

## Application of the CHPEM to the General Economy:

### **Development of a Collaborative International Network of Unique Independent, Creative, Self-Determined, Self-Reliant, Democratic National Public Economies.**

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For decades, Academic Pediatricians throughout the world have practiced an altruistic Public Economy Model (the Children's Hospital Public Economy Model, or CHPEM)<sup>1</sup> and have developed a loose, informal Collaborative International Network of Public Children's Hospitals that practice the CHPEM.<sup>1,2</sup>

In North America, the CHPEM has been best exemplified in Canada, at least during the Altruistic Era.<sup>1,2</sup> If Canada can develop and successfully practice a public pediatric health care system (and a similar system for adults) that is based on a Public Economy Model (the CHPEM), **it is proposed that Canada could develop other essential industries and a Canadian general economy based on the same model?**

Furthermore, **experience with the CHPEM suggests that this model could be applied to the general economy of any nation**, potentially in all nations. That is, the Collaborative International Network of Public Children's Hospitals could serve as model for development of a **Collaborative International Network of Unique Independent, Creative, Self-Determined, Self-Reliant, Democratic National Public Economies.** It is proposed that such a network of National Public Economies represents an alternative to global corporate capitalism and the "**Mean Arrangements of Man**"<sup>3</sup> that corporate capitalism has spawned. It is also proposed that such a network could create greater **Social Beauty**<sup>4</sup> and ameliorate much of the suffering of the world's people and the earth itself.

**[Note to Reader:** The author would like to emphasize that he does not recommend implementation of the CHPEM within a general economy until/unless two important conditions have been met:

First, public education: The general public should be provided with thorough, honest, comprehensive information regarding the nature and details of the CHPEM and the option of a CHPEM-inspired public economy, and there should be extensive respectful dialogue about what a CHPEM-inspired public economy would look like and how it would operate.<sup>5-7</sup> The public would need to thoroughly and freely discuss its concerns and fears<sup>6</sup> about a CHPEM-inspired public economy and would need to become well-versed in the social philosophy, foundational principles,<sup>1,8</sup> spirit, and practical organizational aspects of a public economy.<sup>1, 8-37</sup> This public education should include preparation of the public to quickly recognize potential deliberate attempts on the part of corporate capitalists to sabotage the public economy.

Second, after the above education and dialogue has sufficiently occurred, the public should have opportunity to democratically decide whether it wants to proceed with actual development and implementation of a CHPEM-inspired public economy. One way to make this democratic decision would be via public referendum.

The above-described first and second conditions are analogous to the “informed consent” process that should always be followed in Medicine, whereby a patient is fully informed of a proposed treatment option, is also informed of all other options, is informed of the advantages and disadvantages associated with each option, is given opportunity to ask questions and adequately study the matter, and is then given final say as to which option is selected. Informed consent represents one of the most important fundamental principles of Science, Medicine, Ethics, Democracy, the CHPEM, and application of the CHPEM to a general economy.

Also, the author would like to emphasize that the issue of whether private businesses should be “allowed” in a CHPEM-inspired public economy should be included in the above-mentioned public education and dialogue.<sup>9-11</sup> The author’s opinion is that private businesses should be allowed in a CHPEM-inspired public economy. It is also the author’s opinion, however, that after the public engages in thorough dialogue about the CHPEM-inspired public economy, after the public develops sufficiently deep understanding of the CHPEM-inspired public economy and gains actual experience with the CHPEM-inspired public economy, and after the CHPEM-inspired public economy proves its merit to the public, the public will increasingly support the public economy and decreasingly patronize private businesses, to the point that the latter will eventually falter, financially, and will likely largely fade away due to lack of public interest in them. It is the author’s opinion that if people have a choice between a private enterprise (e.g., a private children’s hospital or private school) and an equally funded and equally excellent public enterprise (a superb public children’s hospital or superb public school), the vast majority will take great pride in the public entities and choose to strongly support them.<sup>12</sup> In other words, it is neither necessary nor wise to prohibit private businesses. This opinion assumes that the public will be well-versed in the nature and philosophy of Public Economy, will be prepared to quickly recognize deliberate attempts to undermine the public economy, and will thereby want to protect the public economy (via further respectful public education and dialogue) from such sabotage.]

