



Sowing Seeds of Social Beauty

The Untold Story of the
Children's Hospital Public Economy Model

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PREFACE

Given the enormity of problems currently facing Humanity—multiple wars; potential WWII; the possibility of nuclear war; potential global economic collapse; growing global social unrest, resentment, and distrust; increasing polarization; escalation of hateful intolerance; the rise in totalitarian and fascist behaviors; the specter of hideously technocratic and autocratic global surveillance ultra-capitalism; the loss of precious individual and collective freedoms; growing loneliness, loss of meaning, and loss of spirit in peoples' lives; climate change confusion; potential new pandemics; increasing contamination of the soil and food; increasing chronic illness; and mystification as to why these problems exist to such a worrisome degree and what can be done about them—**it is important to address the root cause of these social problems and stimulate widespread respectful public dialogue about potential solutions.**

Sowing Seeds of Social Beauty endeavors to stimulate, inform, and facilitate healthy public dialogue about the root causes and potential treatment of the above-mentioned problems facing Humanity.

The three main points of this manuscript are that: 1) a major root cause of these social problems is the unhealthy economic model (**global corporate capitalism**) that has been allowed to reign over Humanity; 2) the **Children's Hospital Public Economy Model (CHPEM)** represents a healthy alternative social and economic model; and 3) application of the CHPEM to the general economies of nations is a worthy treatment consideration.

Bottom Line: This manuscript explains that the currently prevailing economic model (global corporate capitalism) breeds "**Mean Arrangements of Man**" and **Social Atrocity**; and suggests that this model could be peacefully replaced, democratically and gradually, by an alternative economic model (the CHPEM) that breeds **Kind Social Arrangements** and **Social Beauty**.

This manuscript introduces and explains the altruistic **Children's Hospital Public Economy Model (CHPEM)**; compares the foundational principles and the inherent, encouraged, and practiced behaviors of the CHPEM to the foundational principles and behaviors of corporate capitalism; and suggests that kind social and economic arrangements generated by the CHPEM could replace the mean social and economic arrangements that have been predictably generated by corporate capitalism. The CHPEM could replace the corporate capitalist model not only throughout healthcare but also, potentially, in the general economies of nations. If the CHPEM were to be fully understood and embraced by citizens in nations throughout the world, it could markedly reduce the likelihood of further wars and could bring greater Social Beauty for all of Humanity and the Earth itself to enjoy.

The **Children’s Hospital Public Economy Model (CHPEM)**,¹ is an altruistic social and economic model that has been practiced for decades by academic pediatricians at public children’s hospitals throughout the world.² This model is based on a set of Foundational Principles³ that includes a positive and nuanced view of Human Nature,⁴⁻⁶ a preference for moral incentive (as opposed to monetary incentive),⁷ a careful and accurate understanding of the nature and role of competition,⁸ an emphasis on altruistic natural leadership,⁹⁻¹² and an appreciation of a “Most Precious Freedom.”¹³

Academic pediatricians, practicing the CHPEM, have developed a loose, informal **Collaborative International Network of Creative, Independent, Public Children’s Hospitals**.^{1,2} These children’s hospitals and this Collaborative Network have helped each other to successfully and altruistically advance the study and care of pediatric illnesses, to the great benefit of children and societies throughout the world.

Sowing Seeds of Social Beauty explains that the CHPEM could be applied to general economies of individual nations throughout the world and that a loose, informal **Collaborative International Network of Creative, Independent, Self-Determined, Self-Reliant, Democratic, CHPEM-Inspired, National Public Economies** could be developed,¹⁴⁻²¹ to the great benefit of Humanity and the Earth. The manuscript explains what a CHPEM-inspired public economy might look like, how it might feel, and how it could be implemented.

Because the CHPEM and CHPEM-inspired public economies are based on kind, peaceful foundational principles and behaviors, nations would mutually help each other, rather than seek to exploit, dominate, or harm each other.

Sowing Seeds of Social Beauty frankly exposes the harmful nature of the current prevailing social and economic model---global corporate capitalism.²²⁻²⁹ Corporate capitalism is based on a set of greatly flawed foundational tenets: a negative, incomplete, erroneous, and abusive view of Human Nature; a misguided and harmful emphasis on monetary incentive; a misunderstanding of the true meaning and role of competition; a leadership model that populates leadership positions with people who are inclined and willing to upregulate expression of the non-altruistic behavioral capacities of our Human Nature and downregulate expression of our altruistic capacities;¹⁰ and an excessive emphasis on individualism, at the expense of a “most precious freedom.”

Corporate capitalism predictably and increasingly upregulates expression of the most unhealthy and least kind behavioral capacities of our Human Nature. In contrast, the CHPEM upregulates expression of the healthiest and most kind behavioral capacities of our Human Nature.⁴⁻⁶

Global corporate capitalism has predictably spawned Mean Arrangements of Man^{28, 29} and the predictable consequences of those arrangements, Social Atrocities (e.g., exploitation of people,

degradation of the Earth, social and economic chaos, polarization, hateful intolerance, widespread despair, and forever wars). In contrast, the CHPEM spawns kind social and economic arrangements that predictably create Social Beauty.³⁰

Whereas the corporate capitalist model increasingly populates positions of power with non-altruistic leaders who increasingly make poor decisions (e.g., waging destructive regime change wars) that benefit corporate entities at the expense of Humanity and the environment;¹⁰ the CHPEM populates positions of power with altruistic natural leaders who make decisions that benefit Humanity and the Earth.

Sowing Seeds of Social Beauty suggests that it is unrealistic, naïve, even Pollyannish, to think that the dangerous phenomena that are currently threatening Humanity and the Earth itself (e.g., imminent WWII and potential nuclear war) can be remedied, if corporate capitalism continues to be the dominant social and economic model. This manuscript suggests that a more realistic approach to remedying these threatening problems is to encourage application of the CHPEM (or a similar model) to general economies throughout the world.³¹ For the sake of the world's children, it is proposed that we (the public) strongly consider the option of developing CHPEM-inspired general economies and a Collaborative International Network of Creative, Independent, Self-Determined, Self-Reliant, Democratic National Public Economies.¹⁴

This manuscript explores why the deeply flawed and harmful corporate capitalist economic model has been able to continue its dominance throughout the past 400 years. How has it been able to hold onto its reign? What are the root causes/root explanations for its prolonged and continuing dominance? **Why has it been so difficult to supplant corporate capitalism with a kinder, healthier social and economic model?**^{32, 33} What would be the most effective way to expose the flawed nature of corporate capitalism and the need and justification for a better model?

It is the contention of this manuscript that corporate capitalism has been able to sustain its dominance because it has been able to convince Humanity that the foundational tenets upon which capitalism is based are accurate and wise, which is not true. Public acceptance of these flawed foundational tenets has been the key to corporate capitalism's successful grip on Humanity; but these tenets also represent corporate capitalism's Achilles' heel²²---i.e., **critical analysis of its foundational tenets is where capitalism is most vulnerable**.

If public dialogue were to effectively focus on critical examination of these foundational tenets of capitalism and thoroughly expose how erroneous and harmful these tenets are (and have been for more than 400 years), then it would become more obvious that this model does not deserve any further support and must be replaced.

In short, this manuscript suggests that corporate capitalism has been able to sustain its global dominance for three main reasons:

- Its foundational tenets (its Achilles' heel) have not been effectively critiqued.
- The pro-capitalist narrative has effectively demonized alternative economic models.
- An alternative economic model that could be attractive to and embraced by a substantial majority of Humanity has not been effectively presented.

Sowing Seeds of Social Beauty, therefore, strongly encourages:

- Widespread public dialogue that focuses on corporate capitalism's Achilles' heel (its flawed foundational tenets, where it is most vulnerable)?
- Widespread public dialogue that focuses on an alternative social and economic model--- one that would be attractive to and could be embraced by a substantial majority of Humanity?

Summary of the Important Features of this Manuscript:

- This manuscript tells the untold story of the successful, decades-long practice of the altruistic CHPEM in public hospitals throughout the world, and how that model has recently (over the past 25-30 years) been threatened by corporate capitalism.
- This manuscript explains the "Mean Arrangements of Man" that have, predictably, been created by the corporate capitalist model; and, in a novel way, the manuscript explains why the corporate capitalist model has been able to prevail over Humanity for more than 400 years.
- It explains how the CHPEM could be applied not only throughout healthcare but also to the general economies of nations.
- It explains what a CHPEM-inspired public economy would look like, if the CHPEM were applied to the general economy.
- It explains the "Achilles' heel" of corporate capitalism---namely, that corporate capitalism is based on a set of flawed foundational tenets.
- It encourages widespread public dialogue that focuses on corporate capitalism's Achilles' heel.
- It explains how the public could democratically decide whether to gently transition the healthcare economy and general economies towards a CHPEM-inspired public economy and away from a corporate capitalist economy.
- The alternative to corporate capitalism that this manuscript presents and explains is a positive, compelling alternative that has already been successfully and collaboratively practiced for decades by academic pediatricians throughout the world.

- This manuscript does not just criticize capitalism; it provides an alternative social and economic model
- Importantly, this manuscript anticipates and addresses the fears and concerns that many readers have been conditioned to have regarding alternatives to capitalism.

The Table of Contents provides a recommended, though flexible, order in which the articles (chapters) might be read:

The Introductory Comment encourages readers to approach this manuscript with an open mind and to realize that the author’s social, economic, and political views are conservative, liberal, radical, progressive, and revolutionary---all at once. That is, no one label suffices; all of these descriptors (when accurately understood) apply. (See pages 14-16.)

The initial section, Little Economic Stories, is intended to highlight some instructive social and economic observations. These “little stories” set the tone for the rest of the articles. The most substantial and instructive article in this section is Chapter 4: “*A Little Economic Story: To What Extent Should Capitalism Be Practiced in a Public Children’s Hospital or in a Public Economy?*” This Little Economic Story (Chapter 4) serves to both introduce and summarize the key messages of ***Sowing Seeds of Social Beauty***.

The second section, The Social Clinic and the CHPEM, provides articles that explain the Social Clinic,³⁴⁻³⁷ Social Beauty,³⁰ the CHPEM,¹⁻³ and application of the CHPEM to general economies.¹⁴ This section provides the most substantive articles, including articles that address anticipated concerns and fears readers may have about a CHPEM-inspired public economy.

The third section provides Additional Relevant Articles that address anticipated fears.

The fourth section provides Additional Information About the Social Clinic, including a suggested Social Clinic Curriculum.^{36, 37}

Note: The set of articles provided in this manuscript was initially created to broaden the education of medical students, residents, and medical faculty so that they would be:

- better prepared to recognize when and how corporate capitalism was threatening to adversely transform the altruistic practice of Medicine;
- better prepared to resist and reverse corporate transformation of healthcare and, thereby, protect and advance the altruistic practice of Medicine; and
- better prepared to serve as leading advocates for application of the CHPEM (or similar model) to general economies.

However, any individual or group is welcome to share and engage in dialogue about these articles. All are welcome to the Social Clinic. All are encouraged and needed to serve as Social Clinicians.

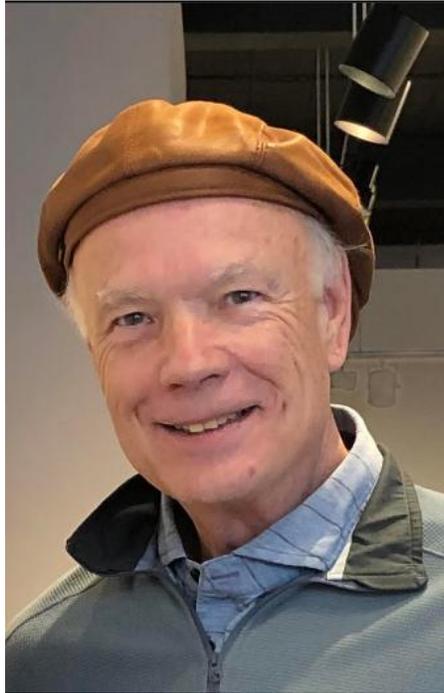
FOOTNOTES:

The Footnotes embedded in this Preface refer to articles (chapters) in this manuscript that provide further information about footnoted statements. These chapters are listed in the Table of Contents.

