of the solid foundation that he set for analyzing man's societal condition circa 1970. The intervening fifty years since his writing has given even greater breadth to our historical experience with capitalism, and while it has not been an ideal outcome for many, it has improved the conditions of much of the world's growing population including many developing regions. Further, capitalism has shown great resilience in the face of much criticism and the many challenges from competing economic experiments such as socialism. We will offer our observations on this as well.

A Review and Critique of Chomsky's Government of the Future

Chomsky properly acknowledges that economic structure, governmental organization and politics are inextricably intertwined. He observes that too much of man's interest, daily activity, and daily thought-share are dedicated to his participation within the economy, from which he is able to lead his life to the best of his abilities. In fact, economic prosperity is likely, at a very practical level, far more important to the average citizen than the ruling and governance within his country. Therefore, man needs to be in greater control of these aspects of his life if he is to be truly liberated.

The Political Compass

Central to the Chomsky argument is a schema he defined and that has evolved into what now is commonly known as the Political Compass Model. The model has two axis by which one can plot preferences between capitalism and communism on the horizontal axis (economic orientation), and libertarianism and autocracy on the vertical axis (societal governance). This model is significantly more useful than the traditional single axis linear political models of capitalism/communism or conservative/liberal most often referenced. Chomsky's two-dimensional model offers equal weight to an individual's desire for how a society is controlled and governed, as well as preference within economic orientation.



From the two axis result four quadrants within the model. The lower right quadrant is defined by Chomsky as classical liberalism, the upper right quadrant as state capitalism, the lower left quadrant as libertarian socialism, and the upper left quadrant as state socialism.

Chomsky observes that society, coming out of the feudal era, emerged into a position of classic liberalism due to growing adoption of enlightenment thought, whereby individual citizens embraced an increasing set of rights, influence in self direction and societal governance, as well as the emergence of basic conditions of traditional capitalism through increasing sophistication of production and trade.

Classical Liberalism

According to Chomsky, man moved into a state of classical liberalism through the convergence of Age of Enlightenment thought regarding the rights of the individual within a society and his increased propensity for commerce and trade. Classical liberalism sees economic

activity governed by nascent tenants laid out within Adam Smith's *The Wealth of Nations*, an aspiring "scientific analysis" of how markets are structured and behave. Hallmarks ascribed to the doctrine include free market theory and price efficiency regarding distribution of limited resources, the virtue of enlightened self-interest of man, and invisible hand theory. John Locke offers useful supporting political theory for property rights, supremacy of the individual over the state, and limited government intervention through his work *Two Treatises of Government*. The convergence of the two doctrines established property rights for individuals, the affirmation of limited intervention by a popularly established government and defined a model of self-managed markets to the preferences of individual participants.

Chomsky opines that capitalism as put forth by Smith is harmful to man. It leads to men separated from one another based upon segregation delineated by means of labor and means of production. The means of labor are alienated from their work as they are not free to pursue work that is most desirous and fulfilling to them, or that they would choose if compensation was not an issue. Chomsky argues man works to earn a living, not to pursue desires and passions. In Chomsky's view this makes them a slave to their job for the sake of earning a living, and therefore not dissimilar to being a slave to a master or monarch. Also, the nature of the means of production is to grow rich and powerful through profit accumulation, increasing their power in negotiating with labor, and therefore further restricting the laborers from freely pursuing their desires, both in economic pursuits as well societal governance.

To quote Chomsky: "Here (in classical liberalism) man is opposed to all but the most restricted and minimal forms of state intervention in personal and social life." He points to Wilhelm von Humboldt's *Limits of State Action* to defend the primacy of the individual, with a notable quote "(the state) tends to make man an instrument to serve its arbitrary ends,

overlooking his individual purposes." While defending individual purpose, Humboldt also begins to describe the phenomenon of exploitation and alienation of labor, laying the foundation for Marxist doctrine years after publishing *Limits of State Action* (Chomsky, 1970).

