

...Because Humanity is Being Abused

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Why bother to try to change the currently prevailing social and economic model, the Global Corporate Capitalist Economic Model (GCCCEM)), especially when it is so powerful and it seems so unrealistic to replace it with a different model? Why bother?Because Humanity is increasingly being abused by the GCCCEM. Billions of people are suffering as a result of this model, and we have a moral obligation to address that abuse. We need to at least challenge the GCCCEM and seriously consider alternative models.

Early in my pediatrics career I led a child abuse team. Pediatricians have a moral and legal responsibility to watch for and address possible child abuse. I took that responsibility seriously.

In a similar way I feel a moral responsibility to address what I believe to be abuse of Humanity, perpetrated by the current social and economic model, the GCCCEM.. For a very long time and increasingly so, the GCCCEM has been creating “Mean Arrangements of Man”¹ that have been adversely affecting billions of people. For a very long time the GCCCEM has been “gaslighting” Humanity, systematically abusing Humanity. To what, specifically, am I referring? The paragraphs below explain:

Fundamentally, the GCCCEM abuses Humanity by promoting its negative, pessimistic, and incorrect understanding of human nature.²⁻⁴ This understanding of human nature is simplistic, incomplete, and inaccurate. According to this understanding, human beings are, by nature and on balance, predominantly selfish, too selfish to expect any economic model other than capitalism to be successful. Capitalism claims to be the only “realistic” economic model “because it is based on a ‘realistic’ view of human nature.,” meaning that it “wisely” takes human selfishness into account. Humanity has been conditioned and expected to uncritically accept this abusive understanding of human nature.

But the understanding of human nature upon which capitalism is based is unacceptably incomplete. There is a much more positive, appropriately optimistic, more complex, more nuanced, more accurate understanding of human nature, one that includes recognition of how different social and economic models can have different effects on individual and collective up-regulation of the expression of our behavioral capacities. The fact is that all of us have capacities for both altruistic and selfish behaviors. That is, Human Nature is composed of both altruistic capacities and non-altruistic behavioral capacities. An important question is: what social and economic model best up-regulates expression of our most kind and altruistic behavioral capacities; and what models up-regulate expression of our least kind and least altruistic behavioral capacities? The contention of this website is that the Children’s Hospital Public Economy Model (CHPEM)⁵⁻⁸ up-regulates expression of our most kind and altruistic

behavioral capacities; while the GCCEM up-regulates expression of our least kind and least altruistic behavioral capacities.

It is noteworthy that when human beings behave selfishly, this is attributed to “human nature.” “People behave selfishly,” it is explained, “because that is human nature.” But when human beings behave altruistically (e.g., generously coming to the aid of hurricane victims), such behavior is not attributed to human nature---in fact, human nature is not even mentioned in such circumstances. Have you ever heard anyone say “that is human nature” as an explanation for altruistic acts? The fact is that all of us have capacities for both selfishness and altruism, and both represent aspects of our human nature. When people behave selfishly, they are exhibiting just one aspect of our human nature. When people behave altruistically, they are exhibiting a different aspect of our human nature. So, when people behave selfishly, the explanation should be, “that behavior is one aspect of our Human Nature.” When people behave altruistically, the explanation should be, “that behavior is one wonderful aspect of our Human Nature.”

Despite the fact that the GCCEM’s negative and pessimistic view of human nature is incorrect, and despite the fact that there is a much more positive, more accurate, complete, and appropriately optimistic understanding of human nature, the key leaders and followers of the GCCEM continue to promote their negative view. This has the effect of demoralizing humanity, undermining human beings’ confidence in their own goodness and worthiness, and convincing human beings that, because of their predominantly selfish human nature, they would surely cause an altruistic social and economic model (like the CHPPEM) to fail. The GCCEM espouses the notion that Human Goodness is not good enough to enable an economic model like the CHPPEM to work.

How is the GCCEM’s continuing promotion of this negative view of human nature different from an abusive man who systematically controls and gaslights his spouse or another woman he has in his capture. Such men systematically destroy a captured woman’s sense of self-worth, self-respect, and self-confidence. Whenever the woman in capture voices her opinion and dissent, she is shut down, told she is stupid, and is punished for not agreeing with and accepting the abusive man’s “superior” understanding. Increasingly she believes the abusive man and decreasingly believes in herself, or at least decides that it is too dangerous to resist.

In my view, the GCCEM’s continuing promotion of this negative view of human nature represents a form of abuse, more subtle and in many instances more innocent, but nonetheless similar to spousal abuse. It is also racist in that it is anti-Humanity; it represents a derogatory and oppressive assault on the character and worthiness of the entire human race! (See article entitled, “A Little Recognized and Most Pervasive Racism.”⁹)

So, why bother to try to change the currently prevailing social and economic model (the GCCEM), especially when it is so powerful and entrenched?Because Humanity is increasingly being abused by the GCCEM, and billions of people are suffering from the Mean Arrangements of Man that are created by the GCCEM. As with any form of abuse, we have a moral obligation

to expose and address that abuse. We have an obligation to at least try to replace the GCCEM and its “Mean Arrangements of Man” with new kind social and economic arrangements that create Social Beauty.^{8, 10, 11}

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