1. The Children's Hospital Public Economy Model (CHPEM)
2. The Social Beauty of Children's Hospitals
3. The Foundational Pillars of the CHPEM
4. Human Nature
5. Up-Regulation and Down-Regulation of Human Behavioral Capacities
6. Human Nature—A Graphic Depiction (a power point presentation)
7. Moral Incentive versus Monetary Incentive
8. On Competition
9. Altruistic Natural Leaders
10. Key Problem: Under Corporate Capitalism, Leadership Positions are Populated With People Who Are Inclined to Express Non-Altruistic Capacities of Our Human Nature
11. Capitalistic Leaders-By-Default
12. Does Power Always Corrupt?
13. A Most Precious Freedom
14. Application of the CHPEM to the General Economy
15. Public Education, Dialogue, and Informed Consent Prior to Application of the CHPEM to the General Economy
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17. Is the CHPEM a Socialist Model?
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22. The Achilles' Heel of Corporate Capitalism
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24. Capitalism Transforms Human Behavior
25. A Little Economic Story: To What Extent Should Capitalism be Practiced in a Public Children's Hospital or in a Public Economy?

26. The Corporate Consortium
27. Power Table X
28. Mean Arrangements of Man
29. A Little Recognized But Most Pervasive Racism
30. Social Beauty
31. Which Economic Model is Most Realistic?
32. Why Is This So Difficult For People To Understand?
33. It is Not Enough to Just Criticize Capitalism
34. Welcome to the Social Clinic
35. What is the Social Clinic and Why Do We Need Social Clinic Sessions?
36. The Goal of the Social Clinic
37. A Social Clinic Curriculum

About The Author



Welcome to the Social Clinic---a time and space where all of us can serve as Social Clinicians and contribute to the examination and remedy of illness of society---the goal being to replace **“Mean Arrangement of Man”** and **Social Atrocity** with **Kind Social Arrangements** that will lead to greater **Social Beauty**.

I am a partly-retired pediatrician and pediatric rheumatologist who now lives in the state of Washington, USA.

I graduated from St. Olaf College (Minnesota) in 1968. In 1972 I graduated from the University of California, San Diego (UCSD) at La Jolla School of Medicine. Sequentially, I have practiced pediatric rheumatology at Cincinnati Children’s Hospital/University of Cincinnati; Nationwide Children’s Hospital/Ohio State University; Alberta Children’s Hospital/University of Calgary; and Children’s Hospital/Cleveland Clinic. Early in my pediatric rheumatology career I had the honor of playing a major role in developing the specialty of Pediatric Rheumatology in the Peoples’ Republic of China.

During the last 16 years of my career, I focused on the international study and treatment of Susac Syndrome, a potentially devastating autoimmune disease that attacks the microvasculature in the brain, retina, and inner ear of young adults, causing ischemic brain injury, visual loss, and deafness.

In addition to Medicine, I have had a long-standing interest in social philosophy and geopolitical/economic analysis. To sum up my social philosophy: I imagine a world in which “Vast

Fields of Public Activity” have been created, with each public activity emulating the altruistic spirit and behaviors that have been practiced for decades in Public Children’s Hospitals throughout the world.

Currently, I am a Visiting Professor at St. Petersburg State Pediatric Medical University in St. Petersburg, Russia, where I am working with dear pediatric colleagues who share my enthusiasm for the Children’s Hospital Public Economy Model (CHPEM), its preservation, and its advancement. Our mutual hope is to advance awareness and understanding of the CHPEM and to encourage consideration of the CHPEM as an alternative to the capitalist economic model---at least in healthcare. We hope that our collaborative work can serve as an example of how people in Russia and the USA can appreciate each other and work together to create a healthy, peaceful world for children. Our hope is that political leaders in the USA and Russia will do the same.

The “Notes From the Social Clinic” on my website (www.notesfromthesocialclinic.org) are dedicated to my three daughters and 9 grandchildren, in hopes that these writings will contribute to the creation of a better world---more Social Beauty, for all of Humanity to enjoy.

Please feel free to download and share any of the “Notes from the Social Clinic.” Also, please feel free to communicate with me by email. Indeed, a main purpose of the Notes is to stimulate and facilitate helpful dialogue.

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Introductory Comment: Narrow Labelling of People’s Social and Political Beliefs

**By Rob Rennebohm, MD
August 24, 2024**

In today’s culture, at least in the USA, there is a tendency to narrowly categorize people regarding their social, political, and economic points of view. For example, people are narrowly identified as either “conservative” or “liberal;” “right wing” or “left wing;” Republican, Democrat, Independent, or Libertarian. The words “progressive” and “conservative” are assumed to be incompatible, which need not be the case. The word “radical” is often misunderstood and used to disparage and demonize others. The concept of spectrum is either ignored or under-appreciated, as is the possibility that a single individual’s political leanings may not be categorizable under a single label.

When I have pondered the current cultural tendency to judge and label individuals according to a narrow categorization scheme, I have thought of the very best physicians I have known over my 50-year career in Medicine. In my opinion and experience, the very best physicians are those who, in their practice of Medicine, are conservative, progressive, liberal, radical, and revolutionary—all at the same time. They are not just one of those things, they are all of those things. One label does not adequately characterize them; several labels apply, including labels that may seem contradictory, at least on the surface.

For example, excellent physicians are conservative in that they want to preserve principles, practices, and behaviors that have served patients well and have stood the test of time. They believe it is still important to see patients in person, to perform at least certain aspects of a physical exam, to actually touch patients and look them in the eye. Bedside manner is still important. Informed consent is still important. Honest and unbiased collection and reporting of data is still essential. Extensive patient education is still necessary. Excellent physicians are conservative in wanting to protect and preserve these fundamental principles of science, medicine, and ethics.

But excellent physicians are also radical, in the most accurate sense of the word. The word “radical” is derived from the Latin word for “root” (radix)---“of or relating to the root.” Excellent physicians seek the root cause of problems. They do not just focus on symptoms or epiphenomena. They carefully distinguish between superficial epiphenomena and underlying root cause phenomena.

In order to best serve patients and advance understanding, excellent physicians are appropriately liberal in that they are open to new ideas, open to new ways of thinking (within reason), and want to consider an array of plausible hypotheses. At the same time, excellent physicians avoid being excessively liberal. They are appropriately skeptical and wary of an “anything goes” approach.

Excellent physicians are revolutionary. They are open to major, revolutionary “paradigm shifts,” when new compelling evidence strongly suggests that scientific understanding and clinical care will improve if such shifts are made.

Excellent physicians are progressive. Their goal is to continually advance scientific understanding and continually improve clinical care. They realize that in order to make progress, it is necessary to seek root cause, be open to new ideas, be willing to explore a variety of plausible hypotheses, be willing to make revolutionary changes, and be appropriately liberal and appropriately conservative. What is “appropriate” is determined through careful, respectful dialogue and analysis of honestly collected and honestly presented data.

Excellent physicians not only tolerate dissenting views but also encourage dissenting views. They promote critical thinking and vigorous, respectful dialogue. They do not censor. At the same time, they will not tolerate malpractice, malfeasance, fraud, and reckless practice of Medicine.

Finally, and perhaps most importantly, excellent physicians are altruistic. Their foremost concern is the needs of others and how to best meet those needs. They are not primarily concerned about their own individual needs. In fact, to a fault, they are inclined to sacrifice their own needs (and need to be protected from excessive practice of that inclination). Excellent physicians deeply care not just about their own patients; they also deeply care about all of Humanity. They are not just concerned about the children in their own nation; they are concerned about all children in the world

So, as you can see, excellent physicians are conservative, liberal, radical, progressive, revolutionary, and altruistic—all of these descriptors apply.

What excellent physicians are NOT is reactionary. “Reactionary” implies a strong, knee-jerk, close-minded, overzealous resistance to change. Reactionary behavior impedes positive progress. Excellent physicians are not close-minded and intolerant of other ideas. They are not overzealous in protecting their point of view. They don’t shame or humiliate those who disagree with them. They are not reactionary.

Because excellent physicians share the above-mentioned characteristics, they do not, as a group, become harmfully polarized and divided. Instead, they seek to be united in a shared altruistic quest to better understand scientific truths and improve clinical care—to make scientific and clinical progress. By encouraging critical thinking, different thinking, and vigorous, respectful dialogue, they avoid “group think,” stagnation, misguided consensus, and overzealousness.

Perhaps society as a whole would benefit from emulating the way excellent altruistic physicians think and behave. Instead of narrowly viewing and labeling ourselves and others as either “conservative” or “liberal,” perhaps all of us should strive to be appropriately conservative, liberal, radical, revolutionary, and progressive all at the same time. Perhaps we can more strongly emphasize critical thinking and healthy, wholesome dialogue. Perhaps we can strive to avoid being reactionary and overzealous in protecting our preferences and points of view. Perhaps this would help to reverse the terribly unhealthy polarization and hateful division that characterizes current culture and is preventing the healthy dialogue that is needed for successful problem solving and wholesome social progress.

Note: I have chosen this article to precede all other articles (chapters) because I think it is important to read the chapters in this manuscript with the attitude, values, and analytical inclinations of “excellent physicians” in mind. That is, I suggest that the chapters be read with an open-but-critical mind and with the thought (on the part of the reader) of being conservative, liberal, radical, revolutionary, and progressive---all at the same time.

CHAPTER 1

Create Vast Fields of Public Activity

Excerpts from *Les Misérables*

Victor Hugo was one of the greatest Social Clinicians who has ever lived. He provided accurate diagnosis; he sought root cause; and he offered brilliant remedy---e.g. *"Create Vast fields of Public Activity."*

Hugo believed in the imperishability and grandeur of the Human Soul. At a time of current global tension, confusion, and despondency, Hugo's clarity of thought and uplifting message are more important and timely than ever.

Below are excerpts from Hugo's 1862 novel, *Les Misérables*. These excerpts suggest that the current illness afflicting civilization could be treated by replacing the current prevailing economic model (global corporate capitalism) with a Collaborative International Network of Unique, Self-Determined, Creative, National Public Economies.

Excerpts:

"When one looks at the selfish and the miserable, the ideal [of Social Beauty] seems lost in the depths---shining, but isolated and imperceptible. In the selfish one sees the prejudices, the darkness of the education of wealth, appetite increasing through intoxication, a stupefaction of prosperity which deafens, a dread of suffering which, with some, is carried even to an aversion for sufferers, an implacable satisfaction, the me so puffed up that it closes the soul. In the miserable one sees hearts of gloom, sadness, want, fatality, ignorance impure and simple, and, with some, covetousness, envy, and hatred. And, yet, this ideal [of Social Beauty], seemingly so lost, is in no more danger than a star in the jaws of a cloud."

For, "beneath the mortality of society we feel the imperishability of humanity. Just because a volcano breaks and throws out pus, the globe does not die. Similarly, the diseases of people do not kill man."

"Auscultation of civilization is encouraging. Progress is the mode of man. The general life of the human race is called Progress. He who despairs is wrong. Grief everywhere is only an occasion for good always."

"The study of social deformities and infirmities, and their indication in order to cure them, is not a work in which choice is permissible. We seek for the cause. We must ponder over social questions: wages, education, misery, production, and distribution. We must create vast fields of Public Activity, to have a hundred hands to stretch out to the exhausted and feeble, to

employ the collective power in the great duty of opening workshops for all arms, schools for all aptitudes, and laboratories for all intelligence. To destroy abuses is not enough; habits must change.

“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.”

But, do humans have sufficient capacity for such progress and goodness?

“The mind’s eye can nowhere find anything more dazzling, nor more dark, than in man; it can fix itself on nothing which is more awful, more complex, more mysterious, or more infinite. There is one spectacle greater than the sea, that is the sky; there is one spectacle grander than the sky, that is the interior of the soul.”

“An awakening of conscience is greatness of soul.”

“People who are petrified in dogma or demoralized by lucre are unfit to lead Civilization. Genuflexion before the idol or the dollar atrophies the muscle which walks and the will which goes. Hierarchic or mercantile absorption diminishes the radiance of a people, lowers its horizon by lowering its level, and deprives it of the intelligence of the universal aim.”

