

# Parallels Between the Evolution of the COVID-19 Pandemic and Evolution of Society Under Global Corporate Capitalism

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Among the many lessons to be learned from the COVID-19 pandemic are lessons regarding “Laws of Nature.” Specifically:

When a mass vaccination campaign (vaccination across all age groups) with a suboptimal vaccine (a vaccine, like the COVID-19 vaccines, that partially thwarts viral replication and transmission but does not prevent viral replication and transmission) is implemented in the midst of an active viral pandemic (like the COVID-19 pandemic), the virus is placed under tremendous population-level immune pressure to evolve (develop mutations) that enable it to escape that immune pressure.<sup>1</sup> This vaccine-induced immune pressure, predictably, leads to the natural selection and dominant propagation of viral variants that (via random mutation) happen to possess mutations that give them a “competitive advantage” over other variants. As the immune system and the virus go back and forth in making their adjustments and counter-adjustments, these moves and countermoves lead to the predictable appearance of a vast array and continuing succession of increasingly infectious new “immune escape” variants (e.g., the many Omicron variants and subvariants), and will inevitably result in the emergence and propagation of a variant(s) that will be highly virulent when contracted by highly vaccinated individuals (due to vaccine-induced derailment of the immune system in these individuals) in highly (and rapidly) vaccinated populations---though not necessarily highly virulent when contracted by healthy unvaccinated individuals. In other words, such a vaccination campaign prolongs the pandemic and causes it to evolve in a more dangerous (virulent) direction.

The above reality is due to fundamental “Laws of Nature”---e.g., competitive binding, conformational changes, steric hindrance, and the evolutionary principles of random mutation, “fitness advantage,” natural selection, and dominant propagation that Darwin taught us more than 160 years ago. It is these “Laws of Nature” that make the outcome of the mass vaccination campaign predictable.

Similarly, when a given economic model is massively implemented throughout global society, certain results are predictable, due to fundamental “laws of economics and human nature.” For example, if an economic model that, intrinsically (inherently), upregulates and rewards expression of the non-altruistic capacities of our Human Nature (and downregulates and discourages expression of the altruistic capacities of Human Nature) is extensively implemented across the globe, the result will be a great amount of non-altruistic human behavior---individually and collectively.<sup>2-4</sup> On the other hand, if an economic model that, intrinsically, upregulates and rewards expression of the altruistic capacities of our Human nature (and downregulates and discourages

expression of the non-altruistic capacities of our human nature) is extensively implemented, the result is great amounts of kind altruistic behaviors---individually and collectively.

Compare the intrinsic characteristics and foundational social understandings of the global corporate capitalist economic model (GCCCEM) to the intrinsic characteristics and foundational social understandings of the Children’s Hospital Public Economy Model (CHPEM)<sup>5-12</sup>---regarding what these models encourage and discourage. The GCCCEM fundamentally and intrinsically emphasizes and rewards aggressive individualism, self-interest seeking, cut-throat competition, pursuit of power and control, pursuit of supremacy, exploitation of others, acquisition of material wealth, dominance at the expense of others, empire-building (including use of force and violence, if deemed necessary to obtain and maintain empire), and downregulation of the human conscience. In other words, the GCCCEM upregulates and materially rewards expression of the least healthy capacities of our human nature, while downregulating and discouraging expression of our healthiest and kindest capacities such as empathy, compassion, sensitivity, honesty, conscience, fairness, humility, and altruism.

In contrast, the CHPEM fundamentally and intrinsically emphasizes and upregulates expression of our capacities for altruism, unselfishness, empathy, compassion, humility, honesty, fairness, egalitarianism, meeting the needs of others, and healthy awareness of conscience. In other words, the CHPEM upregulates and soulfully rewards expression of the most desirable capacities of our human nature, while downregulating and discouraging expression of our least desirable capacities.

An intrinsic characteristic of the GCCCEM is that it inevitably and predictably elevates and places into positions of “leadership” those individuals who are most likely to help the corporation “beat the competition” and make the corporation most successful, financially.<sup>13</sup> With the GCCCEM the CEOs tend to be people who are willing (and, often, naturally inclined) to exhibit the behaviors that the GCCCEM encourages and rewards and that corporations need to practice in order to be financially successful in a cut-throat capitalist society. If a corporate CEO is too altruistic, unselfish, sensitive, compassionate, fair, and humble, the corporate entity will be at a competitive disadvantage and will lose when competing with a similar corporation whose CEO is willing to be ruthless, unfair, unkind, and has little or no conscience.

