

A Course on Sowing Seeds of Social Beauty

Presentation 5:

The Foundational Set of Social Understandings Upon Which the CHPEM is Based: Comparison with the Social Understandings Upon Which Capitalism is Based

Slide 1:

Hello and welcome to Presentation 5, which compares the set of foundational social understandings upon which the Children's Hospital Public Economy Model (CHPEM) is based to the set of foundational social understandings upon which Capitalism is based.

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The most important message of this course and of the book ***Sowing Seeds of Social Beauty*** is that the set of social understandings upon which the CHPEM is based is completely different from the set of social understandings (and I would say misunderstandings) upon which capitalism is based. It is the set of social understandings upon which the CHPEM is based that enables the CHPEM to create and sustain Kind Social Arrangements and Social Beauty; and it is capitalism's flawed set of social understandings that is responsible for the Mean Social Arrangements and Social Atrocities that capitalism predictably creates.

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The foundational set of social understandings to which I refer are understandings of human nature, leadership, motivation and incentive, competition, and freedom.

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Let's start with Human Nature. The CHPEM's understanding of human nature is completely different from the understanding of human nature that capitalism promotes. As will be discussed in detail in Presentation 6, the CHPEM is based on a positive, nuanced, complex, pro-human understanding of human nature. While acknowledging that all of us have both altruistic and non-altruistic behavioral capacities within our individual human natures, the CHPEM seeks to emphasize and optimally upregulate expression of our altruistic capacities rather than our non-altruistic capacities.

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Capitalism is based on and promotes a very negative, simplistic, and incomplete view of human nature---one that excessively emphasizes the non-altruistic capacities of our human nature and inevitably upregulates expression of those capacities. While the CHPEM encourages faith in Human Goodness, the capitalist model discourages faith in Human Goodness and gives the message that human beings are primarily selfish and rather hopelessly so. The capitalist view of Human Nature is rather anti-human. It claims that, by nature, we “are not good enough” to successfully practice any alternative to Capitalism, and only disaster will result if we try.

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While the CHPEM emphasizes that the social milieu can upregulate or downregulate expression of given capacities of our human nature (individually and collectively), the capitalist model largely ignores the effect of the social milieu on expression of the various capacities of our Human Nature.

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These contrasting views of Human Nature are at the heart of what is problematic about the corporate capitalist model and what is helpful and healthy about the CHPEM. If capitalism can convince most of the public that capitalism’s view of human nature is correct, then the public will accept capitalism’s argument that capitalism is the best possible and most realistic economic model because it takes into account that human beings are primarily selfish and that faith in human goodness gives Humanity too much credit. Capitalism depends on public acceptance of this negative, cynical view of human nature.

If the bulk of the public were to accept the CHPEM’s positive, pro-human view of human nature, and were to realize that they have been gaslit by capitalism’s promotion of its negative, anti-human view of nature, then public support for capitalism would wane and public support for a social and economic model like the CHPEM would increase.

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The CHPEM’s understanding of who should populate positions of leadership is completely different from capitalism’s understanding of who should populate positions of leadership. The types of leaders preferred by the CHPEM are profoundly different from the leaders that the Corporate Capitalist Model prefers.

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With the CHPEM, positions of leadership are populated with “natural altruistic leaders,” meaning individuals who are naturally inclined, easily able, and greatly prefer to express the kind, altruistic capacities of our human nature and do so in exemplary fashion. These natural altruistic leaders are among the kindest, most competent, and least corruptible among us. That is why they are asked to lead. They serve as healthy examples for others to emulate. Such

leaders are naturally inclined to create **Kind Social Arrangements** that, in turn, lead to **Social Beauty**.

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In contrast, positions of leadership in a corporate capitalist economy are deliberately populated with individuals who are deemed most likely to benefit the financial bottom line of corporations. These tend to be individuals who have enthusiastically and uncritically embraced the flawed social understandings upon which capitalism is based and are particularly inclined, willing, and able to upregulate expression of the non-altruistic behavioral capacities that help create wealth. Such individuals tend to create, or acquiesce to, **Mean Social Arrangements** that, in turn, lead to **Social Atrocity**.

By the way, Victor Hugo used the term **Mean Arrangements of Man**, but I prefer the term **Mean Social Arrangements** because it is less sexist and more inclusive, although it is less catchy.

The term **Mean Social Arrangements** will be fully explained in Presentation 11.

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Because of capitalism's understanding of leadership, it is no wonder that the world is in such a mess!!

- The corporate capitalist economic model has heavily dominated the global economy and global society.
- This model has placed its preferred non-altruistic "leaders" in positions of power, throughout corporations and throughout complicit governments, globally.
- These "leaders" tend to create (or agree to) Mean Social Arrangements
- The predictable result is one Social Atrocity after another

With these types of leaders, it is no wonder that we have so many wars, so much social injustice, so much income inequality, and so many social atrocities.

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The CHPEM's understanding of motivation and incentive is completely different from capitalism's beliefs about motivation and incentive.

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The CHM encourages "moral incentive" and discourages "monetary incentive." The salaried physicians and nurses in a children's hospital take excellent care of sick children because they naturally feel it is the moral thing to do. In their view it is their moral duty to do all they can to help such a child, and they are happy to do so. They find the fulfillment of their moral duty to be

not only essential for the child, but also a very rewarding experience for them. According to the CHM, monetary incentive is neither necessary nor desirable. In fact, many pediatricians and nurses in children's hospitals view monetary incentives to be counter-motivating influences that diminish the satisfaction derived from their work.