Chomsky continues with this reasoning by observing "...that since humans are in their essence free, searching, self-perfecting beings, it follows that the state is a profoundly antihuman institution." Highly critical of the state, he continues "...it's (the state) actions and existence are ultimately incompatible with the full harmonious development of human potential in its richest diversity." Chomsky reasons, in part quoting Humboldt, "...the alienation of labor, of labor when work is external to the worker,...not part of his nature,...(so that) he does not fulfill himself in his work but denies himself...(and is) physically exhausted and mentally debased, alienated labor that casts some of the workers back into the barbarous kind of work and turns other into machines, thus depriving man of his species character, of free conscious activity and productive life." For these reasons Chomsky finds much of capitalism and states supporting capitalism incompatible with the aspirational desire of man that he, Chomsky, as well as others including Humboldt, Karl Marx, Mikhail Bakunin, John Stuart Mill and others wish for man through their political doctrines (Chomsky, 1970).

Critique

Chomsky makes a strong case for man's rise and evolution through classic liberalism. Classical liberalism appears to be the right schema for the time, and it worked well incenting innovation, commerce and societal progress and prosperity. Classical liberalism properly empowers man to be self-worthy and directed. It appears self-evident, at least in retrospect, that

Chomsky properly assesses, in agreeing with Humboldt, Rousseau and the Cartesians, that man's central attribute is a desire for freedom.

Also, classical liberalism properly puts the individual above the state, and seeks to have competitive ideas and market activities determine winners and losers. It provides for property rights that give value to resources and assets and offers a framework to make sure assets are properly cared for, utilized, and exchanged. In short, it lays the foundation for the next stage of man's progress of increasing self-governance and expanding economic pursuits.

Libertarian Socialism

Within the Chomsky model Mikhail Bakunin is considered the primary source of inspiration of libertarian socialism. It should be noted that Bakunin is self-described as an anarchist, and thus the terms can be used interchangeably. Fundamental to libertarian socialism as held by Bakunin is 1) opposition to private ownership of the means of production and 2) opposition to organization of production by government. According to Chomsky, the goal of the working class is liberation from exploitation, concluding that this can only be realized by the workers themselves being master over production working in pursuit of their interests and passions, and managed by some form of workers councils. Chomsky points to these views also being affirmed by noted Marxist Anton Pannekoek, while acknowledging that radical Marxism converges with anarchist principles. Chomsky continues that "The libertarian doctrine of the anarchists, particularly in its principle that the state must disappear, to be replaced by the industrial organization of society in the course of the social revolution itself" (Chomsky, 1970).

Chomsky argues that "council communism, is the natural form of revolutionary socialism in an industrial society. It reflects the intuitive understanding that democracy is largely a sham

when the industrial system is controlled by a form of autocratic elite, whether its owners, managers, technocrats, a vanguard party, a state bureaucracy or whatever." He concludes, human beings will not be free to inquire and create, to develop their own potentialities to their fullest; the work will remain a fragment of human, degraded, a tool in the productive process directed from above. The effect of late, he finishes, is that libertarian socialism has been submerged in the industrial societies of the first half of the 20th century. The dominant ideologies during this period have been those of state socialism and state capitalism, with the state increasingly dominating the subordinated individual.

Critique

We believe Chomsky properly assesses, in agreeing with Humboldt, Rousseau and the Cartesians, that man's central attribute is a desire for freedom. His assertion "To inquire and to create - these are the centers around which all human pursuits more or less directly revolve" is also notable.

However, his resulting conclusions fall short though when considering certain clearly observable tendencies of man. For instance, direct observations have shown that while man may pursue inquiry and creativity at times, he may also choose to demonstrate profound lack of interest in inquiry, and steadfastly avoid creativity at other times. This is especially true of societies as they become increasingly successful and prosperous, as noted by Paul Kennedy in his *The Rise and Fall of Great Empires*. Example tendencies that ultimately result in societal failure include over extension of the military, dependence upon slaves and laborers to perform daily activities of more and more of the populace, decreasing value in education, dilution of societal values from arriving immigrants of conquered lands, deficit spending of governments,

and over-preoccupation with pleasure vices (food, sex, violence). A man that was truly inquisitive and creative towards the betterment of his condition would assiduously avoid just about all of the above.