“But what about a compromise? There does exist an entire political school called the compromise school. Between cold water and warm water there is tepid water. This school with its pretended depth, wholly superficial, which dissects effect without going back to causes, from the height of half science, chides those who agitate for change. These almost people content themselves with their almost wisdom.”

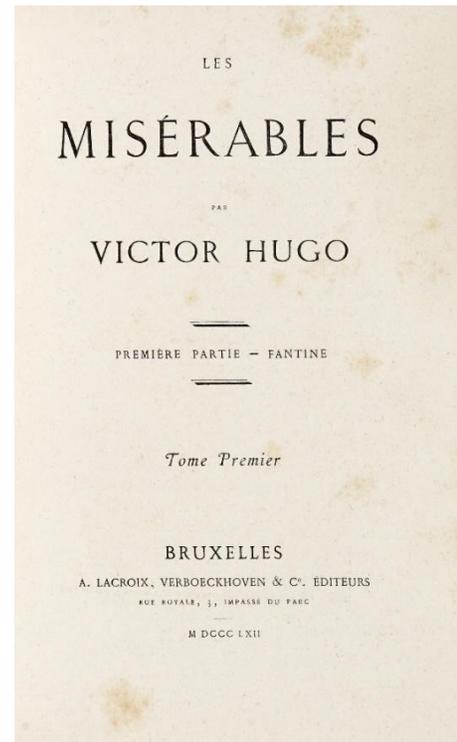
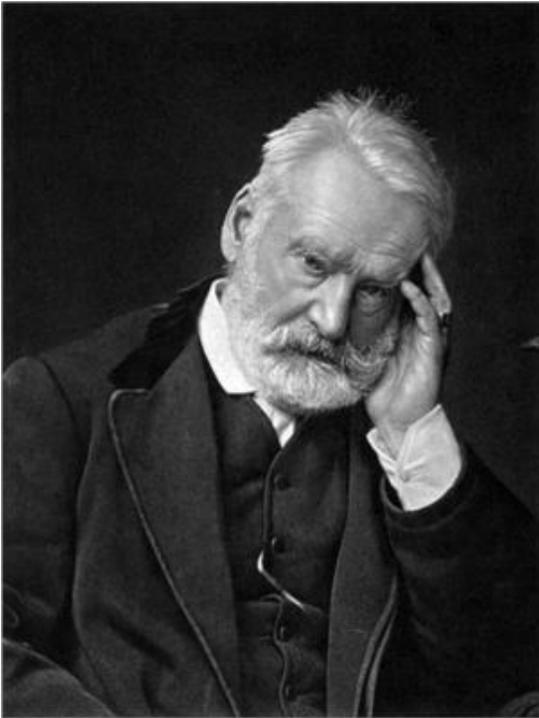
“Ideas! Knowledge! Light! Equality! Fraternity! The amount of civilization is measured by the amount of imagination.”

“Change should be civilized. No abrupt fall is necessary. Neither despotism nor terrorism should be tolerated. The healers must remain innocent.”

Progress with gentle slope is desirable.”

“Someday we will be astounded. There is no more a backward flow of ideas than a backward flow of a river.”

Victor Hugo 1862



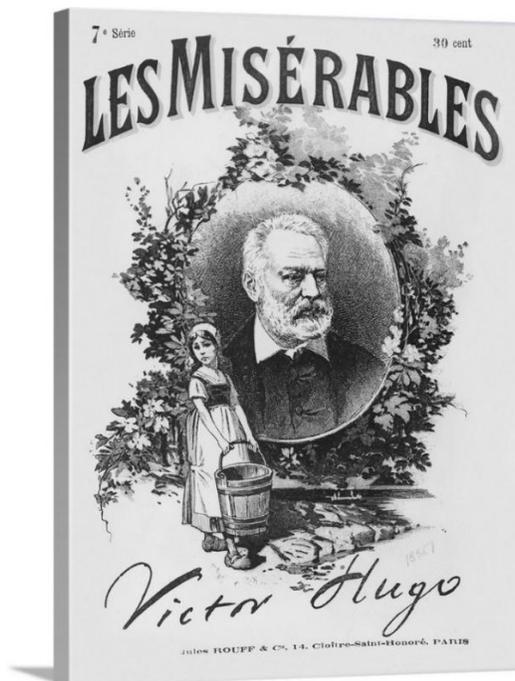
Victor Hugo, Author of *Les Misérables*

CHAPTER 2

Nature's Garden:

A Model for a Healthy Human Social Ecosystem

At one point in Victor Hugo's 1862 novel, *Les Misérables*, Jean Valjean and Cosette lived, secretly, in a house on Rue Plumet, where a garden hid their home from passers-by. This garden had been left uncultivated for fifty years. The garden not only protected Jean Valjean and Cosette from Javert's discovery, but it also served to teach them how to behave more kindly, wisely, and creatively---to more deeply appreciate each other and all of Earth's living things.



Hugo's description of the Garden:

***“Horticulture had departed, and nature had returned. The trees bent over towards the briars, the briars mounted towards the trees, the shrub had climbed, the branch had bowed, that which runs upon the ground had attempted to find that which blooms in the air, that which floats in the wind had stooped towards that which trails in the moss; trunks, branches, leaves, twigs, tufts, tendrils, shoots, thorns, were mingled, crossed, married, confounded. Vegetation, in a close and strong embrace, had celebrated and accomplished there, under the satisfied eye of the creator, the sacred mystery of its fraternity, symbol of human fraternity.*”**

At noon, a thousand white butterflies took refuge in it, and it was a heavenly sight to see this living snow of summer whirling about in flakes in the shade. There, in this gay darkness of verdure, a multitude of innocent voices spoke softly to the soul, and what the warbling had forgotten to say, the humming completed. You felt the sacred intimacy of bird and tree; by day the wings rejoiced the leaves; by night the leaves protected the wings.

Nature, who disavows the Mean Arrangements of Man, always gives her whole self where she gives herself at all, as well in the ant as in the eagle.

Nothing is really small; whoever is open to the deep penetration of nature knows this. All works for all.

A flesh-worm is of account; the small is great, the great is small; all is in equilibrium in necessity; fearful vision for the mind. There are marvelous relations between beings and things; in this inexhaustible whole, from sun to grub, there is no scorn; all need each other.

In the above passage, Hugo describes a healthy ecosystem, which included a healthy social component. The plants, birds, insects, and other non-human life in the garden had developed a kind and wise Social Ecosystem---marvelous interdependent relations between beings and things---that benefited all. In their garden there was no hierarchy, no upper class or lower class, no rich or poor, no caste system, no cliques, no isolation, no predation, no segregation, no tension. In the "inexhaustible whole" of the garden, there was "no scorn." All worked for all. All needed each other. All embraced, celebrated, and cared for each other, as if they fully understood their interdependence and thirsted for connection. All was in harmony, "in equilibrium, by necessity"---meaning that life in this garden would not have survived, individually or collectively, without the marvelous collaborative relations among its living things. This garden symbolized a healthy Social Ecosystem, maintained by the plants, insects, birds, and other living things in the Garden. It was a thing of Social Beauty---offered for Mankind to emulate.

Have we used Nature's Garden as a model for development of a healthy Human Social Ecosystem? Have we developed a Human Social Ecosystem that is fully integrated with, and fully respectful of, Nature's ecosystems? It does not appear so.¹

In fact, it appears as though modern Human beings have been slow to even recognize that each of us lives in the context of an interdependent Human Social Ecosystem---where all need each other and all need to work for all in order to survive and enjoy Social Beauty²---and that the Human Social Ecosystem must be harmoniously integrated with Nature's ecosystems.

Instead of developing a healthy Human Social Ecosystem that is integrated with Nature's ecosystems, what have we done? We have created what looks like a severely damaged and degraded social ecosystem. The social ecosystem in which most Humans live exhibits little of the caring characteristics of Nature's Garden. Largely because of the economic model that has been allowed to prevail (Global Corporate Capitalism), our social ecosystem is characterized by hierarchy, extreme individualism, cut-throat competition, financial greed, predation, exploitation, wars, inequality, injustice, racism, anger, scorn, isolation, tension, anxiety, depression, alienation, loneliness, segregation, and boredom---with its leadership exhibiting heartlessness, disdain for collaboration, and denial of human interdependence. Our Human Social Ecosystem has been harmfully subjected to a powerful economic model that is based on, justified by, gives practice to, and rewards the non-altruistic capacities of our human nature, instead of our altruistic capacities.³⁻⁵ Furthermore, it is an economic model that shows little respect for Nature's ecosystems, is not integrated with Nature's ecosystems, and wantonly destroys Nature's ecosystems.

Our current social system, which is a direct product of our prevailing economic model (corporate capitalism), is full of Mean Arrangements of Man.⁶ The prevailing economic model, itself, represents a Mean Arrangement of Man---certainly not a thing of Social Beauty. Particularly in the many war-ravaged and poverty-stricken countries of the world, our current Human Social Ecosystem looks as plundered and ugly as a clear-cut boreal forest, or the toxic tailings ponds and poisoned aquifer in the Alberta tar sands. For the sake of Nature, and for our own sakes, should we not create Kinder Arrangements? Have the plants, birds, insects, and other living things in Nature's Garden been far wiser, kinder, and creative than has Mankind?

If we were to use Nature's Garden as a model for development of a healthy Human Social Ecosystem, what social arrangements might we create? We would start by acknowledging our interdependency---that we all need each other, and that all need to work for all. We would ask, "What are the universal needs; and how can we kindly and collaboratively meet those needs?" We would create an economic model that disavows such Mean Arrangements as hierarchy, class, exploitation, supremacy, racism, colonialism, cut-throat competition, profiteering, scorn, sabotage, violence, predatory debt, isolating individualism, and disregard for the environment. We would choose an economic model that is based on moral incentive⁷ (rather than monetary incentive), an understanding of the positive aspects of our human nature,³⁻⁵ and a commitment to altruistically meeting the needs of others---a Public Economy⁸⁻¹¹ with Vast Fields of Public Activity¹² that employs all aptitudes and provides jobs to all who need work. It would be an economic model that up-regulates expression of the altruistic behavioral capacities of our human nature and down-regulates expression of the non-altruistic behavioral capacities of our human nature (instead of the other way around, which is the effect of corporate capitalism). It would be led by the most altruistic natural leaders among us,¹³⁻¹⁶ not by those who are inclined

and enthusiastic about up-regulating expression of the non-altruistic behavioral capacities of our human nature, and certainly not those who are most diabolic and sociopathic.

In short, we would create a Public Economy and a Social Ecosystem that emulates the altruistic spirit and behaviors practiced in public children's hospitals, whose modestly salaried physicians, nurses, researchers, technicians, janitors, and other employees gladly "give their whole selves" to meet the needs of sick children.⁸⁻¹¹ It would be a model that provides "a most precious freedom"¹⁷---the freedom to enjoy widespread up-regulated expression of the human capacity for kindness---up-regulation both in oneself and in the larger society---the freedom that comes from participating in collective public efforts to genuinely look after others. It would be an economic model that is democratically regulated by the creative common sense of Nature's Garden, as opposed to the rigid orderliness of the horticulturist, or, worse, the "clear cut" mentality of authoritarian timber industrialists. Such an economic model could create a healthy Human Social Ecosystem that would be in harmony with all of Nature's ecosystems and with social ecosystems throughout the world. This would be a way to create human Social Beauty to complement and protect Nature's Beauty. "Whoever is open to the deep penetration of Nature knows this."

Postscript:

Those who prefer Capitalism might point out that Victor Hugo mentions only the positive aspects of Nature and ignores the ugly predatory activities in Nature---e.g. birds of prey killing innocent baby rabbits. But, Hugo was not denying the existence of violence and injustice in Nature---just as he does not deny the dark aspects of human nature. He was simply suggesting that we emulate the most positive behaviors in Nature, rather than its most ugly behaviors. Why would we want to model our economic system after the ugly predation and violence in Nature when, instead, we could model it after the "marvelous relations" exhibited in Nature's Garden? Instead of flaunting a bird of prey (the eagle) as a national symbol, perhaps the USA could choose an innocent baby rabbit, or "vegetation in a close and strong embrace" as its symbol, with a Public Economy and a healthy Social Ecosystem to go with it.