Unfortunately, another truism about the GCCCEM is that when these inevitable “leaders” with little or no exercise of conscience ascend to their positions of power, they populate subordinate positions of power with like-minded and like-behaving individuals (rather than placing unselfish, altruistic, incorruptible people into these positions). Soon, and predictably, most positions of leadership and power, throughout the global corporate capitalist system, are populated with relatively insensitive, self-interest seeking individuals with little or no exercise of conscience. With the GCCCEM the “survival of the fittest” game is won by corporations led by the type of CEOs just described. (Note: not all capitalist leaders are as just described. See article entitled “Capitalist Leaders-By-Default.”<sup>14</sup>)

In contrast, a chief intrinsic characteristic of the CHPEM is that it purposefully elevates and places into positions of leadership those individuals who are “altruistic natural leaders”<sup>11</sup> who have demonstrated an abundance of innate and practiced kindness, altruism, empathy, humility, incorruptibility, and conscience, etc---i.e., leaders who are most likely to enable the organization to achieve its goal of superbly meeting the needs of those whom they serve.

It is no wonder that decisions made by the leaders within the GCCEM are so different from those made by leaders within the CHPEM. Leaders within the GCCEM are making decisions and appointing leaders (and co-leaders) with little or no regard for empathy, compassion, altruism, fairness, or conscience; while leaders of the CHPEM are making decisions and empowering leaders with great regard for empathy, compassion, altruism, fairness, and conscience.

It is no wonder that the social culture created by the GCCEM is so different from that created by the CHPEM. A truism is that economic models greatly influence social behaviors, social education, a society's culture, and the way a society is organized. Economic models transform social culture, social education, and social organization in ways that will sustain and support the goals and intrinsic tenets of the dominant economic model.<sup>15</sup> In other words, the economic model creates a social culture that reflects and supports the social philosophy and behaviors favored and espoused by the economic model. For example, the GCCEM creates a social culture that is characterized by individualism, self-interest seeking, cut-throat competition, and wealth inequality; whereas the CHPEM creates a culture of altruism, unselfishness, egalitarianism, and superbly meeting the needs of others.

It is no wonder, therefore, that our failure to prevent the GCCEM (and the "Mean Arrangements of Man"<sup>16</sup> it creates) from capturing and dominating societies throughout the world has led to the numerous crises that are currently threatening Humanity. The GCCEM, by its intrinsic nature, breeds animosities, cut-throat competition, extremism, division, dogmatism, intolerance, and pursuit of dominance and advantage over others---behaviors that lead to "forever wars," as we have seen throughout our lifetimes.

Because the GCCEM has enabled a small number of people (who are inclined and willing to express behavioral capacities at the non-altruistic end of the human behavioral spectrum) to amass enormous wealth, power, and control, the GCCEM has prevented the CHPEM from becoming a predominant economic and social model. It is no wonder, therefore, that we do not currently enjoy a world with the kind social behaviors, social education, social organization and culture that would become widespread if the CHPEM were the operative model across the globe.

Why has the GCCEM prevailed? Why has the GCCEM, rather than the CHPEM, dominated societies throughout the world? Why has the GCCEM become so powerful? The short answer is: because we have allowed it to do so. We have not adequately challenged the tenets (the intrinsic philosophy) of the GCCEM, particularly its claims about Human Nature.<sup>17</sup> Unfortunately, once the GCCEM gains a considerable foothold, it becomes increasingly powerful---because, intrinsically, it is not constrained by a strong conscience or a strong inclination to be empathetic, fair, kind, and altruistic. Instead, it is quick to employ intolerance and force to obtain and sustain its power.

We could have prevented the GCCEM from ever becoming as dominant and powerful as it is today. Through insightful public education and healthy public dialogue we could have warned the public about the predictable outcomes if the GCCEM were to become the dominant model across the globe. We could have developed great awareness of the CHPEM and the kind, peaceful social culture it could create.<sup>18-20</sup> Through education and dialogue we could have effectively immunized the public against the seduction and power of the GCCEM. But we did not engage in such public education and dialogue.<sup>21</sup> Instead, we allowed the promoters of the GCCEM to dominate public education and social culture.

We have applied some pressure on the GCCEM, but it has been suboptimal. We passed some legislation to try to make the GCCEM kinder, gentler, and less exploitative, but that has been far too little, and far too late. The GCCEM has evolved to escape (or at least to adjust to) most of these legislated restraints and has become increasingly wealthy, powerful, increasingly brazen, increasingly intolerant of dissent, and has become more powerful and dangerous than ever before--imminently highly virulent, potentially fascist.