The behavior of the American populace is a case in point. For all the wealth, power, and leisure time the US enjoys, it's hard to imagine a culture so reticent to engage in intellectual pursuit, knowledge attainment, express any form of creativity, and endeavoring to explore and learn. Quite the contrary in fact, as significant portions of the population seem to revel in stupidity, as featured by Charles Pierce in his entertaining book *Idiot America: How Stupidity Became a Virtue in the Land of the Free*. It is quite telling how American society chooses to spend its leisure time and engaged in base and mindless activities.

When considered against other great societies, as discussed in Kennedy's *The Rise And Fall of Great Empires*, it is hard to not see how American society isn't closer to collapse and failure, along the experiences of ancient Greece, Rome and others, rather than make the "enlightened" revolutionary leap to what Chomsky believes is a better state of societal organization.

Other weaknesses in Chomsky conclusion: 1) Council Communism and Workers Councils - This is an incredibly unrealistic means of governance as the average person is not inclined toward enlightened self-management and council participation, both of which require even greater effort than they currently expend on their occupation. Also, average persons in affluent societies are not passionate about much in life, other than seemingly pursuits of leisure. The consequence: Given that an affluent society has a wide range of things that need to get done, and many of the jobs are quite uninspiring (i.e. garbage collection), much that needs to be

accomplished within an affluent society will not get done except by those who do not really have a passion for such things. The result appears to be exactly where capitalism has brought us. And finally, and perhaps most importantly, with denial of property rights comes 1) poor and/or inefficient management and caretaking of resources, as no one has a vested and accountable interest in them and 2) no proper price assessment as to the value of resources and goods given no enlightened self-interest motivation.

State Socialism

Chomsky considers state socialism to be Bolshevism. Within state socialism the state determines what is produced, and the state owns the means of production and determines allocation of resources and prices. Individual property rights do not exist, and the individual is subordinate to the sovereignty of the state.

Chomsky is dismissive of this mode of structure for while it adopts socialist tenants, the individual is still alienated from his governance. Under state socialism, class delineation still exists, with the members of the state, even vanguard elements of the state, being the dominate leadership that directs downward the productive activities to the workers. The leaders of the means of production, and controllers of the workers, has shifted from private owners within a capitalist model, to government bureaucrats and technocrats. The result is unsatisfactory to Chomsky and his ideal.

Critique

Chomsky is accurate in his assessment that outcomes for workers under a model where the leadership of the means of production is under state control or is part of the state apparatus will perform in a less than ideal fashion. Under this model citizens are deprived of not only

property rights and freedom of occupation, but also loses visibility into societal decision making and his ability to participate in his governance. As Hayek points out in *The Road to Serfdom*, man with no attachment to his work, no interests in the efficiencies and outcomes of that work, will become rightly disillusioned and disinterested. And in a worst-case scenario, citizens can find themselves highly oppressed by kleptocratic and unaccountable leaders.

State Capitalism

Chomsky identifies that most modern industrial societies currently operate as state capitalists. He is highly critical of state capitalism noting the severe deleterious effects it has on human condition. State capitalism finds the means of production owned and controlled by private citizens or organizations. Workers, or the means of labor, are directed by organizations as to what to produce, with any resulting profits being retained by the owners of the businesses with labor having little negotiating power for the price of their efforts. Price for goods and services, including labor, are set by market forces. In state capitalism Chomsky observes that the fundamental tenants of Smithian capitalism have broken down. The markets have become relatively inefficient as large and dominant players emerge and achieve disproportionate control over market negotiations, both with labor and consumers alike.

Further, with government and private industry working in coordination, and with leaders seamlessly moving between the private and public sector, one day leading industry, the next regulating and purchasing on behalf of the government, a ruling class of powerful property owners and government officials emerges. Chomsky argues that democracy and capitalism are therefore quite incompatible, with the concentration of power and wealth crowding out democratic activities and proper functioning markets. The range of decisions made by the

citizens narrows directly proportional to the concentrations of wealth and power in the hands of the elite.

