

Is the Children's Hospital Public Economy Model (CHPEM) a Socialist Model?

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Does the Children's Hospital Public Economy Model (CHPEM) represent a socialist model, particularly when it is applied to a general economy? First, allow me to review what the CHPEM is and is not. Then I will address the issue of whether it is a "socialist" model:

Characteristics of the CHPEM and a CHPEM-inspired Public Economy:

- The CHPEM is based on the social philosophy, economic practices, social behaviors, and experiences of Children's Hospitals during the "altruistic era" (i.e., before most children's hospitals became corporatized).^{1, 2}
- The foundational pillars of the CHPEM³ are: a positive, comprehensive understanding of Human Nature;⁴⁻⁶ faith in Human Goodness; belief in moral incentive, rather than monetary incentive;⁷ a positive understanding of the nature and role of competition;⁸ an emphasis on selection of "altruistic natural leaders;"⁹⁻¹¹ and provision of "a most precious freedom."¹²
- It emphasizes and honors the most fundamental principles of Science, Medicine, and Ethics¹³---e.g., honest and scientifically sound collection and presentation of data; Thorough patient education; strict adherence to the informed consent process; and careful peer-review.
- It is a democratic model.
- It encourages critical thinking and healthy, respectful dialogue.
- It encourages citizens to avoid narrow categorization of their own social and political views and those of others. It encourages all citizens to be conservative, progressive, liberal, radical, and revolutionary---all at the same time.¹⁴ This emphasis promotes unity and reduces hateful polarization.
- Based on the success of the CHPEM in child health care, practitioners of the CHPEM (e.g., academic pediatricians) suggest that the CHPEM can be successfully applied to the larger general economy.¹⁵
- When the CHPEM is applied to the general economy, the resultant CHPEM-inspired public economy strongly emphasizes creation of "Vast Fields of Public Activity."¹⁶
- The CHPEM emphasizes moral incentive, rather than monetary incentive.⁷ Moral incentive involves "a calling and commitment to fulfill a social need in an exemplary fashion."
- When the CHPEM is applied to the general economy, the economy is public-spirited, conducted by the public, for the public, to serve the needs of the public, as perceived by the public. For example, if the citizens democratically decide that the citizenry needs an extensive passenger train system that links the vast majority of cities and towns, money

is budgeted for this purpose and an innovative train system is built, by public companies, with public expertise, for the sake of the public, not for profit.

- In a CHP-EM-inspired public economy a vast array of essential industries are owned and operated by the public. For example, as just mentioned, there would be a public train company that is asked to build the trains, lay the tracks, and manage the passenger service. Likewise, there would be public computer companies, public automobile companies, public construction companies, public hygiene products companies, etc.¹⁵
- The public companies would be non-profit entities. They would exist for the sole purpose of meeting the needs of the public—meeting them in an exemplary fashion, at an affordable price.
- The CHP-EM-inspired general public economy seeks to create work opportunities and training for all aptitudes.
- The CHP-EM-inspired public economy is a budget-based model. The budgets are expected to be “appropriate,” neither too extravagant nor too austere. What is “appropriate” is determined democratically, through respectful public dialogue.
- The CHP-EM-inspired public economy is led by democratically elected altruistic natural leaders who are elected because of their well-known and proven exemplary altruism, honesty, fairness, kindness, compassion, sensitivity, and incorruptibility.¹⁷ These altruistic natural leaders do not seek positions of leadership, they are asked to serve as leaders.
- Prices would be cost-based, often subsidized such that prices are below cost, so that all can afford essential items, including healthy food.¹⁸ That is, the CHP-EM-inspired public economy practices “cost-based pricing,” not “price-based costing.”
- The CHP-EM-inspired public economy would not tolerate predatory lending. It would not tolerate exploitation of labor.
- The CHP-EM-inspired public economy places strong emphasis on innovation, creativity, and research.¹⁹ It seeks out innovators and those with creative minds, and it deliberately creates an abundance of opportunities for such individuals to lead innovative efforts.
- The CHP-EM-inspired public economy places great emphasis on development of the Arts and Culture—music, literature, poetry, the visual arts, dance, etc. The CHP-EM encourages and creates opportunities for all, particularly children, to develop proficiency in one or more of the Arts. A creative, vibrant, deep, diverse, and enjoyable culture is a goal of the CHP-EM.
- The CHP-EM-inspired public economy is committed to providing great, genuinely kind service to the citizenry. It is against sappy, disingenuous, manipulative, self-serving business behaviors.
- The CHP-EM-inspired public economy is implemented only after the public has had opportunity for thorough, thoughtful, honest education and dialogue about social philosophies, economic models, and relevant history and only after the public has democratically decided to implement a CHP-EM-inspired public economy.^{20, 21}

