

# **The Foundational Pillars of the Children’s Hospital Public Economy Model (CHPEM)**

## **Compared to the Foundational Characteristics of Corporate Capitalism**

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Below is a listing of the foundational pillars upon which the Children’s Hospital Public Economy Model (CHPEM)<sup>1</sup> is based, compared to the pillars upon which the Corporate Capitalist Economic Model is based. Below the brief listings is a further explanation of each pillar.

### **The foundational pillars upon which the CHPEM is based:**

1. A positive, comprehensive, optimistic understanding of Human Nature<sup>2-4</sup>
2. Faith in Human Goodness and Respect for Humanity
3. Recognition of how the social milieu can up-regulate or down-regulate expression of the altruistic aspects of our Human Nature or up-regulate or down-regulate the non-altruistic aspects of our Human Nature<sup>4</sup>
4. A positive understanding of altruism
5. Recognition and selection of Altruistic Natural Leaders<sup>5-8</sup>
6. Moral incentive (as opposed to monetary incentive)<sup>9</sup>
7. A positive understanding of the nature and role of competition<sup>10</sup>
8. An appreciation of “a most precious freedom”<sup>11</sup>
9. Facilitation of the Human quest for deep meaningfulness
10. A Commitment to creation of greater Social Beauty<sup>12-15</sup>
11. Promotion of the notion that each of us should try to be appropriately conservative, progressive, radical, liberal, and revolutionary---all at the same time---and avoid being reactionary, overzealous, inappropriately intolerant, and inappropriately tolerant.<sup>16</sup>

### **The foundational characteristics of the corporate capitalist economic model (CEM):**

1. A negative, pessimistic, simplistic, incomplete, and inaccurate understanding of Human Nature
2. Lack of trust in Human Goodness; Lack of faith in Humanity

3. IgNORance or IGnorance of the fact that the capitalistic social milieu up-regulates expression of the self-interest-oriented capacities of our human nature and down-regulates expression of the altruistic capacities of our human nature.
4. A negative and inaccurate understanding of altruism and a positive view of self-interest seeking
5. Recognition and selection of leaders who will maximize profits. Marginalization of “altruistic natural leaders.”
6. A belief in the necessity and desirability of Monetary Incentive
7. A negative and inaccurate understanding of the nature and role of competition
8. Prioritization of individual liberty; igNORance of “a most precious freedom”
9. A marginalization of the importance of meaningfulness
10. Creation of “Mean Arrangements of Man;”<sup>17</sup> resistance<sup>18</sup> to new social and economic models that could create greater Social Beauty.
11. Belief in “Trickle-Down” economics.
12. Promotion of a harmful, narrow categorization of people’s social and political beliefs.<sup>16</sup>

**The foundational pillars upon which the CHPEM is based:**

1. **A positive understanding of Human Nature:** Perhaps the most fundamental pillar upon which the CHPEM is based is its positive, optimistic, comprehensive understanding of Human Nature---an understanding that emphasizes the spectrum of human behavioral capacities that we all have, and emphasizes that the social and economic milieu can either upregulate the expression of our non-altruistic capacities and down-regulate expression of our capacities for altruistic behaviors (as is the case with capitalism) or do the opposite, up-regulate expression of our altruistic capacities and down-regulate expression of our capacities for non-altruistic behaviors (as is the case with the CHPEM).
2. **Faith in Human Goodness and Respect for Humanity:** The positive understanding of Human Nature leads to a faith in Human Goodness and a respect for Humanity. (See Note below.)
3. **Up-regulated expression of the kindest aspects of our Human nature:** The faith in Human Goodness, the respect for Humanity, and the accurate understanding of Human Nature lead to a concern to develop and implement a social and economic model that will up-regulate expression of the kindest aspects of our Human Nature and down-regulate expression of our most selfish capacities.
4. **A positive understanding of altruism:** The CHPEM honors the value, importance, and beneficial results of altruism (results that benefit the individual and the public).