Chomsky's Problem with State Capitalism

Chomsky observes that as markets and market players matured, and due to other influences (i.e. technological advancements), concentration of influence within markets accrued to a few powerful market players. This, combined with the coordination of government activities by and with industry, provided a movement from the classic liberalism quadrant to the state capitalism quadrant. Here, the means of governance operate side by side, and in lock step, with the dominant means of production entities, creating a state apparatus beyond just the government. Chomsky remarks that this fails to offer the citizenry a best approach to governance and societal structure for several reasons including that government and the state actors operate with little oversight and can become corrupt. As Lord Acton said, "Power corrupts and absolute power corrupts absolutely." As this concentration proceeds, man becomes alienated from his governing, man ends up a slave to his job, and this is not meaningfully different from being a slave of any other type. Also, another shortcoming is that labor is not able to pursue the activities of their desire and has little leverage in negotiating with the means of production. In short, according to Chomsky the current state of state capitalism leaves man enslaved to a job he does not like and with no representation within the government and forces that influence his life, depriving him of freedom of direction, governance, human fulfillment and happiness.

Chomsky's Solution

For these reasons, Chomsky seeks to move man from state capitalism to an improved form of governance and societal structure. He proposes a shift to the aforementioned mode of libertarian socialism whereby man will achieve great control over his conditions, be more participatory in his job and governance, be tied more closely and enthusiastically to his job because it will be what aligns to his natural proclivities, and interests. Workers Councils will give man the ability to make decisions pertinent to his life, job and community, and the workers councils will send directions up to overseeing apparatuses. Because man will choose his occupation freely, he will choose those things that will have him engaged enough that he will willingly participate with enthusiasm in his workers councils and associated influence in societal governance.

Chomsky's Observations on Human Nature and Critique

Chomsky's model is highly predicated on a human nature model that requires man to be consistently inquisitive and willing to be productive or creative, in addition to consistently desiring freedom. It means man needs to be doing work that is of interest to his core identity in order for him to be properly and consistently engaged. It fails to acknowledge that many do not have these kinds of passions, and that their passions might not be aligned to productive needs of society. Further, it fails to note that once they have achieved certain elements of Maslow's hierarchy, namely Level 1 Physiological, Level 2 Safety, and Level 3 Love and Belonging, and are confident of consistent presence of certain pleasures (i.e. leisure activities), they will become less hard working, inquisitive and creative - in general they will become more apathetic to activities requiring greater effort. Where work and responsibility can be avoided, it will. Why? Because it is easier to do so and with the freed time pursue more pleasurable activities. Such is human nature. As Kant noted in his reflections on what is enlightenment, "Laziness and

cowardice are the reasons why so great a portion of mankind, after nature has long since discharged them from external direction, nevertheless remains under lifelong tutelage, and why it is so easy for others to set themselves up as their guardians." This will unequivocally violate Chomsky's tenants, and render his recommendation doomed to failure.

Our Critique of Chomsky's Model & Recommendation for Libertarian Socialism

It is hard to argue with Chomsky's assessment of state capitalism and its reflection of modern-day capitalist society - most illustratively The United States. There are many flaws in the current U.S. model, and the results are increasingly pernicious as mentioned in the introduction of the paper. Namely the concentration of wealth and power in the hands of the few, technological advancements that disproportionately empower the wealthy and powerful, economic activities with market prices that do not fully account for the effect on the planet, and the alienation of man from his activities and fellow citizens.