FOOTNOTES:

The Footnotes 2-17 refer to related articles (chapters), all of which are listed in the Table of Contents.

1. In human history there have been peoples who have developed a human social ecosystem that has been in harmony with Nature's ecosystems---for example, some of the First Nations people in North America. But, their social ecosystem and the sacred

natural surroundings it respected were violently destroyed by those who insisted on a different social and economic model.

2. Social Beauty
3. Human Nature
4. Up-Regulation and Down-Regulation of Human Behavioral Capacities
5. Human Nature—A Graphic Depiction (a power point presentation): This presentation may be viewed by accessing the ***Notes From the Social Clinic*** website: **www.notesfromthesocialclinic.org** or via this direct link: **<https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>**
6. Mean Arrangements of Man
7. Moral Incentive versus Monetary Incentive
8. The Social Beauty of Children’s Hospitals
9. The Children’s Hospital Public Economy Model (CHPEM)
10. The Foundational Pillars of the CHPEM
11. Application of the CHPEM to the General Economy
12. Create Vast Fields of Public Activity—Victor Hugo
13. Altruistic Natural Leaders
14. Key Problem: Under Corporate Capitalism, Leadership Positions are Populated With People Who Are Inclined to Express Non-Altruistic Capacities of Our Human Nature
15. Capitalistic Leaders-By-Default
16. Does Power Always Corrupt?
17. A Most Precious Freedom

CHAPTER 3

Idle Men In Nairobi

By Rob Rennebohm, MD

In 1990 I visited Nairobi to work with pediatricians at Kenyatta National Medical Center. On the second day two Kenyan pediatricians took me to one of their “Under Five (years of age) Clinics” in one of Nairobi’s poorest neighborhoods. The streets we walked on the way to the clinic were teeming with people---mostly men, many of them idle. Of the few women seen, most were walking briskly, balancing large bundles of kindling on their heads. Many of the idle men were silently, unemotionally gazing at the passing traffic, which included smoke-belching lorries, colorful over-stuffed matatus (buses), and many Mercedes Benz-type sedans carrying white “ex-patriots” between their places of business and their gated homes on the outskirts of Nairobi.

The contrast between the lives of the “ex-patriots” and the lives of those on the streets was striking, a legacy of decades of colonialism. I was perplexed, however, by the passivity of the Kenyan men gazing at the passing sedans. Why did they show no outward signs of resentment, anger, or defiance? Why were they so apparently accepting of their situation and that of the privileged “whites” in the sedans? Were they fully aware of the inequity, but choosing to exercise extraordinary self-control? Were they unaware? Was it too dangerous to object?

I turned to my pediatrician friends, both of whom were impressively capable Kenyan women, and asked them, “Why the apparent acceptance?”

“Because they assume that the white people somehow deserve their privileged status, and they (the Kenyan men) somehow do not,” answered the first pediatrician, with the other nodding in agreement.

“But, surely, the two of you don’t feel that way.” I replied.

“Of course not,” they said. “But, we have educated ourselves; they have been mis-educated.”

CHAPTER 4

A Little Economic Story: To What Extent Should Capitalistic Activity Be Practiced Within a Children’s Hospital or Within a Public Economy?

Rob Rennebohm, MD

November 2024

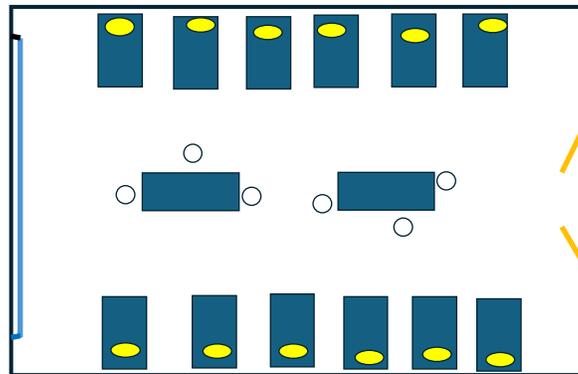


The following “Little Economic Story” is offered to stimulate thoughtful dialogue about the extent to which capitalistic free enterprise activity should be practiced in a Public Children’s Hospital, or in a Public Economy (if transformation of the general economy into a Public Economy were democratically preferred and allowed).

Although the story and its characters are fictitious, they are based on the actual experiences of academic pediatricians at real children’s hospitals. Dr. H and the other characters in the story work at a fictitious children’s hospital called Victor Hugo Public Children’s Hospital. The footnotes refer to related articles (chapters of this manuscript) that elaborate on statements made.

Ward Rounds at Victor Hugo Public Children’s Hospital

Early in the morning, Dr. H, a pediatric hematologist/oncologist at Victor Hugo Public Children’s Hospital (VHPCH), makes her usual “ward rounds” to check on her little patients, most of whom have leukemia. VHPCH is a bit old-fashioned in that it has “wards,” rather than individual private rooms. Each of the five hematology-oncology wards is one large rectangular room with six beds along each of the two long walls. The far short wall has floor to ceiling windows that provide a view of the courtyard and “nature’s garden” below. French doors within the near short wall provide entrance to the ward. Below is a drawing of a typical ward:



Importantly, the windows at the far end can be opened widely to admit fresh air and emit viruses. Even in cold weather these windows are kept at least partly open most of the time. To compensate, each bed has a thick down blanket encased in a colorful quilted duvet. In the middle of the room is an open space with play tables and chairs where children can do crafts or play board games. These wards resemble “camp barracks” more than a hospital. Like most camps, there is no TV. A craft activity that the children most enjoy is quilting their own duvet with their own colorful design.

One of the touching things about this ward arrangement is that the patients naturally and spontaneously support and help each other. When a “new patient” is admitted to the ward, the patients who have been hospitalized for several days or even several weeks warmly welcome the new patient and do all they can to calm the child’s fears and worries. When a new patient is about to have blood drawn for the first time or is about to receive their first dose of intravenous chemotherapy, or is worried about what the leukemia will do to them, the “veteran” patients explain that the child will be okay and why that will be so. Invariably, two of the 12 patients on the ward naturally become leaders of the group. They set the warm tone, organize the board games, and recognize who is suffering and needs help coping with worries and homesickness. The others soon seek to emulate the natural kindness of the leaders.

When Dr. H enters the ward, the children are always excited to see her. She is their favorite. Never in a rush, she sits on the edge of each child’s bed, softly holds one of their hands, calmly and warmly looks them in the eyes, and tenderly asks them how they are feeling. To those who are feeling glum, she tells a little story to raise their spirits and give them courage and confidence.

The children and their parents adore Dr. H and trust her, both for her knowledge and her devotion. Each day she wears a different colored flower in her gray-white hair. Before going home at night, she returns to the ward to say goodnight to each child and places her flower in a vase in the center of the room for all the children to enjoy. This habit of leaving her flower started when a little hospitalized boy asked her to leave the flower so that he could “remember her” when he became lonely and frightened at night. Her visits purposefully provide a moment of deep kindness, a moment of Social Beauty,¹ at the beginning and end of each child’s day.

Dr. H is similarly admired by her colleagues. She is an “altruistic natural leader.”²⁻⁵ She is hard on herself, but soft on her patients, families, and colleagues. She leads mostly by example. It is easy for her to visualize Social Beauty and how to create it. She understands moral incentive.⁶ The thought of monetary incentive never seemed to occur to her. She seeks and lives Social Truth. Her colleagues insisted that she be the Chief of the hematology/oncology division. Although she had no interest in power or prestige and did not particularly like administrative work, she reluctantly acquiesced to their wishes, out of a sense of duty.

The younger physicians at VHPCH naturally seek to emulate her kindness, humility, patience, work ethic, critical thinking, and altruistic spirit. Even her little patients spontaneously adopt her kind ways. Dr. H is uncomfortable when directly praised; but when pressed, she reluctantly admits that “I guess I am pretty good at noticing things.” (In fact, she seems to notice things that others either cannot see, or do not want to see, or are afraid to see, or find too stressful to see.) The only criticism ever uttered about Dr. H is that some colleagues have said, “she spends too much time with her patients.”

Although all of her colleagues agreed that Dr. H is fair, honest, highly principled and incorruptible,⁵ they sometimes argued about whether she is a “conservative” or a “liberal,” a republican or a democrat, an incremental progressive or a radical revolutionary. No one label seemed to fit. Finally, one colleague suggested that Dr. H is conservative, progressive, liberal, radical, and revolutionary---all at the same time.⁷ That is, all of those labels fit. There was unanimous agreement that this understanding of Dr H was the most accurate and helpful. Furthermore, all marveled at how she always seemed to be appropriately tolerant (e.g., of different opinions and hypotheses) and, yet, did not tolerate dishonest data collection, fraudulent data manipulation, medical malfeasance, or any practices that would obviously harm children.

New Deliberations at Victor Hugo Public Children’s Hospital

On one September day the academic pediatricians at Victor Hugo Public Children’s Hospital (VHPCH) held a regularly scheduled quarterly meeting. On the agenda was discussion of a proposal by members of the cardiology and radiology divisions to permit at least some fee-for-service, profit-making private enterprise activity within VHPCH. This was a contentious issue because, historically, physicians at VHPCH had never practiced fee-for-service medicine. They were on a salary (paid by the government) and patients were never charged a fee for the services they received. Health care was considered a human right and the government,

accordingly, budgeted ample funds for comprehensive health care. Decades earlier, Dr H had played a major role in creating this kind social arrangement. She managed to convince the government to markedly reduce its military expenditures and increase its budget for health care.

The cardiologists wanted the freedom to conduct a private clinic on at least one day per week, so that they could generate additional personal income. On that day they would perform cardiac procedures and charge a “private fee” for their service. They argued that wealthier patients would be willing and able to pay this fee, especially if those patients could be seen sooner than otherwise and treated with extra kindness. The cardiologists also argued that they would be happy to share some of their profits with the hospital in general---meaning that their private clinic would not just benefit them but would also benefit the hospital as a whole, financially. Similarly, the radiologists wanted to schedule private MRI scans on one day per week, to take advantage of the considerable revenue-generating potential of private MRI.

The Chairman of Pediatrics---who had been chosen because of his altruistic natural leadership characteristics and, like Dr. H, was revered by the entire faculty--- introduced the proposal and opened it for discussion.

Dr. H was the first to speak: “Let us remember that VHPCH is and always has been a Public Hospital whose activities are conducted according to a Children’s Hospital Public Economy Model (CHPEM).⁸⁻¹⁰ All of the pediatricians on our staff receive an ample and appropriate salary; each of us is naturally motivated by a strong desire to contribute as much as we can to the care of children; we have been guided by the Foundational Principles of the CHPEM;¹⁰ and each of us benefits from the *esprit de corps* generated by all being similarly committed and motivated. Our colleagues in cardiology and radiology are, in essence, requesting that at least a little bit of capitalistic activity (market practices, including monetary incentive and profit-making) be practiced within the institution. I have great reservations about injecting capitalistic behaviors into our institution, and I am happy to explain why.”

Chairman: “Please do.”

Dr. H: “Let me start by reviewing some history. Some of us older pediatricians have practiced Academic Pediatrics in the USA both before and after corporate capitalist behaviors were introduced into Academic Medicine. In the 1970s Academic Medicine, at public university medical schools in the USA, was practiced according to a Public Economy model. All of us were on a salary, which was provided by the state budget. We had an appropriate workload, consisting of a mix of clinical care, teaching, and research responsibilities. We did not charge a fee for our patient care activities, or for our teaching or research---why? because our salary was already paying us to do this work. We worked very hard and altruistically. Our goal was to contribute as much as we could to the care of patients and the advancement of medical knowledge. Our incentive was a moral one, not a material one. Our incentive was the satisfaction that came from helping sick children and advancing medical knowledge. That satisfaction was enough. We did not feel a need or desire for monetary incentive.⁶ In fact, some of us had briefly been in private practice and had found the idea of monetary incentive

counter-motivational---in an odd paradoxical way we felt less inclined to do extra work if the main motivation for doing so was to make extra money.