Accordingly, the CHP-EM-inspired public economy is implemented only in the context of a highly informed, deeply understanding citizenry that is well-versed in the mistakes of capitalism; the mistakes of totalitarian states; the historical mistakes of imperialism, racism, colonialism, and fascism; the mistakes of unhealthy polarization, inappropriate

intolerance, inappropriate tolerance, and reactionary overzealous protection of interests; and the potential mistakes of a CHPEM-inspired public economy.

- In other words, the CHPEM places prime emphasis on exemplary public education and public dialogue and avoids implementation of its model until/unless a high level of social and economic understanding has been achieved, at a population level, and until/unless the population votes to implement the CHPEM-inspired public economy.
- The CHPEM strongly encourages healthy, respectful dialogue and not only tolerates differences of opinion, but encourages expression of different opinions. It champions and protects free speech and a free press. It does not censor, demonize, shame, or punish dissenters. It assiduously avoids propaganda and psychological manipulation. Compare this commitment to the behaviors that have occurred during the COVID pandemic (see the **Notes on COVID-19** section of the **Notes From the Social Clinic website**: www.notesfromthesocialclinic.org).
- Although a CHPEM-inspired public economy strongly emphasizes creation of a vast array of collaborative publicly owned businesses, it does not forbid private enterprise.²²⁻²⁴ In fact, the CHPEM-inspired public economy promotes and is characterized by a vast array of small, local public businesses.
- Because the CHPEM-inspired public economy is committed to comprehensively and excellently meeting the needs of the public, and because of the CHPEM's emphasis on public education (including extensive education and dialogue about the CHPEM before decisions are democratically made about its implementation), it is quite possible that, after full implementation of the CHPEM-inspired public economy, there might be little perceived need or desire for private enterprises. It is quite possible that those who, in the past, had strong desire to "create their own business" and believed that opportunity for "free enterprise" was essential, might eventually decide that leading or contributing to a component of the public economy is more rewarding, more meaningful, and less stressful--at both an individual level and a social level--than owning one's own business. For example, the public economy will have need for ample coffee shops and restaurants and will need people to run such establishments in an exemplary and creative fashion. People who, in the "old economy" yearned to "run their own business" (e.g., a coffee shop or restaurant) would have ample opportunity to lead or otherwise contribute to a coffee shop or restaurant in the public economy. They would have opportunity to creatively express their aptitude and passion for this kind of work. They would not need to worry about the issues that owners of a restaurant in a capitalist economy worry about--taking out a huge initial loan to start their business (often at predatory interest rates), worrying about competing with other restaurants that might, fairly or unfairly, put them out of business, and spending huge amounts of time on financial concerns at the expense of enjoying social engagement with customers. Instead, they could focus on running the public economy restaurant in an exemplary fashion, knowing that they are meeting a social need and knowing that their work is appreciated by the citizenry as well as the local leaders of the public economy.
- With the CHPEM there is no need for advertising. There is no profiteering, no cutthroat competition, no "ripping off" of people, no predatory or parasitic activity, no heartless indifference.