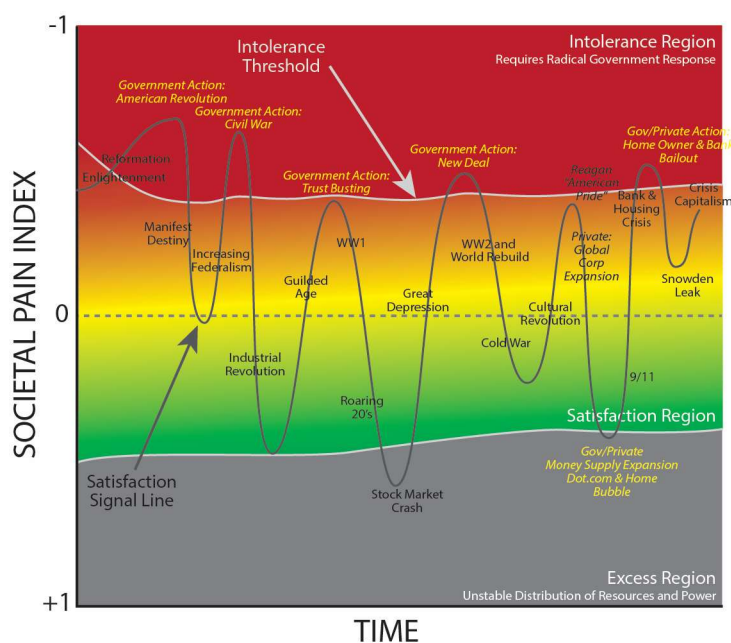
With that said, there are reasons why capitalism has remained viable in spite of its harm to many. While acknowledging all of Chomsky's complaints about state capitalism, it does have some redeeming virtues. For instance, capitalism offers market efficiencies, price discovery and property rights. Capitalism and even state capitalism have risen many of the impoverished, subsistence type lifestyles of developing regions into healthier, easier, and more prosperous lives. It has shown resilience by providing good enough outcomes for more than enough people to keep them invested and participatory. Innovation has created improved productivity, providing for a sustained middle class based upon managerial roles. Also, technological advancements have reduced the need for industrial workers, at least in mature economies, and resulted in more knowledge-based and services-oriented work. This work does not have the

alienating affect quite like industrial line work. And finally, one can argue that the nature of man actually values decisions being made for him, without his participation, provided enough of his basic needs are being met. Obviously while capitalism has benefitted many, these benefits have not been universal for all, resulting in a growing and increasingly displaced lesser class.

Chomsky's Political Compass model fails for several additional reasons. It does not adequately address human nature. Human nature is more rife with apathy and acceptance rather than creativity and inquisitiveness.

Capitalism has also shown a resilience-based man's tendency to be willing to endure increasingly painful circumstances, remediate them in multiple ways and accept the corrective behaviors provided. Using the United States as an example, we can see in the chart below examples of societal events that have been encountered that have severely affected American citizens for both the good and bad.

This model describes a general satisfaction metric for the citizenry as a whole with the



satisfaction signal line establishing societal sentiment across the time period examined. While not meant to be quantitative or empirical, it does seek to show directionally the spirit of the times for the US population and the market and governmental responses to periods of crises (the red area). It also seeks to show 1) how the tolerance for pain will

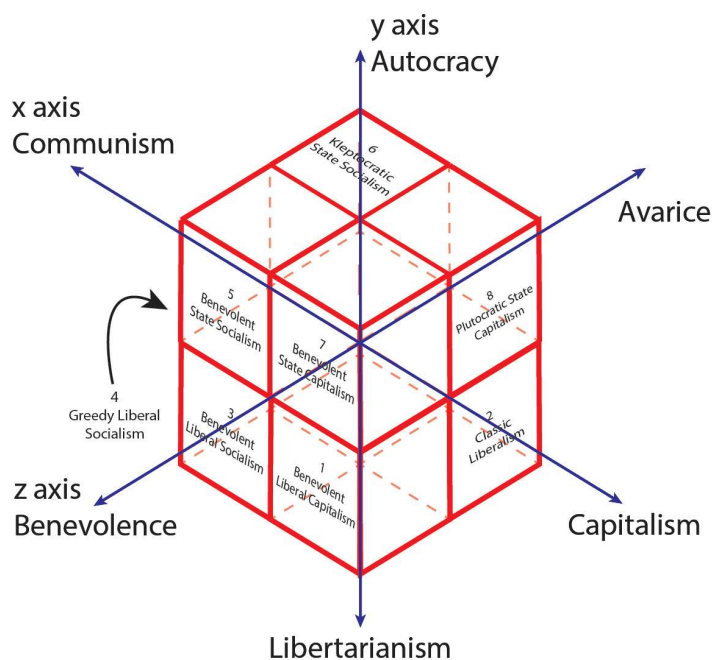
actually increase as pain is being encountered (i.e. the frog in the increasingly hot pot of water not recognizing just how hot it really is) and 2) how once enough pain has been encountered dissatisfaction will arise to the point the either the government and/or market players will be forced to respond and 3) the increasing tendency in more current times for market players to respond as much or more than the government, and perhaps in combination. The threshold of pain requiring response from government and/or private sector is called the intolerance threshold and is the upper white line, and as illustrated, it changes over time and circumstance. Justification of this can be seen in contemporary writings of magazines, journals and newspapers of the times referenced. Importantly, the Time axis is not meant to be to scale.