Spirit has always been high at VHPCH, because all of us have enjoyed an atmosphere of up-regulated expression of the altruistic capacities of our Human Nature¹¹⁻¹³ **We have enjoyed what, in my opinion, is the most precious freedom of all---the freedom that comes from participating in collective public efforts to genuinely look after others; the freedom to enjoy widespread up-regulated expression of the human capacity for kindness and altruism---up-regulation both in oneself and in the larger society.**¹⁴ **Our institution and our work have been things of Social Beauty.**⁹ **We have enjoyed and taken pride in 'being Public.'**¹⁵

But then, during the 1990s things changed in many children's hospitals. I know this from visiting and talking with colleagues at those hospitals. The corporate capitalist model was forced upon them, undemocratically, without their having any say. They were told that from that point on, the medical school was going to be 'run like a business.' It would no longer receive funding from the state to support physician salaries. Instead, money to cover physician salaries would need to be generated by charging patients a fee-for-service. They were forced to charge a fee for their patient care, and the fee needed to be as high as rules would permit. Salaries were tied to 'production'---i.e. to the amount of revenue generated. Physicians were forced to generate net revenues that would at least cover their salaries---preferably many times more than their salary. Those whose revenue generation barely exceeded their salary were shamed for not generating at least 2-3 times their salaries. Some of the quite entrepreneurial-minded physicians generated revenues that exceeded 5-10 times their salaries, and they were lavishly praised by the new entrepreneurial administration for doing so. Maximal charging was pushed; undercharging was punished. In fact, failure to maximally charge was considered to be a financial 'crime against the institution.'

A 'see and drop' policy, regarding clinical care, was implemented and rewarded. The idea of this policy was to populate a physician's clinic schedule with new patient visits, as opposed to follow-up visits, because an hour spent with one new patient could generate more revenue (was reimbursed at a higher rate, by the health insurance companies) than an hour spent on 4 follow-up visits. So, physicians were encouraged to 'see' as many new patients as possible, then 'drop' them (not schedule follow-up appointments for them) so that more new patients could be seen.

Under this new capitalistic system, workloads were increased in order to maximize revenues. Instead of being in clinic on 4 half days per week, with plenty of time to adequately meet patients' needs (including the answering of post visit phone calls) and plenty of time to teach and do research, physicians were required to be in clinic 9 half days per week, with a patient volume each day that forced them to provide rushed care, with no time for follow up patient work and no time for teaching or research. In fact, research was forbidden, unless the physician had a grant that paid for their research time, or unless they did their research on their own time, after hours. The message was to maximally engage in 'billable' activities and minimally engage in 'non-billable' activities.

The previously practiced CHPEM (the Children's Hospital Public Economy Model)⁸ was not just discouraged, it was largely forbidden. Those who insisted on practicing the altruistic CHPEM were punished. One pediatrician was sent to a psychiatric clinic that specialized in evaluation of impaired physicians---the reason for referral being 'impaired ability to comprehend and/or comply with (corporate) changes at the hospital (e.g., fee-for-service charging).' After a week-long evaluation, the psychiatry clinic determined that the physician was suffering from 'pathological altruism.' Shortly thereafter, that physician was driven out of the institution.

This switch from the CHPEM to the capitalist model had many adverse effects on Academic Medicine. The patient volume that physicians were forced to see grossly over-extended physicians. Patient care became rushed. Quality of care declined. (Medicine was never meant to be practiced in a rush.) Physicians had no time to follow-up on patients' needs, except at night and on weekends, on the physician's own time. Teaching suffered, because there was no time and, besides, teaching (a 'non-billable' activity) did not generate revenue. Since unfunded research was no longer allowed (at least on company time) research decreased. Educational conferences, which had been devoted to discussion of diseases and their treatment, were increasingly replaced with conferences devoted to learning how to maximally charge for patient care provided.

Moral incentive was replaced by monetary incentive. Economic altruism was virtually criminalized. Individual and group spirit declined. Leadership became increasingly populated by those who most enthusiastically bought into, relished, and cleverly practiced the capitalist model, with its emphasis on revenue generation.³ Candidates for leadership who were 'too altruistic' and too unenthusiastic about revenue generation, were considered to be a liability and a threat to the institution. These adverse results are facts, not opinion.

In other words, the capitalist economic model had very unhealthy, dehumanizing side effects that rapidly and increasingly worsened as the capitalist mentality and behaviors increasingly invaded and took over the entire institution---crushing and driving out those who wished to practice altruistically, while elevating and rewarding those who most enthusiastically practiced entrepreneurship. Increasingly, altruistic behaviors were replaced with cold behaviors and decisions. The capitalist behaviors and attitudes have greatly threatened the Academic Medicine that we have known and loved and still have here at VHPCH.

At many other children's hospitals Social Beauty and the morale it creates have been replaced with a cold social milieu and considerable moral distress. One of my colleagues pointed out, 'During the 1970s we were physicians who served patients. By the 1990s we were providers who served clients. Then, we were transformed into revenue generators who serve the institution.' The difference between children's hospitals during the 'altruistic era' and children's hospitals during the 'corporate era' has been striking.⁹ Physicians and patients have become commodities. Even medical knowledge has become commodified and monetized.

Now, you might argue that the above history represents only anecdotal evidence. But, qualitative research and quantitative data collection reveal that these same themes (the

negative consequences of the capitalistic transformation of Academic Medicine) have been repeatedly experienced throughout Academic Medicine, both by academic physicians and their patients---not just in the USA, but in many countries. Look at what has happened to the National Health Service (NHS) in Britain, for example.

Please realize that corporate capitalism is based upon several erroneous premises. For example, it is based on an incomplete, erroneous, and excessively negative view of human nature;¹¹⁻¹³ it erroneously insists on the necessity of monetary incentive;⁶ and it promotes an incorrect, perverted understanding of competition.¹⁶ We can talk more about these unfortunate premises later, if you wish---or, I can provide you with essays on these subjects, which you can read later, at your leisure. It is my conclusion that capitalism is inherently a terribly flawed, unhealthy, dehumanizing, and increasingly harmful social and economic model.¹⁷ That is why I must resist its introduction into our hospital.”

Chairman: “You make corporate capitalism sound as though it has malignant characteristics. Do you believe corporate capitalism has malignant characteristics? If so, please explain why.”

Dr. H: “I hesitate to use that word, but the honest answer is that I do think corporate capitalism, inherently, has malignant characteristics. I appreciate that many of you may think it is much too harsh to apply the word “malignant” to capitalism. I realize that that it is a provocative and uncomfortable thing to hear. But I am not using that word lightly or without a great deal of thought and evidence. As a pediatrician who takes care of children with cancer, I am probably more vigilant and protective than most when it comes to noticing and reacting to characteristics of malignancy.

I know malignancies very well. Malignancies start small, even unnoticeable and undetectable, but once they get a foothold they tend to inexorably worsen, invade, take over, and potentially kill. They are ruthless, heartless, without conscience. Look at what they do to poor innocent children!!! They are diabolically clever in the way they take over and develop resistance to treatment. Malignancies bypass rules and the body’s regulatory efforts. Malignancies do not permit democracy; they ultimately create a totalitarian state within the body. Once established, malignancy becomes very difficult to rein in. The only ways to eradicate malignancy are to prevent it from developing in the first place (our best option); or lethally impair its early development; or, once it is established, treat it with dangerously aggressive therapies.

In my opinion, corporate capitalism does have some characteristics in common with childhood malignancies. It may start innocently enough. But, once corporate capitalism gains a foothold, the quest for growth, profit, power, control, and ever-increasing wealth---especially in the cut-throat competitive environment that capitalism creates---inexorably leads to ruthless, heartless behaviors. It is diabolically clever in the ways it seduces, propagandizes, and takes over. Inherently, it up-regulates¹¹⁻¹³ expression of the least altruistic capacities of our Human Nature (instead of our most altruistic capacities), and by so doing, it tends to create a different, less kind and caring human being---particularly among the people it promotes to leadership positions.³ It transforms motivations. It transforms behaviors.¹⁸ It changes the way people treat one another. It transforms societies and cultures. It becomes master over Humanity and

crushes individual and collective souls. It spawns 'Mean Arrangements of Man'¹⁹ that result in Social Atrocities, rather than spawning kind arrangements that create Social Beauty.¹

Once capitalism establishes a foothold it becomes very difficult to rein in, much less replace. It fights back violently. It works around regulatory efforts. A major reason for these behaviors and consequences is that capitalism, by nature, populates leadership positions with people who are inclined and willing to up-regulate expression of the non-altruistic capacities of our human nature, while it marginalizes people who prefer to up-regulate expression of the altruistic capacities of our human nature.³ Soon, the most powerful leadership positions increasingly become populated by the less altruistic among us, and those leaders increasingly and predictably make poor, heartless decisions that have strong adverse effects that are difficult to reverse. Increasingly, capitalism leads societies down the path towards a heartless, dehumanizing, authoritarian state, with leaders feeling a need to increasingly use censorship, control of information, surveillance, and punishment of dissident voices, and other forms of intimidation and oppression to crush inevitable resistance and rebellion. Even information (erroneously called 'misinformation') that threatens to create public 'hesitancy' in accepting the preferred government/capitalist narrative must be quashed. Ultimately, governments and Humanity come under the control of a small group of extremely wealthy, extremely powerful transnational corporate capitalists whose most powerful leaders make poor decisions that profoundly harm humanity.

Why would we want to introduce such an economic model into our treasured Public Activity at VHPCH? Why would we want to abandon or compromise our successful altruistic CHPEM---a model that has greatly benefited children throughout the world, at a bargain price for societies? Why would we want to replace our CHPEM with a capitalist model that has already proven to have adverse effects on patients and those who serve them? Why would we want to replace kind social arrangements and Social Beauty with mean social arrangements and Social Atrocity?"

Dr. C-1 (the first cardiologist): "I respect your opinion, but don't you think you are being a bit dramatic, a bit rigid, too purist, and perhaps a bit dogmatic? Should you not be a little more liberal in your thinking---more willing to give creative, alternative ideas a chance?"

Dr. H: "If my concern that 'capitalism has malignant characteristics' were a reckless opinion for which there is no large body of evidence, then I would agree that we should be open-minded and give capitalism a chance, followed by careful observation to see if it is having adverse effects, or not. However, capitalism has had more than 400 years to demonstrate its merit. It has been given more than ample opportunity to prove its worthiness to be the predominant economic model for Humanity. It has been tested. And it has failed, miserably, to act kindly towards Humanity and the planet.

There is ample evidence that capitalism, especially global corporate capitalism, has behaved in malignant ways and has had devastating effects on the majority of the world's people and the earth itself. This has become increasingly obvious to anyone who carefully studies history and carefully examines geo-political-economic-social-environmental problems in today's world. There is solid evidence that capitalism has malignant characteristics.

Again, I would be more open-minded, more willing to accept your proposal to practice capitalistic activity within our institution, if my concern that capitalism has malignant characteristics were not based on ample solid evidence. In my opinion, there is no place for capitalistic activity in the operations of our institution. I need to vote against introducing capitalistic activity into our institution.

In fact, **I would argue that if we, as pediatricians, truly and comprehensively care about the health of the world's children (and I think we all do deeply care), then we need to consider how the social, economic, and political milieu in which children are living can profoundly affect their over-all health.** With this deep and wide concern in mind, **it is my opinion that nations, globally, should consider applying the CHPEM (or a similar model) to their general economies.**²⁰ Indeed, the Chairman and I have been thinking of establishing a Social Clinic here at VHPCH, where the effects of the social milieu on children's health can be examined---a time and space where we can serve as Social Clinicians who examine the effects of these social, economic, and political issues on the health of children and the health of societies.^{21, 22}

Now, I do not want to be authoritarian and oppress those who do not believe that capitalism is a harmful model. If there are those among us who do not think capitalism is harmful and think it would be okay to introduce capitalism into our institution, my suggestion is that we devote ample time to thoroughly debate and better understand this issue. Education, discussion, and creative constructive discovery are what is needed, not suppression of different ideas.^{23, 24} I am optimistic that after kind, respectful, and thorough dialogue about social and economic models, it will become clear that it would be best to not introduce capitalistic activity into our institution. Although such an introduction might result in some financial benefit for the institution in the short term, the side effects are much too great in the long term, in my opinion. The seductive temptation is best resisted. But let's see what our further study and dialogue produces. Ultimately, we should democratically decide what to do."