The suboptimal and inadequate pressure we have placed on the GCCEM---e.g., our failure to adequately challenge and encourage dialogue about the core beliefs, principles, and behaviors of the GCCEM<sup>17</sup>---has allowed the GCCEM to continually adjust, flourish and “capture” many of our most important institutions. Our health care institutions, in particular, have obviously been captured. The NIH, FDA, CDC, and HHS have come under the control of powerful corporate entities (e.g., giant pharmaceutical companies), and leadership positions in these institutions have increasingly been populated by leaders who practice and promote the core beliefs and practices of the GCCEM. And these “leaders” are, of course, being handsomely rewarded. Even medical schools and other academic institutions have similarly been “captured.” How else can one explain why medical schools across North America have, in lock-step, continued to promote mass vaccination against COVID (even in pregnant women and young children!) with mRNA vaccines long after abundant evidence has been made available that these vaccines are not “safe and effective” and should have been taken off the market years ago and should never have been put on the market in the first place.<sup>1</sup>

It is not just North American institutions that have been captured by leaders of the GCCEM. The WHO and CDC counterparts in most countries of the world have been captured and have been supporting directives emanating from leaders of the giant transnational corporate capitalists---e.g., through the World Economic Forum (WEF) group of billionaires and their subservient “leaders” that meet each year in Davos, Switzerland.

Getting back to the relevance of the lessons learned from the COVID-19 pandemic: **Just as suboptimal population-level immune pressure during an active viral pandemic begets a worrisome health outcome, suboptimal population-level social-economic pressures during an active pandemic of global corporate capitalism begets a worrisome social outcome.** Both evolutionary courses have been predictable. Neither has been taken sufficiently seriously. In both cases, societies will be taken by surprise because they have not exercised sufficient critical thinking and they have not taken sufficient preventative measures, including the mobilization of healthy massive public dialogue and the holding of their “leaders” to account.

Again, at one time we could have prevented the GCCEM from becoming so powerful. Instead, our woefully suboptimal resistance predictably allowed the GCCEM to evolve to become increasingly wealthy, powerful and entrenched, and Humanity is now faced with many major threats---including the possibility of nuclear war among competing factions of the GCCEM and the possibility of a dehumanizing technocratic and autocratic “New World Order” that is conceived by, run by, and enforced by a consortium of the most powerful “leaders” of the GCCEM---leaders who, predictably, have little or no conscience and little or no inclination or interest in kind, altruistic solutions.

But is it too late to prevent the ultimate, inevitable outcome of GCCEM domination? No, it is not too late, but time is running out.

Our best chance is to socially distance ourselves (i.e., protect ourselves), emotionally and educationally, from the unhealthy rhetoric and powerful propaganda espoused by the leaders of the GCCEM. We need to step away from excessive exposure to the GCCEM (the social virus). More importantly, we must engage in vigorous public dialogue about alternative economic and social models, including intensive analysis and dialogue about the CHPEM. Such dialogue will immunize society against GCCEM propaganda and will increasingly contribute to the development of “herd immunity” against the GCCEM. Once herd immunity is established, the GCCEM will become disempowered, because it will no longer have a sufficient number of susceptible people to “infect.” The GCCEM will, thereby, die out. This will allow a healthier social and economic model, like a version of the CHPEM, to prevail.

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#### 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](http://www.notesfromthesocialclinic.org) [These essays are listed, by title, in the Table of Contents \(TOC\) of the website.](#)

1. See the many articles posted in the “**Notes on COVID-19**” section of the “**Notes From the Social Clinic**” website: [www.notesfromthesocialclinic.org](http://www.notesfromthesocialclinic.org)
2. On Human Nature
3. Up-Regulation and Down-Regulation of the Expression of Human Behavioral Capacities
4. Human Nature--A Graphic Depiction--Sowing the Seeds for Public Economy and Social Beauty
5. The Children’s Hospital Public Economy Model (CHPEM)
6. The Social Beauty of Children’s Hospitals
7. The Foundational Pillars of the CHPEM
8. Application of the CHPEM to the General Economy
9. Moral Incentive vs Monetary Incentive
10. On Competition
11. Altruistic Natural Leaders
12. A Most Precious Freedom

13. Key Problem: Under Corporate Capitalism, Leadership Positions are Populated With People Who Are Inclined to Express Non-Altruistic Capacities of Our Human Nature
14. Capitalist Leaders-By-Default
15. Corporate Capitalism Transforms Human Behavior
16. Mean Arrangements of Man
17. The Achilles' Heel of Corporate Capitalism
18. Public Education, Dialogue, and Informed Consent Prior to Application of the CHPM to the General Economy
19. Addressing Concerns About the CHPM
20. Does Power Always Corrupt?
21. The Dearth of Dialogue