5. **Recognition and selection of Altruistic Natural Leaders:** The CHPEM prioritizes recognition and selection of “altruistic natural leaders”---those with an innate and practiced ability to provide leadership that is kind, altruistic, honest, fair, inspiring, competent, effective, and incorruptible.
6. **Moral incentive (as opposed to monetary incentive):** The CHPEM emphasizes moral incentive and does not believe that monetary incentive is necessary or desirable.
7. **A positive understanding of the nature and role of competition:** The word “competition” is derived from the Latin “com petere,” which means “to seek (new heights) together.” Competition is about making each other better.
8. **An appreciation of “a most precious freedom:”** A “most precious freedom” is the freedom to enjoy widespread up-regulated expressions of the human capacity for kindness--up-regulation in oneself and in the larger society, which are inter-dependent phenomena. This freedom is generated by social arrangements (including economic arrangements) and social activities that upregulate expressions of our human capacity for kindness and downregulate expressions of our human capacity for unkindness. It is a freedom that comes from participating in comprehensive public efforts (“vast fields of public activity”<sup>14</sup>) to genuinely look after others. This freedom is abundantly provided by the CHPEM but is largely denied by corporate capitalism, which upregulates expression of human capacity for self-interest seeking and downregulates expression of our capacity for altruism. Most people, whether they are aware of it or not, are desperately yearning for this freedom. They need it, but it is elusive, because the current economic model and the culture that model creates do not provide this most precious freedom and hide the path towards it.
9. **The Human quest for deep meaningfulness:** A foundational goal of the CHPEM is to help people, individually and collectively, find and enjoy deep meaningfulness in their lives. This quest is closely related to “a most precious freedom.”
10. **The goal of the CHPEM is to create ever-increasing Social Beauty.** Advocates of the CHPEM and application of the CHPEM to the general economy believe it is possible to create much greater Social Beauty.
11. Promotion of the notion that each of us should try to be appropriately **conservative, progressive, radical, liberal, and revolutionary---all at the same time---**and avoid being reactionary, overzealous, inappropriately intolerant, and inappropriately tolerant. Promotion of this notion could markedly increase healthy, respectful dialogue<sup>19</sup> and could markedly reduce polarization and hateful intolerance.

**NOTE:** Granted, a considerable percentage of the human population is currently behaving badly, and this raises doubts that much faith should be placed in Human Goodness. Indeed, many readers have probably lost faith in the altruistic aspects of our

Human Nature and thereby seriously doubt that an altruistic social and economic model like the CHPEM is realistic.<sup>20</sup> But current disappointing and worrisome social behavior has occurred while the corporate capitalist model, its leaders, and its culture have dominated and prevailed. Much of that disappointing behavior is a reflection of the capitalist culture and its leadership---a culture and leadership that predictably up-regulates expression of our non-altruistic capacities and down-regulates expression of our altruistic capacities. But this behavior, considering the circumstances that promote it and escalate it, does not mean that we should lose faith in all of Humanity and conclude that Human Goodness cannot be counted upon. Human Goodness just needs to be unleashed, given opportunity, given oxygen. Expression of the altruistic capacities of our Human Nature need to be up-regulated, and expression of our non-altruistic capacities need to be down-regulated. The CHPEM provides that opportunity; it creates opportunity for our Human Goodness to be expressed, unleashed, and become free. The CHPEM would markedly increase the percentage of people behaving well and markedly reduce the percentage of people behaving badly, thereby restoring and justifying faith in Human Goodness---a faith that has been unjustifiably diminished during the reign of corporate capitalism. So, yes, faith in human goodness seems unwarranted when one looks at social behaviors occurring in the current corporate capitalist culture. But that does not mean that individual and collective behaviors cannot change and does not mean that faith in Human Goodness could not rightly seem warranted in a CHPEM-inspired culture. Culture matters. The choice of social and economic model matters.