Finally, people are generally not passionate about their work, and not just because of the robotic nature of many jobs which Chomsky observed. As Kennedy observes of the history of successful societies, as man becomes wealthier and his needs more well met, the more he desires leisure to work. People are not particularly inquisitive if they do not need to be. Finally, people are generally narcissistic and greedy, willing to game the system if they perceive they can get away with it.

Chomsky model could work if people never achieved a state of fulfillment, so that they would never become fat, dumb and lazy. But what would the point of that state be? It would seem to consistently under achieve what people would consistently be striving for, and that they do have to some significant degree today, albeit with the limitations of not truly being in control like some might think they really want to be. For these reasons we think the move to libertarian socialism is a fool's errand - it does not align to human nature, it is under thought as an ecosystem of participants and their behaviors, and is fraught with unmanageable structures for governing.

A 3D Model

The following is a proposed enhancement to the Political Compass: The 3D Model. It seeks to better evaluate and consider alternatives regarding the evolution of society by adding a



role for social value. Where Chomsky's model is two dimension, with an x-axis representing economic orientation (communist to the left, capitalist to the right) and a y-axis representing societal organization or governance (autocracy to the top, libertarianism to the bottom), the 3D Model adds an additional axis, the z-axis, representing social value (benevolence to the front, avarice to the rear).

The 3D Model has 8 modes where the Chomsky Model has 4. The modes within the 3D Model are 1) Benevolent Liberal Capitalism, 2) Classic Libertarianism, 3) Benevolent Libertarian Socialism, 4) Greedy Liberal Socialism, 5) Benevolent State Socialism, 6) Kleptocratic State Socialism, 7) Benevolent State Capitalism, and 8) Plutocratic State Capitalism.

The 3D Model recognizes that man has a social value element to his character that lays outside societal organization and economic orientation. The additional element is framed as a willingness to express preference for social welfare, recognizing that there are interests in the welfare of society that might be outside the seemingly rational self-interest perspective of native economic or governing thought. This dimension recognizes the self can accept that at times he

will benefit when either the society as a whole is improved or a harm to society is avoided, and even at times when these occur and he is seemingly being harmed. This is the ideological opposite to the rampant greed and avarice behavior exhibited in modern day society through its selected adoption of Smith's *Wealth of Nations* maxims. For the purposes of this paper we will focus on modes within the model that are considered within the Chomsky model of current state as well as what appears to be a more ideal future state.

Mode 1: Benevolent Liberal Capitalism

Benevolent liberal capitalism acknowledges and seeks to include Adam Smith's intent that societal benevolence be encouraged within our markets and society, as a compelling offset to the animal-like tendencies of unbridled capitalism as so labeled by Smith in the *Wealth of Nations*. Adam Smith considered *The Theory of Moral Sentiments*, his tome focused on basic rules of prudence and justice that are needed for society to survive, and explains the additional, beneficent, actions that enable it to flourish. He considered this to be equally important to his work *The Wealth of Nations* (1&2) as explored in the video series *Capitalism*. Smith wrote at a time when the world was looking to create universal systems, such as Newtonian Laws, with Smith seeking to do the same scientific organizing of economic activity. While recognizing many of the characteristics and forces we now think of a capitalism, he quickly concluded that mere market forces were insufficient to foster a just and harmonious long-term societal structure. For capitalism to work properly and sustainably, participants must be responsible players with interest in stewardship of resources, welfare of other market participants, and the overall health of the markets and societies they operate within.

In moving a contemporary incarnation of capitalist society to this more benevolent approach, key benefits are recognized. First, this approach does not require nearly the wholesale and radical societal change Chomsky envisioned. Rather, it requires an evolution of current thought to embrace additional enlightenment tenants - those being elements previously articulated by Smith's *Theory of Moral Sentiments* as well as concepts from within *The Federalist Papers* as well as religious tenants of popularly followed religions. While it is important that the guidance for these extensions are the very bastion of original capitalist and democratic thought - Adam Smith, they also harmonize with popular religious doctrines of fairness, benevolence, and compassion.