### **The nature of a CHPEM-inspired general public economy:**

What would a general economy look like, if the CHPEM were implemented throughout the general economy? What is meant by “Vast Fields of Public Activity?”<sup>13</sup> What are the characteristics of a Public Economy?

A Public Economy is a democratic economy that is truly of the people, by the people, and, most importantly, for the people—as opposed to an economy that is designed to benefit the already wealthy and those seeking wealth. It is a democratically determined, needs-based economy. The people decide what their priority needs are and how the Public Economy can meet those needs in a kind, efficient, non-profitereering manner.

In a Public Economy citizens have the option of having their needs met by publicly owned and operated essential industries—i.e., through creation of Vast Fields of Public Activity.<sup>13</sup> For example, a public pharmaceutical industry (as opposed to private BigPharma) would develop and provide the pharmaceutical products that people need; a comprehensive public health care system, free of private sector profiteering, would provide comprehensive health care for all, including much needed mental health services and comprehensive dental services; a public computer and phone industry would provide the computers, phone services, and tech support that people need; a public energy industry would provide the electricity, gas, and oil needed; a public mining industry would responsibly mine for needed natural resources; a public timber industry would responsibly log and care for our forests; a public agricultural effort<sup>38</sup> (as opposed to grossly irresponsible private multinational corporate capitalist agribusinesses) would responsibly meet the public's need for healthy affordable food; a public transportation industry would build electric cars, buses, trains, light rail, planes, and bicycles; public construction entities would build the infrastructure and buildings (government contracts with private profiteering construction companies would cease); a public plumbing service would provide citizens with accessible and affordable plumbing help; a public "handy-man" service would help people with their household needs/repairs; and even a public hygiene industry would provide the everyday hygiene products that people need (low-priced soap, deodorant, tooth paste, tooth brushes, razor blades, etc., as opposed to the exorbitantly high priced products currently provided by private corporations, like Proctor and Gamble and Gillette). And, a Public Bank, uninterested in profit, would provide the funds needed to develop the above Public Activity. There would be no need for private banks. Usury would not be practiced in the public economy. (Note: for centuries Islamic teachings have also argued against usury, and wisely so.)

In contrast to the private corporations that are currently providing the above products and services at profiteering prices (e.g., a single disposable Gillette razor blade refill for \$7), the publicly owned and operated industries would not be seeking profit. Their goal would be to meet a democratically determined need and meet it in a most responsible, kind, and affordable way. A Public Economy would practice cost-based pricing, not price-based costing.<sup>14</sup> That is, in a Public Economy, the price the buyer pays is based on the true cost of producing the product (cost-based pricing); whereas in a capitalist economy the price is based on "whatever the market will bear" (price-based costing) and not on the true cost of production.

In a Public Economy, the price for the most essential and healthy goods might actually be set below costs, through subsidization, to ensure that all people can afford basic necessities. For example, the healthiest foods (organic vegetables and fruits) would be subsidized to encourage healthy eating.

The goal of a Public Economy is to equitably provide healthy goods and services that people need and democratically request, and to efficiently provide those goods and services at a fair, affordable price, with subsidization if necessary. It is a needs-based economy, not a profit-making economy. Exploitation, predatory business behaviors, misleading advertising, and cut-

throat competition<sup>15</sup> have no place in a Public Economy. In fact, advertising is not needed in a Public Economy. (Wouldn't it be nice to no longer have to listen to or watch an incessant barrage of annoying commercials?)

A Public Economy's only interest in international trade is to exchange expertise for mutual benefit and to trade goods/resources when it is not possible or economically practical for countries to provide such goods/resources on their own. In an International Network of National Public Economies, there would be no place for international profiteering or exploitation. Each nation would be encouraged to be as self-reliant as possible. The sovereignty of each nation would be assiduously respected. The possibility of internationalizing natural resources (like oil) would be strongly considered. After all, why should an individual country become excessively wealthy just because oil has been found under its soil? Why does that oil not belong to the entire global community, and why should it not be extracted (or left in place) for the benefit of the entire global community. Perhaps we should strongly consider not just nationalizing natural resources, but internationalizing them, so that all may fairly benefit from them and protect them. Instead, the capitalist model, absurdly, privatizes these natural resources, and allows the extractors to rape the environment and exploit and displace indigenous peoples. Why is that allowed?