Dr. C-2: "With all due respect, and in the spirit of evidence-based decision-making, could you please review the 'ample evidence' that capitalism has malignant characteristics and consequences?"

Dr. H: "In addition to the already mentioned harmful effects that capitalism has increasingly had on Academic Medicine, there is further evidence, outside of Medicine, that capitalism has malignant characteristics---in the history of the world's geo-political/economic activities. As physicians, we know the importance of taking a thorough history, not only of the present illness, but also a past history. And, good physicians look for patterns. If we take a detailed history of geo-political-economic-social-environmental events, presently and over the past 400 years, it is obvious how malignant capitalism has been. Capitalism, particularly the current practices of its giant transnational corporations and the governments who support them, has brought about ruthless wars, enormous human rights violations, obscene and ever-increasing income inequality, and catastrophic environmental degradation.

Examples:

Capitalism, by its own inherent nature, including its perverted and incorrect understanding of 'competition,' encourages its practitioners to seek and win 'competitive advantage' over others---to 'win the competition;' 'to beat others.' It preaches that those individuals, corporations, and nations who do not adequately look after their own self-interests will 'lose;' while those who most aggressively attend to their economic self-interests will 'win.'

For example, Corporate/governmental quest for control of oil has resulted in endless wars in the Middle East. Are you familiar with 'Operation Ajax' in Iran in 1953?²⁵ Briefly, Mohammad Mosaddegh, who was the brilliant and popular democratically-elected Prime Minister of Iran at that time, thought it was unjust that the British Petroleum Company (BP) was sharing only a small percentage of the oil profits it was making from the oil it was extracting from Iran's enormous oil fields. Mosaddegh pointed out that this oil, Iran's oil, was being extracted by Iranian oil workers who were receiving very low wages from BP and were working under miserable conditions, and BP was sharing only very little of the oil profit with the Iranian people. Despite Iran having enormous oil reserves, Iran remained an impoverished nation, except for the Shah and his family and friends who benefitted from the mutually lucrative arrangements between BP and the Shah.

Mosaddegh initially asked BP and the Shah to share 50% of the oil profits with the Iranian public. If BP refused that request, Mosaddegh said that he and his parliamentary colleagues would 'nationalize' the oil industry in Iran and 100% of the profits would go to the Iranian people. After all, it was not BP's oil, and Iranian people had the competency to extract and refine the oil without help from outside oil companies. BP and the Shah refused.

BP, the British government, and the Shah then asked the USA to help them eliminate Mosaddegh. President Eisenhower gave his approval for 'Operation Ajax,' which was a regime change operation orchestrated by the CIA, run by Allen Dulles, designed to remove Mosaddegh from power and replace him with a pro-American, pro-British, pro-BP, pro-Shah politician. The strategy was to demonize Mosaddegh by, among other things, hiring mercenary Iranian thugs to masquerade as 'Mosaddegh's men' (which they were not) and physically terrorize neighborhoods, including putting up frightening signs with communist slogans, giving the impression that Mosaddegh was a communist who planned to take away the freedoms of Iranian citizens (which was patently untrue). The CIA and its operatives, including its hired thugs, created chaos in Iran, to which the Shah 'felt compelled' to react and restore order by placing Mosaddegh under house arrest for the rest of his life. Laws were passed that forbade citizens from ever even verbally mentioning his name in public. An extraordinarily competent, caring, and popular democratically elected leader was totally and literally marginalized. Operation Ajax enabled BP, the Shah, and now US oil companies to continue the unimpeded exploitation of Iranian oil and the Iranian people. This regime-change operation did not bring democracy and freedom to the Iranian people, nor did it intend to; it did the opposite. Its purpose was to protect the opportunity of capitalist corporations and capitalist governments to plunder another nation and its people."

Dr. C-2: “Wait a minute, Dr. H, this sounds like anti-American propaganda to me. I have never heard of ‘Operation Ajax’ or this guy Mosaddegh, and I bet that is true of everyone else in this room, except for you. I think it is shameful and irresponsible that you spew such misinformation. What is your source?”

Dr. H: “I had never heard of Operation Ajax either, until about 2005, when I read a detailed account of Operation Ajax, written by Stephen Kinzer, an excellent investigative journalist.²⁵ The CIA and the Eisenhower administration hid this secret CIA operation from the public by declaring that all documents pertaining to ‘Operation Ajax’ were top secret and, therefore, ‘for national security reasons’ needed to be sealed for the next 50 years. It was only in 2003 that these archived documents first became available to the public. Stephen Kinzer poured over these documents, which included detailed conversations between Allen Dulles, his brother John Foster Dulles (who was Secretary of State during the Eisenhower administration), and President Eisenhower. Kinzer then wrote an excellent book based on his study of these documents which had been kept secret and hidden for 50 years. The Book is entitled, ‘All the Shah’s Men.’²⁵ He introduces the book with a quote attributed to former president Harry Truman: **‘The most interesting news is the history you never knew.’** The accuracy of the information in that book has not been disputed.

Operation Ajax was just the first regime change operation executed by the nascent CIA. It became the playbook for many similar regime change operations that the CIA has executed since then. Please investigate the history of what happened to Arbenz in Guatemala, Che Guevara in Bolivia, Patrice Lumumba in the Congo, and Salvador Allende (a fellow physician) in Chile, just to name a few. The purpose of these operations was not to bring democracy and freedom to oppressed people. The purpose was to protect mutual corporate and US government interests in those countries and to eliminate leaders and movements that represented a threat to US-Corporate power and financial interests. The goal has always been to ensure that the leaders of countries in which US corporations are lucratively operating (i.e., where they are exploiting resources and/or workers) are pro-American, pro-corporate, pro-capitalist and are willing to do what they are told to do to protect American interests and oppress any opposition leaders/movements.

Are the above behaviors not direct products of ultra-competitive global corporate capitalism? Do they not represent ‘Mean Arrangements of Man?’ Are these behaviors and arrangements not malignant?

Look at what capitalist powers (particularly the USA) did to Iraq, even before the devastating and totally unjustifiable 2003 Iraq War. I am referring to the severe Clinton sanctions on Iraq during the 1990s, which resulted in the death of at least 500,000 Iraqi children. When asked about these children’s deaths, Secretary of State, Madeleine Albright, publicly and shamelessly stated ‘the price was worth it.’ Is that not malignant?²⁶

Look at what has happened in Yemen. According to the international charity ‘[Save the Children](#)’ and data gathered by the United Nations International Children’s Emergency Fund (UNICEF),

85,000 children under the age of five may have died during the war in Yemen---another war perpetrated by capitalist powers in order to control oil and shipping routes in the Middle East.

Look at how many children, including child-laborers in unsafe mines, have been killed in eastern Congo over the past 35 years, as transnational corporations (and the colonized government whose corrupted leaders protect the interests of those corporation) have vied for control of the natural resources in that country. Between 1998-2003 alone 6 million Congolese people were killed---many of them civilians, including children---during resource-related conflicts in the Congo. Please see: <https://www.globalresearch.ca/500-years-is-long-enough-human-depravity-in-the-congo/5641816>

The Democratic Republic of the Congo is considered to be the world's richest country as far as natural resource wealth is concerned. Its mineral resources have been estimated to be worth approximately **\$24 Trillion**. It has extremely valuable reserves of coltan, cobalt, cassiterite, copper, and lithium, as well as gold, diamonds, and oil. Its coltan reserves are the largest in the world. Coltan is used in the making of cell phones, laptops, and other high-tech products. It is an essential, but rare mineral. This is why multiple transnational corporations have been exploiting the Democratic Republic of Congo.

Speaking of Africa, during the past 65 years many African political leaders have been assassinated.²⁷ These assassinations have been arranged by North American and European colonizing governments in partnership with the transnational corporations they support and protect---much like the arrangement between BP, the British government, and the US government, Operation Ajax. For decades, these North American and European nations and these transnational corporations have been extracting valuable natural resources (e.g., coltan in east Congo) and exploited cheap labor (including child labor) in their colonized African countries. The strategy of the colonizers has been to place corrupt leaders, whom they have hand-picked and handsomely reward, into positions of highest power so that those leaders will protect the interests of the colonizing countries and the transnational corporations. The leaders who have been assassinated are those who have led liberation movements that have threatened the opportunities of colonizing countries and their transnational corporations to continue their plunder. Here is a list of some of the African leaders who have been eliminated via assassination:

- 1961: Patrice Lumumba—Democratic Republic of the Congo
- 1963: Sylvanus Olympio—Togo
- 1966: Sir AbubakarTafawa Balewa--First Prime Minister of Nigeria
- 1966: Sir Ahmadu BelloPrime Minister of north Nigeria
- 1969: Eduardo Mandlone--Mozambique
- 1973: Amilcar Cabral—Guinea-Bissau
- 1974: Abram Onkgopostse Tiro—South Africa
- 1975: Samora Moise Machel—Mozambique
- 1978: Thomas Sankara—Burkina Faso
- 1993: Chris Hani—South Africa

The above assassinated leaders wanted to liberate their country from colonialism and exploitation, free their people, and use the country's natural resources to benefit the people. For example, Thomas Sankara developed free health care and free educational opportunities for the people of Burkina Faso, until he was assassinated and his efforts were reversed.

Are these assassination arrangements not 'Mean Arrangements of Man?' Are the colonization and exploitation conducted in African nations by transnational capitalist corporations and the governments that support them not malignant? Is this malignant behavior not a product of global corporate capitalism?

Do you cardiologists and radiologists know the history I have been recounting?"

Dr. C-2 (the second cardiologist): "No. We are cardiologists, not historians."

Dr. R-1 (the first radiologist): "We study Medicine, not politics and Marxism. Since you seem to enjoy history and economics so much, maybe you should have gone into politics rather than Medicine."

Dr. R-2: "Chairman, for how long are you going to let Dr. H drone on and on about her disdain for capitalism and her love for socialism? Her history lesson is getting tedious, and I don't see how this history is relevant to our proposal."

Chairman: "Dr. H is explaining that whether we are talking about the proposed practice of capitalism within a children's hospital or the current and past practice of capitalism in the global economy, we need to appreciate the inherent flaws in the corporate capitalist economic model and how these flaws have already led to profound harm to the world's people (including children) and would also lead to harm when capitalism is practiced in our hospital. Her point is that application of the corporate capitalist model predictably generates regrettable behaviors that have serious and escalating consequences, whether practiced in the general economy or in a hospital.

The issues we are discussing are important and complex. We should not address these issues only briefly and superficially. They require and deserve prolonged discussion and attention to detail. In fact, I think we need to convene several additional sessions to adequately discuss these matters. Dr. H has important things to say. She is providing a solid background and readings for further discussion during subsequent sessions. She is daring to sincerely share her honest thoughts. She has done so in a kind, caring, thoughtful manner. We should welcome and appreciate such sincere contribution to dialogue, not discourage it and punish it. Making people afraid to sincerely share their true thoughts leads to absence of much needed healthy dialogue.

Each of you will have equal time to make your points during subsequent sessions. Please, let's be respectful and patient. Please continue, Dr. H."

Dr. H: "Thank you, Chairman. Please also consider the current Ukraine war, starting with the US-orchestrated and manipulated protests on the Maidan in 2014, which led to a regime change that ousted Yanukovich (democratically elected) and replaced him with Poroshenko, then Zelensky, both of whom are pro-American and pro-corporate and willing to use violence and intimidation to protect US and corporate geopolitical and geo-economic interests in Ukraine.^{28, 29}

Over the past 70 years it has been estimated that wars waged by capitalistic powers (primarily the USA) have killed 20-30 million people, in 37 'victim nations.'³⁰ Does that not seem malignant?

The above regime changes, assassinations, and wars (atrocities, all) are a predictable outcome of the global capitalist model---a model that espouses and encourages an abusive and incorrect view of Human Nature, a perverse and incorrect understanding of competition, a need to exploit and dominate others, a need to aggressively pursue and protect self-interests, and a need for continued consumption and economic 'growth.' These wars and regime changes are the predictable results (repeated patterns) of capitalist powers vying for control of resources and domination of markets in a global atmosphere of cut-throat competition---an uber-competitive atmosphere that capitalism created in the first place. How can an economic model that predictably leads to the slaughter of innocent children not be deemed malignant? How can a model that repeatedly and predictably places profits over children's lives, without remorse, not be viewed as malignant? How can a model that employs assassination to protect its self-interests not be considered a malignant model? Again, why would we want to inject such a model into the workings of our beloved VHPCH?