- The CHPEM strongly supports the idea of an excellent and free public education system. At the same time, it is saddened by the extent to which the quality of the US public K-12 education system has been undermined, sabotaged, underfunded, manipulated, polarized, and diminished over the past several decades. It is also saddened by the extent to which institutions of higher education, including medical schools, have been “captured” by corporate interests. The CHPEM-inspired public economy would reverse these trends so that public schools and medical schools become exemplary institutions that are continually improving, rather than steadily declining.
- The CHPEM-inspired public economy would also seek to reverse the Mean Arrangements of Man²⁵ that corporate capitalism has created and replace them with arrangements that increasingly create Social Beauty.²⁶
- The CHPEM-inspired public economy is comparable to an excellent public education system in that the CHPEM-inspired public economy is a public alternative to the private enterprise capitalist economy, just as a public education system is an alternative to a private education model. If the CHPEM and the public education model were allowed to be truly excellent and allowed to achieve their full potential, there might be little need or desire for private enterprise or private educational institutions. It is when a public economy model or a public education model is sabotaged and underfunded (deliberately or otherwise) into mediocrity (or worse) that private alternatives understandably become attractive.
- The CHPEM respects the sovereignty of nations.¹⁵ It does not seek to exploit the natural or human resources of other nations. It does not seek to control other nations. It is against imperialism and colonialism. Rather, it seeks friendly relations with other nations.
- The CHPEM seeks peace. It is non-violent. It carefully avoids war. It certainly does not start wars or create conditions for wars.^{27, 28} It does not waste money on military spending.
- The CHPEM is in favor of a loose, collaborative international network of unique, independent, self-reliant, self-determined, democratic, sovereign nations, each with its own creative version of a public economy.
- The CHPEM believes it is unwise and unnecessary to have a “one world government.”²⁹ It views a one-world government as a grave danger to Humanity, to freedom, to diversity, to creativity, and to democracy, especially when/if it is controlled by ultra-wealthy transnational billionaires, their advisors, and their hand-picked and indoctrinated governmental “leaders.”
- The CHPEM is egalitarian.
- The CHPEM agrees with Victor Hugo, who wrote (in his 1862 novel, *Les Misérables*): “*We must create wise wealth and distribute it equitably—not equal distribution, but equitable distribution. If liberty is the summit, equality is the base. Equality, though, is not all vegetation on a level—a society of big spears of grass and little oak trees. We should proportion enjoyment to effort and gratification to need. Encourage emulation. Balance the ought and the have. The highest equality is equity. We must also understand that if labour is to be law, it must also be a right.*”

*“The highest duty is to think of others; the highest justice is conscience.”
“Progress is the aim; the ideal is the model.”*

Victor Hugo, 1862

What the CHPEM is against:

- Totalitarianism
- Authoritarianism
- Fascism
- All forms of Racism---including “gaslighting” of the human race as a whole by promoting a negative, shallow, inaccurate, incomplete, abusive understanding of human nature (anti-human racism)^{30, 31}
- Imperialism
- Colonialism
- Wars, violence, and hate^{27,28}
- Oligarchy
- Autocratic rule by a billionaire class of trans-national corporate capitalists, their advisors, and their hand-selected and indoctrinated “leaders”
- A “One World Government”²⁹
- Asymmetric Public-Private (corporate) partnerships in which ultra-wealthy, enormously powerful corporate entities “partner” with a weaker, less wealthy government to execute undemocratically declared projects that primarily benefit the wealthy corporations and the agendas of those corporations.
- The notion that “government owns everything” and “individual people own nothing.”
- Government and private sector surveillance of citizens’ private lives
- Denial of free speech and a free press
- Censorship
- Persecution of those who criticize prevailing narratives
- Propaganda and “psychological operations”
- Refusal to encourage/allow healthy, respectful dialogue³² (as seen during the COVID pandemic)
- Abandonment of the fundamental principles of science, medicine, ethics, and democracy (as seen during the COVID pandemic)^{13, 35}
- Corporate capture of public institutions (as became obvious during the COVID pandemic).
- Obscene income inequality
- Worship of technology; unwise, excessive, dangerous use of technology (e.g., misuse of artificial intelligence)
- Heartless, arrogant, mis-educated, ruthless, corrupt unnatural “leaders” whose primary goals are wealth, power, fame, and/or control.
- “Trickle-down economics” and the associated tax benefits for big corporations. Trickle-down economics, more accurately, should be called “horse and sparrow economics” (if you feed a horse enough grain, there are plenty of kernels for the sparrows to pick from the manure).