The leaders in a Public Economy would be "altruistic natural leaders" who are asked to assume positions of leadership because of their exemplary kindness, competence, fairness, altruism, honesty, integrity, work ethic, wisdom, charisma, collaborative spirit, and incorruptibility.<sup>16-19</sup> Unlike in a capitalist economy, people who are inclined to upregulate the expression of the non-altruistic capacities of our Human Nature would not ascend to positions of leadership in a Public Economy.<sup>20-22</sup> [Please see the **Qualifying NOTE** about capitalist leaders at the end of this article.] Certainly, people with sociopathic tendencies would not ascend to positions of leadership and power; instead, they would be marginalized so that society could be protected from them, not ruled by them (which is currently happening, in many cases, under global corporate transnational capitalism). In a Public Economy, people who abundantly exhibit the altruistic capacities of our Human Nature would be asked to provide leadership, and checks and balances would be in place to ensure continuation of altruistic leadership. The altruistic natural leaders in a Public Economy would increasingly promote Public Activities<sup>13</sup>---activities that are designed simply and only to meet people's needs, not to exploit people, manipulate them, indebt them, and make money off of them---public activity designed to give free expression and practice to the best of our human behavioral capacities (i.e., to the best aspects of our Human Nature), not to the worst aspects of our Human Nature.<sup>20-22</sup>

In summary, a CHPM-inspired Public Economy is an economy that is devoted to altruistically serving the Public, is based on Social Truth, encourages Vast Fields of Public Activity, is designed to create Social Beauty<sup>4</sup> and Social Justice, and is democratically managed by citizens who serve as Social Clinicians<sup>37</sup> and monitor the Public Economy in the Social Clinic. A Public Economy encourages Economic Altruism, national self-reliance, national sovereignty, and horizontal collaboration among nations. While a Public Economy is a decentralized model<sup>25</sup> and encourages innovative<sup>26</sup> locally-determined public activities, it also provides a strong central

unifying spirit---the altruistic spirit and the specific underlying principles of the CHPEM. With the CHPEM there is no profiteering, exploitation, predation, or authoritarianism.

**The CHPEM encourages and gives practice to the very best capacities of our Human Nature—not our worst capacities.**<sup>20-22</sup> It promotes “moral incentive” rather than “monetary incentive.”<sup>23</sup> It creates and protects “A Most Precious Freedom”---the freedom to enjoy widespread up-regulated expressions of the human capacity for kindness—up-regulation both in oneself and in the larger society.<sup>24</sup> It is led by “Altruistic natural Leaders,” who have demonstrated exemplary kindness, altruism, Social Insight, incorruptibility, and competence, and have been asked to lead.<sup>16</sup> In short, a general Public Economy represents a network of a vast array of public activities<sup>13</sup>—each activity being guided by the same philosophy, spirit, principles, behavior, over-all organization, and leadership approach that are exemplified by public children’s hospitals.<sup>1, 2</sup>

**Compare the CHPEM-inspired Public Economy and the Corporate Capitalist Economy.** A CHPEM-inspired Public Economy is democratic (with decisions being made by the public), needs-based, cost-based, non-profiteering, non-exploitative, collaborative, highly principled, compassionate, efficient, responsible, accountable, egalitarian, and promotes health and high spirit; is led by exemplary altruistic natural public leaders; affordably, equitably, and kindly meets needs of all the people; protects the environment; increasingly up-regulates expression of the kindest aspects of our Human Nature, individually and collectively; and provides and protects “A Most Precious Freedom.”