This addresses a key concern about radical shifts in societal organization, and as illustrated so well by Edmond Burke in his *Reflections on the Revolution in France*. As Burke pointed out, wholesale change when not replaced with a well understood and accepted new model can lead to grave social disruption and potential tyranny. An adoption of Chomsky's libertarian socialism most assuredly would be far more disruptive to the core of the current societal orientation, not to mention man's understanding of self.

Mode 2: Classical Liberalism/Nascent Capitalist Liberalism

Like Chomsky, the 3D Model recognizes man started somewhere as feudalism gave way to modern man. Similar to the classical liberalism mode within the Chomsky-aligned Political Compass, within this mode of the 3D Model man embraced his emancipation with adoption of enlighten philosophy and capitalist economic orientation. While quite primitive, economically it laid the foundational elements of free markets, invisible hand and enlightened self-interest, but

also the societal constructs of individual property rights, the sovereignty of man over state, and democratic institutions.

Mode 8: Plutocratic State Capitalism

As capitalism progressed and democratic governmental organization morphed into something quite similar to Chomsky's state capitalism, the 3D Model defines the current form of capitalism as plutocratic state capitalism. As the name suggests, a plutocratic elite direct much of the decisions within society with little transparency and accountability. The range of decisions for the average citizen is very narrow, often with false choices before them that are really one-in-the-same upon closer examination. Workers have little control over what they sell their services for and are subject to discriminatory labor practices. The markets are controlled by oligopolies and monopolies, and where little of free market economics prevail. The plutocrats control the means of production and coordinate activities and functions with state and super-state actors.

Our Differing from Chomsky's Observations on Human Nature

As noted above and throughout our critiques of Chomsky, we have a more realistic view of man's nature, specifically with regard to his interest in and willingness to work hard enough to be knowledgeable enough and engaged enough to properly self-govern. Perhaps put most succinctly, and especially true of prosperous societies, as Dean Wormer stated in the movie *Animal House* "Fat, drunk and stupid is no way to go through life son!" But yet, these are many of the characteristics so prominently promoted in our media and the life aspired to by so many, either overtly stated by them or by merely how they conduct their lives.

Other equally salient elements perceived in human nature are:

- 1) Once basic needs are met, man fails to be properly inquisitive, creative, and even motivated, desiring pleasure and leisure to the aforementioned and progress.
- 2) As Machiavelli so described in *The Prince*, and strong leaders have consistently shown, man likes to have strong leadership and be given firm guidance as to boundaries.
- 3) Man has incredibly short memories and time horizons.
- 4) Man has the incredible ability for cognitive dissonance, allowing for injustice and unfair treatment while continuing to partake in the offending system.
- 5) Man often is governed not by what is wanted and how badly, but rather by how much pain are they will to endure once some level of needs are met. (see the aforementioned shifting Intolerance Threshold described above).
- 6) Intellectual man consistently overestimates the virtues of average man

In fact, given the aforementioned a serious argument can be made for a benevolent dictatorship, or at the very least staying in a state of plutocratic state capitalism as this might be truly be considered by many as an ideal from an effort and benefit standpoint. Perhaps not all members of society should have a voice in public and governmental matters as Plato observes in *The Republic*. Perhaps an elite and carefully considered ruling class might be more effective and offer the best outcomes for societal fulfillment! But do not take our word for it. Consider the following quotes:

Socrates: "Only those who had thought about issues rationally and deeply should be let near a vote."

Plato: "The price of apathy towards public affairs is to be ruled by evil men."

Thomas Jefferson: "An educated citizenry is a vital requisite for our survival as a free people.", and "If a nation expects to be ignorant & free, in a state of civilization, it expects what never was & never will be."

Franklin Delano Roosevelt: " Democracy cannot succeed unless those who express their choice are prepared to choose wisely. The real safeguard of democracy, therefore, is education."

