

**A Course on Sowing Seeds of Social Beauty**  
**Presentation 7**  
**Perspectives on Leadership**  
**Slide-by-Slide Transcript**

**Slide 1:**

Hello and welcome to Presentation 7 of ***A Course on Sowing Seeds of Social Beauty***. This presentation focuses on the profound difference between the types of leaders promoted by the corporate capitalist model and the types of leaders preferred by the Children's Hospital Public Economy Model (CHPEM).

**Slide 2:**

One of the most important foundational principles of the Children's Hospital Public Economy Model (CHPEM) is that positions of leadership should be populated by "altruistic natural leaders." What are "altruistic natural leaders" and how do they differ from the leaders who ascend to positions of leadership and power under a corporate capitalist economic model?

**Slide 3:**

To begin that discussion, bear in mind that the CHPEM is fundamentally based on an understanding of Human Nature that is profoundly different from the understanding of Human Nature promoted by corporate capitalism. As explained in Presentation 6, corporate capitalism is fundamentally based on a negative and incomplete understanding of Human Nature---an insistence that human beings, by nature, are predominantly selfish, rather hopelessly so, and that any economic model that fails to accept that "reality" is doomed to failure.

**Slide 4:**

In contrast, the CHPEM is based on a positive, more complex and complete understanding of Human Nature. While acknowledging that all of us possess both altruistic and non-altruistic behavioral capacities, the CHPEM emphasizes and gives practice to expression of our capacities for kindness and altruism, rather than expression of our capacities for non-altruistic and unkind behaviors. Furthermore, the CHPEM emphasizes how social conditions (the social milieu) can up-regulate or down-regulate expression of those varied capacities.

**Slide 5:**

The CHPEM intentionally populates positions of leadership with people who have demonstrated an exemplary inclination, ability, and preference to greatly express their altruistic behavioral capacities (to the benefit of the public), rather than their non-altruistic capacities; while corporate capitalism populates its leadership positions with people who are willing and quite able to enthusiastically express their non-altruistic behavioral capacities (to the benefit of the corporation and themselves), rather than their altruistic capacities.

**Slide 6:**

“Altruistic natural leaders” are people who have a natural and abundant innate and practiced gift of being able to lead in a kind, wise, fair, competent, altruistic, inspiring, and incorruptible way. Altruistic natural leaders are not motivated by a desire for wealth, power, personal gain, fame, or control over others. They are driven by moral incentive, not monetary incentive.

**Slide 7:**

When one considers the spectrum of human behavioral capacities that we all possess, altruistic natural leaders exhibit exemplary expression of the altruistic capacities of our Human Nature, regarding both their innate capacities for kind, altruistic behaviors and their inclination, preference, willingness, and ability to generously upregulate the expression of those altruistic capacities and greatly downregulate expression of their non-altruistic capacities.

**Slide 8:**

Altruistic natural leaders highly value, promote, and protect the freedom to enjoy being part of comprehensive collaborative effort to altruistically meet the needs of others---the freedom to enjoy up-regulated expression of the kindest aspects of our human nature---upregulation of this expression individually and in society as a whole.

**Slide 9:**

Once in positions of power, altruistic natural leaders are the least likely among us to be or become corrupt. Such leaders are known (by people in their community) for these traits, and because of these innate and practiced traits they are asked to assume positions of leadership. Such leaders do not seek positions of leadership and power; for the sake of the group, they accept requests to serve in such positions.

**Slide 10:**

An additional trait that altruistic natural leaders possess is an ability to recognize others who do or do not have the characteristics, inclinations, values, and motives of altruistic natural leaders. This ability enables altruistic natural leaders to make good decisions regarding whom they recommend (people whose behaviors reflect up-regulated expression of the altruistic aspects of our human nature) or do not recommend (people whose behaviors reflect up-regulated expression of the non-altruistic aspects of our human nature) for other positions of leadership.

**Slide 11:**

The CHPEN's understanding of Human Nature and its principle of filling positions of leadership with altruistic natural leaders minimizes the likelihood that positions of leadership and power will become populated with self-serving people who are primarily interested in power, wealth, control over others, personal gain, and/or fame and are easily corrupted and prone to misuse power.