The Corporate Capitalistic Economy is undemocratic (with corporate powers determining what needs will be met and at what price), profit-based, price-based, exploitative (even predatory), non-collaborative, grotesquely competitive (due to an inaccurate understanding of the true meaning and role of competition), and aggressively individualistic; is led by and promotes people whose inclinations are to express the non-altruistic aspects of our Human Nature (as opposed to the altruistic aspects of our Human Nature); heartlessly makes essential needs unaffordable for most people; focuses, instead, on protecting the freedom of the wealthy to increase their wealth via exploitation of others; damages the environment; is uncaring (or employs disingenuous caring, fake caring, as a business strategy), wasteful, inefficient, and irresponsible; up-regulates expression of the worst aspects of our Human Nature, individually and collectively, particularly at the leadership level; promotes unhealthy activity and consumption; creates obscene income inequality; takes away a “most precious freedom;” and demoralizes an indebted, dis-empowered, dehumanized, dispirited public that struggles to find meaning in their society.

And, yet, we are told that capitalism, realistically, is the best possible economic model, and that a Public Economy would be impractical, dangerous, stifling, and would rob us of our freedoms. Astonishingly, capitalism has been accepted, largely unchallenged! **In particular capitalism’s negative, incomplete, incorrect, and abusive<sup>32, 33</sup> understanding of Human Nature, an understanding upon which capitalism is fundamentally based, has not been adequately challenged.** But we should not be surprised. After all, an abusive male is often able to convince

his female victim that he is great and she is stupid and totally unworthy; that she is the problem, not him. Such is the power and twisted logic of people at the sociopathic end of the spectrum. We should refuse to be subjected to such abuse.<sup>32, 33</sup>

True freedom does not come from the individualism espoused by capitalism, at least in my opinion. It comes from participating in collective public efforts to genuinely look after others. **A most precious freedom is the freedom to enjoy widespread up-regulated expressions of the human capacity for kindness—up-regulation both in oneself and in the larger society.** A Public Economy provides that opportunity; Capitalism does not.

We don't really need capitalism, do we? We do not need to accept the abusive, negative, anti-human view of Human Nature and Humanity that it preaches, do we? There is an alternative model: the Public Economy Model—a model that has been exemplified by Academic Pediatricians, who have proven, long ago, that it can work---until/unless it becomes sabotaged by corporate behaviors and ideology.<sup>1</sup>

Academic Pediatricians are not unique. Most people are like pediatricians (and pediatric nurses, school teachers, most clergy, and most workers, for that matter). Most people care deeply about Humanity and meeting the needs of their fellow human beings. They are altruistic, and they want to be helpful—in fact, they yearn for the meaningfulness and emancipation that comes with being genuinely helpful. The natural inclinations and behaviors of the vast majority of the world's people fall along the altruistic half of the spectrum of our human behavioral capacities, of our Human Nature—and the choice of economic models can either increase or decrease those altruistic behaviors .

Most people are desperately needing and yearning for more Social Beauty, Social Justice, Social Truth, and Social Health. Most people would love the freedom to participate in a vast array of vibrant, meaningful Public Activities---activities that are designed to look after others and uplift all of us. Most would like to participate in the Social Clinic, and most would be good Social Clinicians.<sup>37</sup> Most people are fed up with the callous profiteering, predatory exploitation, and poor decision-making of the disrespectful and dehumanizing Capitalist Economic Model. The earth itself is fed up with the Capitalist Economic Model. The Capitalist Model is an inherently malignant model<sup>29-31</sup> that empowers and is run by people with inclinations to express the non-altruistic aspects of our human nature. As with most malignancies, its behaviors inherently and inexorably get worse---particularly if fertile soil for its growth is provided, if it is not diagnosed early, and if it is left untreated.

All of Humanity, all of the world's non-human living things, and the earth itself could benefit from Public Economies, particularly a Collaborative International Network of Unique, Independent Creative, Self-determined, Self-reliant, Democratic National Public Economies. Public Economies have the capacity to correct the “Mean Arrangements of Man” and create desperately needed Social Beauty, Social Health, and Social Freedom, while also protecting the environment and its natural beauty.

