

COMMON SENSE

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How a society chooses to organize itself makes a huge difference. The economic model it chooses makes a difference, as does the set of foundational social understandings it chooses to guide its social, economic, and political life.

For the past 500 years, or so, most societies have chosen (or at least accepted) the capitalist economic model and have been guided by the social understandings upon which capitalism is based, upon which capitalism depends, and that capitalism promotes and rewards.

The corporate capitalist model is based on the following foundational social understandings:

- A negative, incomplete, simplistic, pessimistic, inaccurate, and abusive understanding of Human Nature¹⁻³---one that emphasizes our human capacity for self-interest seeking and claims that selfishness is the dominant behavioral capacity of human beings. Making matters worse, corporate capitalism ignores how a chosen economic model can upregulate expression of our non-altruistic behavioral capacities and downregulate expression of our altruistic capacities (as is the case with corporate capitalism) or can upregulate expression of our altruistic capacities and downregulate expression of our non-altruistic capacities (as is the case with the Children’s Hospital Public Economy Model⁴⁻⁷).
- An insistence that “monetary incentive” is the “sine qua non” of any successful economic model---because, “due to human nature,” people need monetary incentive for adequate motivation and adequate performance.
- A negative, inaccurate, and perverse understanding of the nature and role of competition.⁸
- An insistence that monetary incentive and capitalism’s distorted version of competition are essential for innovation and creative advancements.
- A belief that private free enterprise and free market activity are essential components of any successful social and economic model.
- A belief that capitalism, despite its many flaws, is the best economic model that has ever been created---because it takes into account the above understandings (the purported “realities” of human nature, etc.) and because alternative models “do not sufficiently take the above ‘realities’ into account and inevitably lead to authoritarian and totalitarian behaviors.”

It is the contention of this website that the above social understandings represent unfortunate and powerfully misleading misunderstandings.

There is an alternative social and economic model, the Children's Hospital Public Economy Model (CHPEM).⁴⁻⁷ This model has been practiced for many decades by academic pediatricians at public children's hospitals throughout the world, to the great benefit of children at a bargain price for societies. A society could choose to apply the CHPEM to its general economy. The foundational social understandings of the CHPEM could be chosen to guide the social, economic, and political life of a society.

The CHPEM is based on the following foundational social understandings:⁷

- A positive, comprehensive understanding of Human Nature¹⁻³ that emphasizes the spectrum of human behavioral capacities that we all have (including capacities for altruistic behaviors and capacities for non-altruistic behaviors), and emphasizes that the social and economic model that a society chooses can either upregulate expression of our non-altruistic capacities and downregulate expression of our capacities for altruistic behaviors (as is the case with corporate capitalism) or do the opposite, up-regulate expression of our altruistic capacities and downregulate expression of our capacities for selfish behaviors (as is the case with the CHPEM).
- An understanding that "moral incentive" is a sufficient motivating factor and that "monetary incentive" is neither essential nor desirable.⁹
- A positive, accurate understanding of the true nature and role of "competition," particularly the understanding that the word "competition" comes from the Latin "com petere," which means "to seek (new heights) together."⁸
- A realization that "monetary incentive" and capitalism's version of competition are not necessary for innovation and creativity.¹⁰
- A realization that private free enterprise and free market activity are not essential for a successful social and economic model. Instead, a different kind of freedom might be the most precious of all--the freedom to enjoy widespread upregulation of the expression of human altruistic behavioral capacities---upregulation in oneself and in society as a whole (which are inter-dependent).¹¹ This "precious freedom" is provided by a public economy, but not by a capitalist economy.
- A realization that it is best to fill positions of leadership in society and the economy with "altruistic natural leaders" who have demonstrated exemplary altruism, honesty, kindness, and incorruptibility---as opposed to filling positions of leadership with those who will make corporate entities most profitable.¹²⁻¹⁵
- A realization that it is unrealistic to think the "Mean Arrangements of Man"¹⁶ that are currently harming Humanity can be corrected by continuing the economic model that has spawned and exacerbated these problems in the first place.¹⁷ The most realistic way to correct the Mean Arrangements of Man is to develop kind arrangements that spawn Social Beauty¹⁸ rather than social misery. The CHPEM creates and supports kind arrangements and spawns greater Social Beauty.

A society could choose to organize its social, economic, and political life according to the CHPEM and the foundational social understandings upon which the CHPEM is based. A society could choose to practice the social behaviors that the CHPEM encourages.

Or societies could continue to accept the corporate capitalist economic model, follow the foundational social (mis)understandings it espouses, and practice the social behaviors it encourages and rewards.

The CHPEM develops kind social arrangements and creates Social Beauty. The corporate capitalist economic model creates “Mean Arrangements of Man” and the byproducts thereof (forever wars, hideous exploitation, obscene income inequality, racism, poverty, abuse of women, abuse of Humanity, hateful intolerance, authoritarianism, totalitarianism, fascism, potential WWII, and potential nuclear war).

If we use our common sense, which is the better choice? Does it make common sense to continue an economic model that has been creating Mean Arrangements of Man throughout the past 500 years, or so---arrangements that have severely harmed billions of people and the Earth itself?

Or does it make better sense to choose a social and economic model, like the CHPEM, that develops kind arrangements that create Social Beauty that all of Humanity (and the Earth itself) can enjoy?

RMR

RELATED ARTICLES:

The Footnotes refer to the following related essays, which are posted (or will soon be posted) on the **Notes From the Social Clinic** website: www.notesfromthesocialclinic.org [These essays are listed, by title, in the Table of Contents \(TOC\) of the website.](#)

1. On Human Nature
2. Up-Regulation and Down-Regulation of the Expression of Human Behavioral Capacities
3. Human Nature--A Graphic Depiction--Sowing the Seeds for Public Economy and Social Beauty
4. The Children’s Hospital Public Economy Model (CHPEM)
5. The Social Beauty of Children’s Hospitals
6. Application of the CHPEM to the General Economy
7. The Foundational Pillars of the CHPEM

8. On Competition
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13. Key Problem: Under Corporate Capitalism, Leadership Positions are Populated
With People Who Are Inclined to Express Non-Altruistic Capacities of Our Human
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