**Slide 12:**

Another fundamental principle of the CHPM is to encourage critical thinking, respectful dissent, free and open dialogue, and democratic problem solving. A further principle is to emphasize honest, objective, constructive peer review, including careful review of leaders. The altruistic natural leaders of the CHPM are committed to practicing these principles. They are committed to preserving democracy, preventing “group think,” and avoiding abuse of power by leaders. These commitments minimize the likelihood of autocratic/totalitarian/fascist behaviors emerging and prevailing.

**Slide 13:**

In short, because of the above principles and because of the above-described innate and practiced traits of the altruistic natural leaders of the CHPM, positions of leadership under the CHPM are populated by leaders who are not likely to abuse power and are not likely to be or become corrupt or authoritarian. At the very least, it is fair to say that these altruistic natural leaders are far less likely to become corrupt or authoritarian than are the leaders promoted by corporate capitalism.

**Slide 14:**

Leadership positions under corporate capitalism tend not to be populated by people with the above-described characteristics of altruistic natural leaders. (See **Qualifying NOTE** at the end of this presentation.) Instead, capitalist corporations tend to assign leadership positions to individuals who are most likely to help the corporation to maximize profits and “beat” the competition---i.e., people who have enthusiastically accepted the foundational set of social understandings upon which capitalism is based, are highly ambitious, have demonstrated clever business savvy, and are exceptionally driven, willing, and excited about maximizing corporate profits and “increasing market share,” as well as their own personal wealth.

**Slide 15:**

When one considers the spectrum of the altruistic and non-altruistic aspects of our Human Nature, corporate capitalist leaders tend to exhibit great innate capacity for non-altruistic behaviors, and/or great inclination, willingness, and enthusiasm to upregulate the expression of those non-altruistic capacities, and/or great inclination and willingness to down-regulate expression of their altruistic capacities. Such individuals, like the capitalist corporations they lead, tend to be driven by a desire for wealth, power, control over others, personal gain, and/or fame; and they tend not to be motivated primarily by an altruistic desire to serve the public. Compared to altruistic natural leaders, corporate leaders are far more corruptible and far more autocratic.

**Slide 16:**

Furthermore, these corporate capitalist leaders tend to place like-minded, like-behaving individuals in other positions of leadership. This results in most leadership positions within corporations being populated by individuals who tend to excessively exhibit the non-altruistic aspects of our Human Nature.

Moreover, the corporate culture and its reward system tend to transform its leaders (and followers) to become increasingly less altruistic. In contrast, the culture of the CHPEM tends to transform its leaders and participants in a more altruistic, less selfish direction.

**Slide 17:**

Some critics of the CHPEM will likely argue that the CHPEM puts too much faith and trust in its concept of altruistic natural leaders and too much faith and trust in its positive, optimistic view of Human Nature---i.e., too much faith in Human Goodness. These critics might also argue that, realistically, the total number of people who fit the CHPEM criteria/description of an “altruistic natural leader” is too small to fill all positions of leadership in a CHPEM-inspired public economy (including the most powerful positions) with such leaders, and, therefore, most positions of leadership would, in fact, be filled by people who fall far short of being altruistic natural leaders.

**Slide 18:**

Furthermore, they might argue that even if there were a sufficient number of altruistic natural leaders to fill all (or the vast majority) of leadership positions in a CHPEM-inspired public economy, it is unrealistic to expect those leaders to remain altruistic and incorruptible. Such critics believe that even the most altruistic natural leaders would likely eventually become corrupt, “because power corrupts” and “power transforms people” in the corrupt direction, “because of Human Nature.” For these reasons, these critics believe the CHPEM relies too heavily on its notion of altruistic natural leaders. Such critics argue that the altruistic natural leaders will almost surely disappoint the citizenry and eventually betray the CHPEM-inspired economy’s best intentions.

**Slide 19:**

But is the above criticism accurate? Is it really true that there are not enough altruistic natural leaders in this world? Where is the evidence that there is an insufficient number of altruistic natural leaders to make a CHPEM-inspired public economy work? Is it really true that altruistic natural leaders would inevitably become corrupt “because of Human Nature” and “because power corrupts and transforms people?” Where is the evidence for that belief? Granted, there is good evidence that leaders of corporate capitalist enterprises are prone to corruption and abuse of power and are easily transformed further in the non-altruistic direction. But why is it assumed that that evidence applies to the altruistic natural leaders of a CHPEM-inspired public economy---especially when experience during the “Social Beauty Era” of children’s hospitals showed otherwise?