So, why have we not developed Public Economies?<sup>35</sup> Because the people currently in power insist on continuation of a Private Corporate Capitalist Economic Model, globally, and use their extreme power and mis-education to maintain it. The pillars of their mis-education are their negative and inaccurate understanding of Human Nature, their mis-understanding of the nature and role of competition, and their insistence that monetary incentive is essential. They do not want Public Economies (if they are even able to imagine such), and they have convinced people that no good alternative to the Private Corporate Economic Model (capitalism) exists, primarily “because of Human nature” (i.e., their view of human nature). They have developed a way of thinking, feeling, and behaving that is different from that of pediatricians, nurses, school teachers, and most of the population. They have developed different inclinations, motivations, goals, and leadership approaches. And they have been allowed to prevail.

But, there is no reason why the Public (in all nations), following the lead of Academic Pediatricians and children’s hospitals, cannot vote for a transition away from the currently prevailing Private Corporate Capitalist Economic Model towards the Public Economy Model (the CHPEM). Each nation could develop its own unique, creative version of a CHPEM-inspired Public Economy, based on its unique circumstances—resulting in a rich diversity of creative national Public Economies that are independent but collaborate. In each nation, the Public can do this by serving as Social Clinicians, by bringing problems before the Social Clinic, and by participating in peaceful mass public education that exposes the Capitalist Model for what it is, explains the Public Economy Model, compares the two, and proposes a peaceful (but not too slow) democratic transition away from one economic model towards the other. If pediatricians and children’s hospitals (throughout the world) can develop and practice a Public Economy Model, so can the general public in nations throughout the world—resulting in a Collaborative International Network of Unique, Independent, Creative, Self-Determined, Self-Reliant Democratic National Public Economies.

Objectively, it is totally unrealistic, impractical, and absolutely Pollyannish to think that the world’s present illness (its constant wars, poverty, social tensions, etc.) can be treated successfully by continuing the current prevailing Corporate Capitalist Economic Model<sup>34</sup>—even with a much “kinder, gentler,” “more inclusive,” version of global capitalism; even with a global capitalism “with Chinese characteristics.” At best, a currently vicious malignant economic model could be transformed into a milder, gentler malignancy. But, why should we vote for malignancy of any kind—not a fascist malignancy; not a totalitarian communist malignancy; not a kinder, gentler capitalist malignancy; not a state capitalism malignancy “with Chinese characteristics.”

The most realistic, practical, pragmatic way to make a severely ill world healthy is to consider, through extensive Public Education and Public Dialogue, democratic implementation of a Public Economy model, preferably in all nations. Development of a Collaborative International Network of Unique Independent National Public Economies would give us the best chance to correct the “Mean Arrangements of Man” and transform societies in the direction of Social Beauty.

It is proposed, therefore, that all nations strongly consider a peaceful transition away from the capitalist economic model towards a Public Economy model, as exemplified by the CHPEM—a model that has been practiced with spectacular success, for decades, by Academic Pediatricians throughout the world—an altruistic economic model that has enormously benefitted the world’s children, at an affordable price for societies. This transition could begin with extensive public education and dialogue about the CHPEM., followed by democratic decisions regarding implementation.

During such dialogue it would be helpful if, in our thinking, we would strive to be conservative, progressive, radical, revolutionary, and liberal---all at the same time.<sup>36</sup>

Peaceful transition away from the corporate capitalist economic model towards the Children’s Hospital Public Economy Model (i.e., a Public Economy) could bring peace, meaningfulness, and “a most precious of freedoms” to people across the globe, and the Earth and its people would have a fighting chance to become healthy again.

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**Qualifying NOTE:** Capitalist Leaders-By-Default---More on Human Nature and Capitalist Leadership:

Human Nature is composed of a spectrum of behavioral capacities, ranging from great innate capacity for altruism at one end of the spectrum to great innate capacity for non-altruistic behaviors at the other end, with a range of capacities in-between. All of us have at least some innate capacity for altruistic behaviors and at least some innate capacity for non-altruistic behaviors. Some people may have above-average innate capacity for altruistic behaviors, while others may have above-average innate capacity for non-altruistic behaviors. Some people may have above-average capacity for both altruistic behaviors and non-altruistic behaviors.