### **The foundational characteristics of the corporate capitalist economic model (CCEM):**

1. **A negative, pessimistic, incomplete, and inaccurate understanding of Human Nature:** According to the CCEM, human beings, by nature, are predominantly selfish, and rather hopelessly so. Capitalism largely ignores the altruistic capacities of our Human Nature, as if those capacities are not part of our Human Nature, or are a negligible part of our Human Nature. With this negative understanding of Human Nature in mind, capitalism deems it foolish to consider an economic model that places faith in human goodness. According to the CCEM, capitalism is the best economic model because it does not place faith in human altruism and, instead, “realistically” takes human nature (by which it erroneously means human selfishness) into account. This shallow, incomplete, and inaccurate understanding of human nature is the most important foundational pillar of corporate capitalism---but it is also **the Achilles Heel of capitalism.**<sup>21</sup> Acceptance and perpetuation of the CCEM depends on uncritical acceptance of this inaccurate view of human nature.

2. **Lack of trust in Human Goodness; Lack of faith in Humanity:** An extension of the CCEM's view of human nature is a lack of faith in human goodness. This represents an affront to Humanity, abuse of Humanity, "gas-lighting" of Humanity. It is a form of anti-Human racism---racism directed at the entire human race.<sup>22, 23</sup>
3. **Up-regulation of expression of the self-interest oriented aspects of our human nature:** The CCEM fails to realize or acknowledge that the choice of a social and economic model can profoundly affect which aspects of our human nature are up-regulated and which are down-regulated. Unfortunately, corporate capitalism up-regulates expression of our human capacity to look after our own self-interest and down-regulates expression of our capacity for altruism..
4. **A negative and inaccurate understanding of altruism and a positive view of self-interest seeking:** Like the social and economic philosophy of Ayn Rand, the CCEM espouses the "virtue of selfishness" and the "evil of altruism."
5. **Recognition and selection of leaders who will maximize profits:** Under the CCEM, people who demonstrate savvy and enthusiasm for maximizing profits ascend to positions of leadership. Altruistic natural leaders are "not a good fit" and are marginalized, or worse.
6. **A belief in the necessity and desirability of Monetary Incentive:** According to the CCEM, monetary incentive is necessary and desirable. According to the CCEM, without monetary incentive, people will not work hard and will be less inclined to innovate. This notion represents another extension of capitalism's negative understanding of Human Nature.
7. **A negative and inaccurate understanding of the nature and role of competition:** According to the CCEM, competition is about "winning," "beating opponents," protecting or capturing market share. According to the CCEM, competition is needed in order for innovation and creativity to occur.
8. **Prioritization of individual liberty; igNORance of "a most precious freedom:"** A major goal of the CCEM is protection of individual liberty. The importance of "a most precious freedom" is ignored, if it is even understood.
9. **A marginalization of the importance of meaningfulness:** Despite the epidemic of meaninglessness, loneliness, and despair created by corporate capitalism, the CCEM does not seem to be concerned about creating greater meaning in people's lives.
10. **Creation of Mean Arrangements of Man, rather than Social Beauty:** The CCEM has created and perpetuated numerous "Mean Arrangements of Man." The CCEM believes the CHPEM is unrealistic, even threatening, and has stood in the way of creating greater Social Beauty.<sup>24</sup>
11. **Belief in "Trickle-Down" economics, which, more accurately, should be called "Horse and Sparrow" economics---**meaning that if you feed the horses (corporate entities)

enough grain, the sparrows (the rest of us) will find ample kernels in the manure. Trickle-down economics is used by capitalists to justify tax breaks for already wealthy corporations.

12. Promotion of a harmful, narrow categorization of people's social and political beliefs.<sup>16</sup>

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#### FOOTNOTES:

The footnotes refer to related “companion” essays that further explain the concepts and terms used in the current essay. These related essays are posted (or will soon be posted) on the **Notes From the Social Clinic website**: [www.notesfromthesocialclinic.org](http://www.notesfromthesocialclinic.org) Please see the Table of Contents (TOC) on the website.

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