**Slide 20:**

The critic’s lack of faith in the CHPEM’s notion of altruistic natural leaders seems to directly and revealingly reflect the critic’s excessively negative view of Human Nature and an excessive lack of faith in Humanity. If such critics had had the opportunity and privilege to work in a children’s hospital during the “Social Beauty Era,” they would have noticed the abundance of altruism displayed by the pediatricians, pediatric nurses, and hospital workers throughout the hospital, and they would have witnessed incorruptible altruistic natural leaders in leadership positions,

such as the Chief of Pediatrics and the Chiefs of each pediatric division. Later, during the corporate era of children's hospitals, they would have witnessed how these altruistic natural leaders were replaced with corporate leaders and how corruption and a demoralized culture followed.

**Slide 21:**

The corporate era of children's hospitals did not come about because altruistic natural leaders became corrupt or otherwise changed; it came about because altruistic natural leaders were driven out and replaced by corporate-minded leaders. Such critics would be surprised by how many altruistic leaders and followers there have been, not only in children's hospitals throughout the world, but also in schools and factories throughout the world. Such critics may not have been introduced to the more positive, more complex, more nuanced, and more accurate understanding of Human Nature upon which the CHPEM is based.

**Slide 22:**

Is Great faith in Human Goodness justified?

Granted, current events and behaviors in the world today (wars, greed, racism, hateful intolerance, etc.) raise 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 Children's Hospital Public Economy Model (CHPEM) is realistic.

**Slide 23:**

But it is important to appreciate that the current disappointing and worrisome social behavior (at both an individual and population level) 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 and unkind behavioral capacities and down-regulates expression of our altruistic and kind behavioral capacities.

**Slide 24:**

But this disappointing 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 we cannot count upon Human Goodness. Human Goodness just needs to be unleashed, given opportunity, given oxygen. Expression of the altruistic capacities of our Human Nature needs to be up-regulated, and expression of our non-altruistic capacities needs to be down-regulated. The CHPEM and the CHPEM-inspired public economy that it could create provides that opportunity---it creates opportunity for our Human Goodness to be expressed, unleashed, and become free.

**Slide 25:**

The CHPEM could markedly increase the percentage of people who are up-regulating expression of the kind, altruistic aspects of their/our Human Nature, and could markedly reduce the percentage of people who are up-regulating expression of the non-altruistic aspects of their/our Human Nature, thereby restoring and justifying faith in Human Goodness---a faith that has become severely shaken 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.

**Slide 26:**

But that does not mean that individual and collective behaviors cannot change and does not mean that faith in Human Goodness could not rightly be warranted in a CHPEM-inspired culture. Such faith was warranted within children's hospitals during the "Social Beauty Era" and could become warranted in a general society that embraces and practices the CHPEM model. Culture matters. The choice of an economic model matters.

**Slide 27:**

There are plenty of altruistic natural leaders available to make a CHPEM-inspired public economy work. Unlike people who ascend to positions of leadership and power under the corporate capitalist system, altruistic natural leaders of the CHPEM are far less likely to become corrupted or transformed in a selfish direction. Loss of faith in Human Goodness is not justified. The economic model that a society chooses matters.

**Slide 28:**

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 and loss of faith in Humanity

**Slide 29:**

This could change, dramatically, if:

- The set of foundational understandings upon which the CHPEM is based were appreciated by the majority of the public---via massive public education and dialogue.
- The set of foundational (mis)understandings upon which the corporate capitalist model is based (capitalism's Achilles' heel) were appreciated by the majority of the public—via massive public education and dialogue.
- Altruistic natural leaders were increasingly elected to positions of leadership

- Application of the CHPM to the general economy were strongly and carefully considered.

**Slide 30:**

We need leaders who truly love Humanity—All of Humanity.

Not leaders who do not particularly like Humanity---except for themselves and some people like themselves.

Unfortunately, the world is currently being run by people who do not like Humanity much, if at all.

**Slide 31:**

**A Qualifying Note:** As explained in **Chapter 25** in “**Sowing Seeds of Social Beauty**, an important and careful distinction should be made between “capitalist leaders-by-default” and “hard core capitalist leaders.” There is a huge difference between the two. A goal should be to warmly welcome the “capitalist leaders-by-default” to participate in the public economy----while avoiding placement of hard core capitalist leaders into positions of power. Some, even many, of the “capitalist leaders-by-default” may prove to be excellent “altruistic natural leaders,” once freed from the grip of corporate capitalism.

**Slide 32:**

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

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