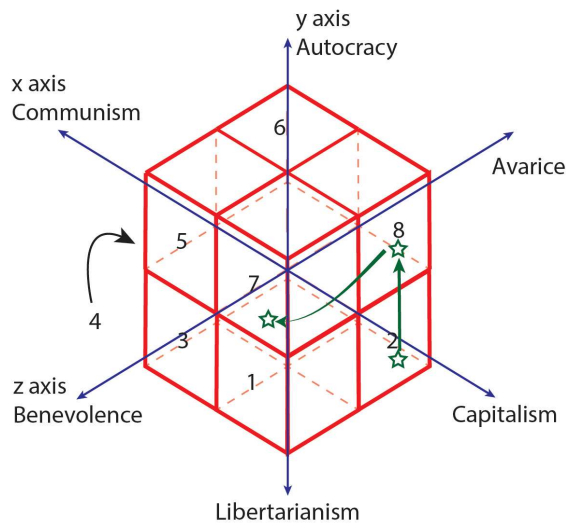
Winston Churchill: "The best argument against democracy is a 5 minute conversation with an average voter."

HG Wells: "Human history becomes more and more a race between education and catastrophe."

Benjamin Franklin: "We have given you a republic ma'am, it is up to you as to whether you keep it."

To conclude, lazy, pleasure seeking and uneducated, meaning non inquisitive, citizens cannot expect to have a truly democratic or well-functioning government. As societies become more prosperous, they are not willing to do what it takes to keep it. This is equally true about moving democracy closer to where they work as Chomsky aspires, as most wish to get out of work to pursue pleasure as quickly as possible. With that said, and with the 3D model, here is an alternative for those more optimistic about man and his inclination to self-manage.

Why the New Model, Why Bother Saving Capitalism?



There are many benefits to moving towards a more enlightened and altruistic form of capitalism, one which the 3D Model calls benevolent liberal capitalism. Perhaps most compelling is it requires less societal change and depends less upon radical enlightenment of a populace that is not well suited to the tasks of inquisitiveness and effort directed to change, especially when there is not enough belief that

change is required. Capitalism has many virtues, and if properly constrained from its more pernicious tendencies, can continue to contribute to the most-ideal form of economic orientation. Capitalism offers the notion of price, for which there is no better substitute yet devised for allocation of resources and societal valuation. Similarly, competition acts as the engine of innovation and is also the best devised mechanism towards this purpose to serve as the bulwark of a progressing society.

How It Might Work

While we have described the effort towards benevolent liberal capitalism as easier or more aligned to the task given societies readiness, it still is no small feat. The good news is there are many institutions and corporations already discussing this, with many market participants beginning to adopt a more responsible form of market participation. This includes considerations for what they make and where, how they regard their various stakeholders, as well as how they treat their labor. But the task is large nonetheless, with much to be done to shape more universally the minds of citizens and leaders and shift our current model to a more beneficent approach. The tasks to be undertaken by society should include at a minimum:

- The right to vote - Competence must be shown to receive the privilege to vote
- Scholastic access and attainment - to make sure anyone that wants to achieve competency can do so
- Public praise and shame for market participants based upon behaviors exhibited
- Public policies & taxation - encourage shifting to enlightened, responsible capitalist behaviors including utilization of pricing that fully reflects the cost of the product to society including ecologically
- Trust busting - No market player can have undue influence
- Labor - Strengthen organized labor laws to ensure fair negotiation and proper representation
- Create level playing fields, easier market entrants, better and more complete information, subsidies and preferences given to start ups and small businesses
- Campaign finance reform and public financing of elections
- Term limits on all government positions - No permanent government class

Conclusion

Chomsky is right, there are significant failings within our current societal structure, both economically and within its governance. Man is alienated, from his government and his work and his fellow citizens. His recommendation of adopting a form of libertarian socialism is flawed though. It does not properly address the nature of man and the impracticality of his strategy. The evolutionary approach of the 3D Model improves the chance of successful adoption when compared to the prospects of the Chomsky approach, more fully accounts for man's nature to include accommodation of his social values within his life activities, and retains

commonly accepted and beneficial principles of capitalism and modern liberalism, including property rights, sovereignty of the individual over the state, and self-determination.

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