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According to the corporate capitalist model, monetary incentive is essential, because "without it, people will not have sufficient incentive to work optimally hard or well." This may be true of capitalist "leaders" and workers who have long been immersed in a capitalist culture and have accepted and internalized capitalism's set of social (mis)understandings. But when such workers are immersed in a healthier, wiser social milieu, one that upregulates expression of the altruistic capacities of our human nature, these workers may work hard and well without monetary incentive.

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The CHPEM's understanding of competition is completely different from capitalism's understanding of competition:

The CHPEM understands that the word "competition" comes from the two Latin words "com" and "petere," which mean "with (or together)" and "to seek," respectively. Accordingly, the CHPEM promotes the notion that the purpose of competition is to help each other "to seek [new heights] together," usually in a fun and spirited way, such that all improve.

The corporate capitalist model promotes the notion that competition is all about winning, beating, defeating, and eliminating. It is all about capturing "market share." It is a rather cut-throat, inaccurate, crude perversion of what the word "competition" truly means.

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The CHPEM sees little, if any, role or need for competition (i.e., "competition" as accurately understood) in healthcare or even in the general economy. It does not view such competition as a necessary or desirable motivating factor. Instead, it views competition as having a role primarily, if not exclusively, in sports, games, and other enjoyable pastimes, and perhaps in some learning activities. That is, the role of competition is primarily to add fun and spirit to pastime activities---not as a motivating factor in economic activities.

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Regarding freedom:

From the CHM's point of view, one of the most precious freedoms is the freedom that comes from altruistically participating in comprehensive public efforts to genuinely look after others;

the freedom to enjoy widespread up-regulated expressions of the human capacity for kindness and altruism--in oneself and in the larger society, which are inter-dependent. This freedom is generated by social arrangements and social activities that create Social Beauty. Those of us who worked in children's hospitals during the "Social Beauty Era" enjoyed an abundance of this freedom.

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This type of freedom is quite spotty in societies dominated by corporate capitalism. Indeed, this freedom was markedly compromised in children's hospitals when the corporate capitalist model replaced the CHPM. Not only did the corporate leaders in the corporatized children's hospitals take away much of this precious type of freedom, those of us who insisted on practicing an altruistic version of medicine were punished for doing so. Our failure to enthusiastically participate in maximizing revenue generation for the institution was viewed as an economic crime. Our altruism was not only discouraged, it was criminalized and the opposite behaviors were rewarded.

Note: a wise friend of mine refers to the USA not as the "land of opportunity" but as "The land of spotty altruism."

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According to the corporate capitalist point of view, individual liberty and the freedom to maximally pursue one's self-interest (unimpeded by "big government") are the most precious freedoms. Individual liberty is certainly important and precious, and it must be protected from totalitarian assault. **Both individual liberty and the "precious freedom" mentioned above need to be protected and can co-exist.** Corporate capitalism provides and protects the former, at the expense of the latter. Totalitarian socialism and communism demonize individual liberty and harshly takes it away. The CHPM seeks to provide and protect both types of freedom.

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The purpose of this presentation is to point out the profound difference between the set of social understandings upon which the CHPM is based and the set of social understandings (mis-understandings in my view) upon which capitalism is based.

It is the set of social understandings upon which the CHPM is based that enables the CHPM to create Kind Social Arrangements and Social Beauty; and it is capitalism's flawed set of social understandings that predisposes corporate capitalists to predictably create Mean Social Arrangements and Social Atrocities.

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In my view the set of social understandings upon which the CHPM is based is more accurate, far wiser, and much healthier than the set upon which capitalism is based. Unfortunately, the set of social understandings upon which capitalism is based has not been adequately challenged. Instead, that set has been largely accepted by most of the public. Capitalism's continued dominance of the global economy, global culture, and of Humanity depends upon continued acceptance of capitalism's set of social understandings. Such acceptance has given corporate capitalists their power, wealth, and control.

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But this same set of social understandings that has empowered capitalism and its practitioners is also **capitalism's Achilles Heel**. If the bulk of the public were to realize that they have been **gaslit** by capitalism's promotion of its negative, anti-human set of social understandings, particularly its abusive anti-human view of human nature, then public support for capitalism would wane and public support for a social and economic model like the CHPM would increase.

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A major theme of this course and of the book ***Sowing Seeds of Social Beauty*** is that a major root cause of current world problems is the corporate capitalist economic model. I would further emphasize that the deepest root cause is the set of social mis-understandings upon which the capitalist model is based. It is that set of inadequately challenged mis-understandings that has predisposed corporate capitalists to create Mean Social Arrangements and Social Atrocities and has enabled them to accumulate obscene degrees of power, wealth, and control over Humanity.

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Thank you for your attention and for your interest in Sowing Seeds of Social Beauty.

The next five presentations provide further explanation of the differences between capitalism's understandings of human nature, leadership, motivation and incentive, competition, and freedom and the CHPM's understandings of these five concepts.

FURTHER READING:

- Chapter 14: The Foundational Pillars of the CHPM
- Chapter 37: The Achilles Heel of Corporate Capitalism

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