But innate capacity is one thing; expression of capacities is another thing. We are all capable of either up-regulating expression of our altruistic behavioral capacities or up-regulating expression of our non-altruistic behavioral capacities, and we are all capable of either down-regulating expression of our non-altruistic capacities or down-regulating expression of our capacities for altruistic behavior. This is similar to the fact that humans are able to up-regulate or down-regulate the expression of certain genes. (Genes are analogous to innate capacities. Expression of genes can be either up-regulated or down-regulated.) People differ regarding the ease with which they are able to up-regulate or down-regulate an innate behavioral capacity.



We also differ regarding our inclination and/or willingness to down-regulate or up-regulate expression of one innate behavioral capacity or another. Some people are very willing to up-regulate the expression of certain capacities and down-regulate the expression of other capacities; while others are very unwilling to up-regulate or down-regulate certain capacities.

**The bottom-line** is that Human Nature, in all of us, has both altruistic and non-altruistic aspects. There is a spectrum regarding the size of various innate behavioral capacities; a spectrum regarding the ease and extent of expression of those capacities; and a spectrum regarding the inclination and/or willingness to express certain capacities.

**A major problem in a capitalist society** is that positions of high leadership tend to be populated with individuals who either have above-average capacity for non-altruistic behaviors, or above-average tendency/willingness/ability to express their capacity for non-altruistic behaviors, or have below-average capacity for altruistic behaviors, or have below-average tendency/willingness/ability to express altruistic capacities---or some combination of these variables. This is particularly true of many of the most powerful leaders within the capitalist system, for example the leaders of giant transnational corporate capitalist entities and key leaders who attend the World Economic Forum (WEF). Such individuals are a “good fit” for leadership positions in corporate capitalist enterprises, because their behavioral capacities, inclinations, abilities, and willingness enable them to help the corporation become more profitable, wealthy, and powerful. Such individuals are not a good fit for leadership in an altruistic public economy, and a public economy should avoid placing such individuals in positions of leadership.

However, it is important to clarify that many current leaders within the capitalist system do not have above-average capacity for non-altruistic behaviors (self-interest-oriented behaviors), or below-average capacity for altruistic behaviors, or above-average inclination or willingness to express non-altruistic behaviors, or below-average inclination or willingness to express altruistic capacities. In fact, many capitalist leaders have great capacity for altruistic behaviors and would greatly express that capacity if they lived in a social milieu that encouraged such expression (e.g., in a public economy). **They are capitalist leaders only by default.**

In other words, if these “capitalist leaders-by-default,” who are currently leaders within the capitalist economy, were, instead, participating in a CHPem-inspired public economy, many of them would likely upregulate expression of their capacity for altruism and could, thereby, become excellent leaders within the public economy. But, since their main opportunity, and often only opportunity, to provide for their family is to participate in the capitalist economy, they have needed to upregulate expression of their capacity for non-altruistic behaviors in order

to secure employment and optimally provide for their family. That is, they are expressing (often very reluctantly) their capacities for capitalist behaviors by default. In today's current world, they have had little or no choice.

So, an important and careful distinction should be made between "capitalist leaders-by-default" and the considerably selfish "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 be excellent "natural leaders," once freed from the grip of corporate capitalism.

Unfortunately, in our current world, the majority of the leaders that occupy the highest and most powerful positions of leadership, have the capacities, inclinations, abilities, and willingness that are characteristic of the "hard core capitalist leaders." In addition, those leaders have populated lower positions of leadership with like-minded, like-behaving individuals. The result is that leadership positions throughout the world, including leaders within government institutions, have been a "good fit" for the corporate world but a "poor fit" for Humanity. It is no wonder that poor decisions are being made. It is no wonder that "Mean Arrangements of Man" have been created and have prevailed. It is no wonder that altruism has been so sidelined and Social Beauty has been so spotty.

#### **FOOTNOTES:**

The footnotes refer to related "companion" essays that further explain the concepts and terms used in the current essay. These related essays 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) on the website.

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