Is the CHPEM a socialist model?

In my view, the CHPEM is a unique social and economic model that stands alone (separate from capitalism and socialism) and should be understood and judged accordingly. It is a “Public Economy Model.”

Unfortunately, words like “socialism,” “socialist,” “democratic socialism,” and “Marxist” have become so laden with connotations, misunderstandings, confusion, and bias that they have become unhelpful words (even worse than unhelpful) that interfere with healthy dialogue about social and economic issues. In my view, these words are of great historical interest and importance, but have otherwise become more unhelpful than helpful in current dialogue about how to address the many serious problems facing Humanity.

However, we should learn as much as possible from different social philosophies and economic models that have been articulated in the past, especially those whose large-scale implementation has been attempted. Karl Marx provided valuable insights regarding the inherent problems and predictable outcomes of capitalism. The CHPEM learns from Marx. The CHPEM, however, learns more from Victor Hugo than from Marx or any other social philosopher or economist. In that sense, it could be called “Hugoist.” The CHPEM has also learned from the thinking and actions of Tommy Douglas, who was primarily responsible for the development of Canada’s national health system (see below). I would emphasize, however, that the CHPEM has mostly learned from its own experiences (specifically, experiences within public children’s hospitals) and from the failures of capitalism.

Of all the attempts to actually implement a public economy model, the attempt that the CHPEM views most favorably is the public economy model implemented by Tommy Douglas when he was Premier of Saskatchewan, Canada (1944-1961). Tommy Douglas was not only the architect of a limited public economy in Saskatchewan, but also the architect of the eventual Canadian national health care system. The CHPEM greatly admires and is inspired by Tommy Douglas’s thinking, behavior, and accomplishments. Historically, the social and economic model that best resembles a CHPEM-inspired public economy is the limited public economy that the Tommy Douglas administration implemented in Saskatchewan in the 1940s and 50s.

The CHPEM totally rejects the totalitarianism, repression, censorship, and propaganda displayed by Soviet “socialism.” The “socialism” implemented by Lenin quickly became dominated by totalitarianism and repression, especially under the ruthless reign of Stalin.

The CHPEM certainly rejects the repression, totalitarianism, and ruthless behavior exhibited during much of Mao’s reign. Mao Tse Tung attempted to fully implement his social philosophy and economic model, which initially appeared to be well-meaning. Unfortunately, that attempt eventuated in repression, ruthless overzealousness, and totalitarianism---in part because of the

constant efforts of pro-capitalist forces to undermine and sabotage Mao's efforts. Chiang Kai-Shek and his American collaborators need to be held accountable for promoting animosity towards and sabotage of the People's Republic of China

Likewise, the CHPEM totally rejects the authoritarianism, repression, propaganda, and censorship displayed by capitalist countries (led by the USA) during the COVID pandemic---most notably the mandatory vaccination campaigns and the persecution of scientists and physicians who offered dissenting views regarding the safety and efficacy of the COVID vaccines and the wisdom of the COVID mass vaccination campaign. Throughout the COVID pandemic, the leaders of the prevailing COVID narrative and COVID response have egregiously violated the most basic, fundamental principles of Science, Medicine, Ethics, and Democracy.^{13, 35}

Che Guevara and Fidel Castro developed and implemented a form of "socialism" in Cuba. Unfortunately, the Cuban effort has been continually sabotaged by US interferences. We can and should learn from Cuba's successes and failures.

We can and should learn from all of the above experiences with capitalist and non-capitalist social and economic models.

My answer to the question, "Is the CHPEM a socialist model?" is this: The CHPEM is its own unique social and economic model, based on its own social philosophy and its own experiences. It is best understood, viewed, judged and labelled as a unique **Public Economy Model**. Just as it is appropriate to refer to a public education system as a public education model (as opposed to a private education model), it is appropriate to similarly view the CHPEM as a public economy model (as opposed to a private enterprise economic model).

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Also, for justification for my critical statements about management of the COVID pandemic, please see the numerous articles in the "**Notes on COVID-19**" section of the "**Notes From the Social Clinic**" website: www.notesfromthesocialclinic.org