I would add that use of assassinations, regime changes, and military might are not the only ways, and not necessarily the most successful means by which corporate capitalism is able to quash alternative social and economic models and impose the corporate capitalist model. In Vietnam, for example, the USA was unable to conquer the North Vietnamese with bombs, Napalm, Agent Orange, and other military tactics. But after the war, the degraded and impoverished Vietnamese people were isolated, economically destroyed, and desperate for stability and some degree of material comfort. The victorious Vietnamese government eventually (in 1986) turned to capitalistic activities, including state capitalism, as a pragmatic way to temporarily survive in a thoroughly capitalist world. Capitalistic activity in Vietnam has increased ever since. It is now a highly capitalistic country, with corrupt billionaires. My point is that the power and allure of capitalist ideology by itself was stronger than all of the US military might rained down on Vietnam. Such is the power of the capitalist ideology and its propaganda.

Also, look at the obscene income disparity that global capitalism has created. Thanks to capitalism, in 2017 half of the world's wealth was owned by just 8 men.³¹ This absurd income inequality is an inevitable result of capitalism and has been steadily and predictably worsening throughout the past few decades. The ultra-capitalists have become increasingly powerful, increasingly ruthless, increasingly undemocratic, and increasingly out of control---just like cancers behave. How can this phenomenon not be viewed as malignant?

Look at what transnational capitalist corporations (and the governments who support them and protect their interests, by violence, if necessary) have done to the environment---in Borneo, for example. Once a source of rich natural biodiversity, Borneo has been slashed, burned, and replaced with rows and rows of corporately owned palm oil trees. And, in the process, the indigenous peoples of Borneo have been ruthlessly displaced, often killed. In a global capitalist economy, profits have been far more important than people and the earth itself. Similar stories are playing out in Papua New Guinea, in the Amazon, and in many other places---at the expense of the environment and indigenous peoples.

Furthermore, Big Agriculture and its associated Big Agro-Chemical have increasingly contaminated the soil with chemicals like glyphosate, which not only contaminate the soil but also the human body, leading to digestive difficulties and cancers. How are these not malignant results of capitalism? How can an economic system that inherently requires, depends upon, and rewards ever-increasing (and never satisfied) 'growth' and harmful 'consumption' and aggressive 'competition'---to the detriment of the earth and much of Humanity---not be considered malignant? From an environmental standpoint alone, capitalism is obviously a malignant economic model.

And I have not even mentioned the relationship between capitalism and slavery. Yes, slavery existed many centuries before capitalism developed and became the dominant economic model. But it is important to realize that a major reason that capitalism began to flourish and become globally dominant and powerful was the African slave trade that provided labor for the lucrative production of cotton and sugar in the Caribbean and Americas. Capitalism promoted, accelerated, and benefitted enormously from slavery. Is that not a malignant characteristic?

The above represent just a few examples of Capitalism's dismal record regarding issues of war and peace, equitable income distribution, human rights, and the environment. All of the above atrocities have been directly due to the unfortunate economic model that the world's ultra-capitalists (and the governments and armed forces who support them) have imposed on Humanity and the Earth. It has been very difficult for countries that favor a Public Economy/Public Culture to withstand the immense power of capitalism's simplistic and erroneous social philosophy, unfair economic practices, and seductive promises of 'prosperity.' Also difficult to overcome are the deliberate attempts of capitalist nations to sabotage the attempts in other countries to develop a public economy (as in Sankara's case in Burkina Faso).

The effects of capitalism on the environment and most of the world's population have been nothing short of malignant, leading to the killing of millions of people, the suffering of billions more, and the destruction of the environment---to the point of potentially killing Humanity and the Earth itself. These poor outcomes of capitalism are as predictable as the poor outcomes of untreated lethal cancers. By definition, malignant systems predictably and inexorably lead to destruction, devastation, and death---and are very difficult to stop once they get a foothold.

I am sorry for being so harsh on corporate capitalism. I am sorry if some pent-up anger over what capitalism has wrought has seeped into my language and added emotion to my statements. But, I have been treating childhood malignancies for over 40 years and am particularly sensitive to and upset by malignant phenomena. It saddens me to see innocent children, historically and still, suffering from malignant behaviors that are directly due to the social and economic model that has been ruling humanity for almost 5 centuries. I am against malignancies of all sorts.

I ask you, if nations throughout the world were to democratically implement CHPEM-inspired national public economies, with collaborative international arrangements whereby nations mutually help each other to create greater social beauty (just as public children's hospitals and academic pediatricians throughout the world have worked collaboratively to improve health care for the world's children), to what extent do you think colonialism, regime change operations, assassinations, economic wars, and other malignant activities would occur?

Incidentally, on a different note, there is one other concern that I would like the cardiologists and radiologists to consider: I don't think it is wise or fair to create a two-tiered system of health care---a system in which the wealthy can enjoy prompt, unrushed, kinder care, while the less wealthy must wait and receive rushed, less kind care. Care should be egalitarian. All deserve the same degree of prompt, unrushed, kind care. The proposal presented by the cardiologists and radiologists introduces a two-tiered health care system."

Dr. C-2: "Okay, you build a strong case for the harm that capitalism can cause and has caused, assuming your 'history' is accurate. But, what about the tremendous advances that have occurred over the past one hundred years under capitalism---in technology, science, Medicine, and material standards of living? What about all the people, globally, who have been lifted out of poverty?"

Dr. H: "First of all, many of those advances (in science, technology, and Medicine) were the result of Public Activity, not private capitalist activity. In fact, most of the advances in Medicine have resulted from the dedicated work of modestly salaried physicians and PhD-level scientists at public universities and other public institutions---that is, those advances have been the product of Public Activity.

Secondly, **where is the evidence that any reduction of poverty achieved by capitalism could not have been equally achieved, or achieved to an even greater extent, under Public Economies?** I would contend that a global network of Public Economies would diminish poverty (and increase peoples' quality of life) to a far greater extent, and more efficiently, than has the global network of capitalist economies. Finally, is the relatively hollow prosperity that capitalism brings to only a portion of the population worth the side effects of capitalism's sick social and cultural philosophy---especially when there is a better, healthier, more equitable way to raise the living standards and spirits of all people?"

Dr. R-1: "But, what about our freedom? Should people not be free to create their own businesses and do things in their own way? What about individual liberty? The more I listen to

you and your socialist drivel, the more I think you must be a communist. Furthermore, have you never considered that slavery was, in fact, a blessing for black people, at least in the long run? Without slavery, those who became slaves would have languished in the jungles of Africa, and their descendants, the African-Americans of today would not be enjoying the fruits of living in America that they are now enjoying. They would not now be living in the greatest country the world has ever known, with opportunity to achieve the American Dream. I bet you have never thought of it that way.”

Dr. H: “Regarding your last point, no, I have never thought that way and I never will!! Regarding individual liberty, in my opinion, true freedom, or at least the most important and precious freedom, does not come from the individualism and self-interest orientation that capitalism espouses, requires, rewards, and depends upon. As I mentioned earlier, it comes from participating in collective public efforts, like our efforts here at VHPCH, to genuinely look after others. **The most precious freedom is the freedom to enjoy widespread up-regulated expression of the human capacity for kindness---up-regulation both in oneself and in the larger society.**¹⁴ This precious freedom is, unfortunately, quite delicate, sensitive, and fragile. It is dependent on a healthy social milieu. It is easily taken away, when that social milieu is invaded by the malignant mentality, motivations, and behaviors of capitalism. Just as Human health is easily destroyed by malignancy, this most precious of freedoms is easily destroyed by capitalism. Such is the destructive power of malignancies. In the past, Academic Medicine (before capitalism was undemocratically forced upon it) provided wonderful opportunity for this ‘most precious freedom’ and protected it. Instead of providing that opportunity, **capitalism robs us of this most precious freedom.**

Regarding opportunities to start private small businesses in a CHPM-inspired public economy, I can provide you with several essays on that subject.³²⁻³⁴

Let me point out one other thing. To me, the motivation behind actions is of paramount importance. Prior to the forced insertion of capitalism into Academic Medicine, we were uniformly motivated by a commitment to altruistically meeting the needs of children. We were motivated by a moral incentive. We were not motivated by a desire to make money. We did not feel a need for, nor did we want, monetary incentive. That uniformity, that solidarity, regarding motivation, created a wonderful individual and group spirit. It created the Social Beauty that we enjoyed and that benefited our patients. That spirit is jeopardized when capitalism is introduced---when some members of the group become motivated by monetary incentive, while others continue to be motivated by moral incentive. That difference in motivations is divisive, erodes the spirit we once enjoyed, and diminishes opportunity for the ‘most important and precious freedom’ just mentioned. I recognize that one well-meaning purpose of the cardiologists’ proposal is to generate new and greater income, which can then benefit the institution as a whole. But, for the reasons I have already stated, I think the undesirable side effects of injecting capitalism into Academic Medicine greatly outweigh the benefits. I think injection of capitalism into the workings of our institution would be a big mistake.

Regarding your other point, that you interpret me to be a socialist or communist:³⁵ I prefer to avoid narrow labeling of myself and others.⁷ But if pressed, I would say that **I am a public**

economist. If further pressed, I would accept being called a “**Hugoist,**” in that I strongly support the social, economic, political, and spiritual philosophy of Victor Hugo (at least what I perceive to be his philosophy, based on my reading of *Les Misérables*).

Like Hugo, I have faith in Human Goodness, and I believe in the need to create vast fields of public activity³⁶

I am an educationalist. I believe in bringing about social change via widespread public education and dialogue that are based on careful individual and collective study and research.^{23, 24}

I am a pacifist. I see no place for violence, no place for war, no place for violent protest, no place for destruction of buildings or property. Only peaceful demonstration.

And I am against oppression of all sorts: censorship, hateful intolerance, demonization, silencing, and persecution of those who voice dissent. Such behavior is the behavior of totalitarian and fascist dictatorships.

For those of you who are concerned about potential totalitarianism, I would remind you of the behaviors that have been exhibited by global leaders during the COVID pandemic: We have witnessed hateful intolerance directed against those who were hesitant to participate in an ill-advised, scientifically unsound mass vaccination campaign that, furthermore, employed a vaccine that was not nearly as safe and effective as it was irresponsibly presented to be. We experienced mandatory vaccination and punishment of those who resisted vaccination. We have seen the demonization, censoring, and persecution of highly responsible scientists and physicians who appropriately warned of scientific, clinical, and public health mistakes being made. I know excellent colleagues (scientists and physicians) who have lost their jobs, lost their medical licenses, been threatened with arrest, even imprisoned for voicing appropriate and important concerns about the management of the COVID pandemic. During the COVID pandemic we have seen gross violation of the most fundamental principles of science, medicine, ethics, and democracy---including fraudulent data collection and reporting, hiding of data, and failure to provide informed consent. These are examples of totalitarian behaviors, and they have been perpetrated by top business leaders and top government leaders in thoroughly capitalist countries. If you are worried about rising authoritarianism/totalitarianism, take a close look at behaviors exhibited by capitalist government leaders and capitalist leaders of the Pharmaceutical/healthcare industry during the COVID pandemic.

CHPEM--inspired leaders would have handled the COVID situation in a completely different manner. Excellent scientists, physicians, immunologists, virologists, vaccinologists, and epidemiologists---with a variety of views, with open minds, and without conflict of interest---would have been rapidly convened to engage in respectful scientifically rigorous dialogue to determine best plans for management of the COVID pandemic. There would have been no censorship, no vaccine mandates, or hateful intolerance. The fundamental principles of science, medicine, ethics, and democracy would have been honored. And the overall outcome of the pandemic would be far better than what we are now witnessing and will see in the future.

[Note: see articles in the *Notes on COVID-19* section of the *Notes From The Social Clinic* website: www.notesfromthesocialclinic.org]

So, if you are concerned about potential totalitarian behavior, I would point out that, throughout the COVID pandemic, we have seen considerable totalitarian behavior exhibited by capitalist leadership, both at the pharmaceutical level and at the governmental level (FDA, CDC, NIH, COVID Task Force, and the President of the USA), and I would submit that we would not have seen that behavior if the pandemic had been managed by CHPEM-inspired leaders.”

Dr. R-3: “I am more than a little tired of all this talk about ‘altruism’ and ‘moral incentive.’ It seems much too moralistic and self-righteous to me. Have you ever studied Ayn Rand’s philosophy of ‘Objectivism?’ She is brilliant, and her main character in *The Fountainhead*, Howard Roark, is my hero. Ayn Rand has written about ‘The Virtue of Selfishness’ and ‘The Evil of Altruism.’ Alan Greenspan, an excellent economist, the former Head of the Federal Reserve, and a great American, is a big fan of Ayn Rand. Maybe you should study Ayn Rand’s philosophy.”

Dr. H: “Actually I have read writings of Ayn Rand, including *The Fountainhead*. Also, I have viewed several of her prolonged interviews. I know that she has been very popular among many libertarians. I find her thinking and behavior quite disturbing. For those who are not deeply familiar with Ayn Rand, I recommend Mike Wallace’s revealing interview of her.^{37, 38}

Regarding my being too moralistic and self-righteous, I would point out that historically academic physicians at VHPCH have behaved altruistically in a very natural way, without the word ‘altruism’ ever needing to be spoken or mentioned in any way. Altruism has occurred spontaneously and has naturally flowed throughout the hospital. I would add that the culture we have created at VHPCH has not included self-righteous back patting and has warned against overzealous behaviors.”

Dr. C-2: “Dr. H, I think you have generalized too much in your critique of capitalism---painted it with too broad a brush. I know of many small business owners who are very fine people, who care much about their customers and their community, and who give generously and kindly. The private clinic that we are proposing would be similarly kind and generous. You seem to be suggesting that all business-people and all capitalist leaders are selfish and uncaring. That strikes me as being not only an over-simplification, but unfair and untrue.”

Dr. H: “You raise an important point. I fully agree that there are many wonderful small business owners that kindly meet people’s needs and treat people with dignity and great care. When I talk about ‘capitalism,’ I am primarily referring to large corporate capitalism (e.g. giant transnational corporations), as opposed to small ‘Mom and Pop’ capitalism (small businesses). My criticisms of capitalism are primarily directed at big businesses and apply much less to small businesses.^{32, 33} My main concerns about capitalism are its beliefs (the mistaken premises upon which it is based), its ideology, its methods, its motivations, and its serious (malignant, in my opinion) side effects.

However, just because some (even many) small business owners (and some leaders of large corporations) have operated very admirably, does not mean that capitalism is okay. In fact, it is

my opinion that the many truly kind and altruistic small business owners could feel more fulfilled, and less stressed, if their businesses were a component of a Public Economy. In a Public Economy, they could still lead and manage their businesses, but they would be doing so at the request of the Public and with the financial support, admiration, and gratitude of the Public. Furthermore, in the current capitalist economy, what choice have people had if they want to develop a small business to meet a community need and to do so in a creative, kind fashion? Have they had the choice of doing so as part of a Public Economy, or has their only choice been to start their own private small business? Those who support capitalism talk about 'freedom of choice.' But, do people who would like to develop a small business to kindly meet a community need have the choice of doing so as part of a Public Economy, or is 'starting their own business' their only option?"

Dr. R-2: "Dr. H, I don't think you are giving us enough credit. If we are careful, I think we will be able to control and contain the adverse effects that worry you. I don't see any harm in allowing a little bit of market dynamics and monetary incentive, as long as we are vigilant and keep it from getting out of hand. In fact, allowing a little bit of such freedom and diversity might be good for VHPCH and our society as a whole."

Dr. H: "I am all for diversity and inclusion. After all, as physicians we have learned that diversity, flexibility, and adaptability are essential features of healthy human physiology. But, **the wonderful intrinsic diversity and flexibility of human physiology does not include placement of a welcome mat for malignancy**. For example, do we think the human immune system's cancer surveillance system is designed to purposefully and willingly 'allow a little bit' of lethal cancer? (I can understand it allowing a little bit of relatively benign cancer, like some skin cancers, but not lethal cancers.) Or, is a normal healthy immune system designed to try to completely eradicate incipient lethal malignancies (i.e. disallow such malignancies)? As a hematologist/oncologist, my goal is to eradicate life-threatening malignancy (e.g. acute leukemia) as completely as is safely possible---otherwise, the patient will likely die. After a child and I go to great lengths to eradicate the child's acute leukemia, is it okay for me to purposefully inject a 'little bit of leukemia' into the child? Why, after eradicating a child's leukemia and restoring the child's health, would we choose to purposefully re-introduce 'a little bit of cancer?' To reintroduce malignancy would be criminal, would it not? How is giving cancer a little bit of freedom, a little bit of opportunity, a potentially good thing---particularly when we know that, by nature, malignancies take over? The human body should not have to suffer malignancy, nor should Humanity, and certainly not children.

By the way, what makes you so sure that you and others would be 'able to control and contain' the practices and effects of capitalism---of even 'limited capitalism?' Let me state again, malignancy is very difficult to control. Capitalism is malignantly seductive. It certainly grew out of control very quickly in many of the corporatized children's hospitals that I mentioned earlier. And the entire 400-500-year history of capitalism has demonstrated how difficult it has been to control capitalism, how increasingly powerful it inexorably becomes, despite great efforts to regulate it."

Dr. C-3: “The model you prefer is certainly a noble one, but, realistically, we are now practicing Medicine in the context of widespread capitalization of health care, not to mention a capitalist economy in general, globally. Most health care institutions are now practicing a capitalistic economic model. Health care has become very competitive. Those institutions that play the capitalistic game well have been winning; those who stick to older models, noble and altruistic though they are, have become isolated and have been losing. The huge corporate health care institutions have become so powerful and wealthy that smaller, more noble institutions simply cannot compete. This phenomenon has been occurring increasingly over the past several years. We cannot afford to isolate ourselves from the competitive interdependent capitalistic world that we now live in; we must become integrated with it. Your altruistic model is too idealistic, no longer realistic in today’s world. We must not be afraid to change with the times. Change is difficult, but change we must.”

Dr. H: “I agree that we now live in a world where almost everything has been commodified, including health care, including physicians. As I mentioned earlier, at one time we were physicians who took care of patients; then (at least in the USA) we became ‘providers’ who served ‘clients;’ and, now, we are ‘revenue generators’ who serve the ‘enterprise.’ This transformation has sacrificed the human rights of patients (and of altruistic physicians). Their needs have been marginalized, often neglected. Patients have suffered as a result, and so have physicians and Medicine itself. Such is the malignant transformative power of capitalism, which places profit over people. I am fully aware of this context. In fact, your very argument serves as support for my concern that corporate capitalism has malignant characteristics---i.e., becomes increasingly out of control, powerful, and destructive.

In my view, we have an obligation to stand up for our principles, not capitulate to the capitalization of Medicine. It is our duty to practice our CHPEM, exemplify it, teach it, and advocate for implementation of this model not only throughout health care, globally, but throughout general economies, globally. **We need to change the current context, not capitulate to it and become integrated (I would say complicit) with it.** Besides, today’s reality does not necessarily need to be tomorrow’s reality. **We can change current realities.** After all, in 1970 the reality was that 90 percent of children with acute lymphocytic leukemia (ALL) died. We did not accept that reality; we sought to change it. We did not capitulate. Now, the reality is that 90 percent of children with ALL go into and stay in remission. **The tradition of Medicine is to continually challenge current realities and create new realities. Rather than capitulate to diseases, we seek to make diseases capitulate to us.** If this can be done in Medicine, it can be done regarding economic models and social ills in general.

We have been privileged to enjoy the wonderful experience of working in children’s hospitals that have practiced an altruistic economic model. Our children’s hospitals have been sanctuaries, where this economic model and the Social Beauty it creates have a chance to flourish. We know, first-hand, how well this model works—not just in theory, but in actual practice. And we have also experienced what happens when Medicine is practiced according to a capitalist economic model.⁹ This has positioned us to be strong, confident, and credible

advocates for the Public Economy model, not only in health care, but throughout the general economy, not only in our country, but globally.

It would be a huge change for the world to abandon its current capitalist economic model and replace it with Public Economy models. Change is difficult, but we must not be afraid of change. As pediatricians, we have the experience, the confidence, the respect, the credibility (until the COVID pandemic), and the duty to take the lead in advocating for replacement of the capitalistic model with a Public Economy model---not just in Medicine, but potentially in the general economy. **We must not capitulate to capitalism; we must help bring about the capitulation of capitalism to the will of the people, if, after thorough dialogue about the CHPEM, they democratically vote for a Public Economy model.** We do not capitulate to childhood malignancies. Why would we capitulate to the malignancy of capitalism?"

Dr. C-2: "But, Dr. H, I still worry that you are being too dogmatic, too rigid, too uncompromising. Dogmatism typically leads to suppression of creativity and imagination, silencing of dissent, loss of individual liberty, and a culture of intolerance, authoritarianism, and oppression."

Dr. H: "There is no place for dogmatism in Medicine, but there is a place for thoughtful conservation. **I don't think I am being dogmatic when I advocate for the conservation of a model that has proven to be healthy; or when I resist replacement of our healthy model with a model that has proven to be unhealthy.**

Among the things we should seek to conserve, in Medicine, are the fundamental principles of compassion, altruism, moral incentive, unrushed care, scientific rigor, discipline, hard work, curiosity, imagination, creativity, hypothesis-driven testing, and evidence-based decision making. I feel obligated to conserve these principles. It is not dogmatic to insist on conservation of these principles, nor is it oppressive. What is oppressive is capitulation to the corporatization of health care, society, and Humanity. Such capitulation results in loss of the most precious of freedoms and stymies imagination and creativity. What employs and honors creativity and imagination is the process of transforming a corporate capitalist world and its 'mean arrangements' into one that embraces economic altruism and creates kind social arrangements and Social Beauty---the process of continually changing the status quo for the better."

Dr. R-3: "As long as we are being honest and upfront, let me say that you, Dr. H, sound too moralistic to me, and this makes me uncomfortable. You come across as too sanctimonious, too self-righteous for my tastes. If I may say so, you come across as rather priggish. In addition, I think you are just way too idealistic and unrealistic."

Dr. H: "Priggish? I am not familiar with that word."

Dr. R-3: "Google it."

Dr. H: "Well, I grant you that I have a very active, very much alive moral imagination, as opposed to a deadened moral imagination, and I am certainly guided, strongly, by moral incentive, but I

don't think my moral attitude is excessive, too narrow, or too judgmental of other people---at least I hope not and do not mean to be. In Medicine, are we being 'too moralistic' when we protect children from decisions that are based on little or no evidence and have proven to have life-threatening side effects, especially when better options are available---options based on solid evidence and proven efficacy and safety? Are we being 'too moralistic' or 'too judgmental' when we encourage preservation of the CHPEM, which is based on solid principles and proven efficacy and value, and discourage the capitalistic model, which is based on erroneous and abusive notions and has proven serious side effects---or, is it our obligation to make these judgments? I certainly want to be careful, though, to not be too judgmental; so I am glad that you have raised this concern.

As far as idealism is concerned, I have always thought that, in Medicine, pursuit of 'the ideal' is one of our major goals---not that we will ever be able to achieve the ideal, but that we should at least strive for the ideal. As Victor Hugo said, 'Progress is the aim; the ideal is the model.'³⁶ Furthermore, idealism nourishes the soul. When one loses their idealism, the soul becomes mortally wounded. I think being sufficiently moral and idealistic is important."

Dr. C-5 and Dr. R-5: "We would like to state for the record that not all of us in the Cardiology Division and Radiology Division agree with our colleagues who have proposed introduction of fee-for-service practice in our hospital. The two of us strongly agree with Dr. H, for the reasons she has explained. In fact, both of us came to VHPCH from other children's hospitals that had become corporatized. We would not like to see that happen at VHPCH.

Dr. R-4 (At this point, a radiologist who had been silent, but had become increasingly agitated, suddenly blurted, with a hint of anger and more than a hint of frustration): "Dr. H, I'm sorry, but you do not seem to realize that this socialist public economy model you speak of has been tried many times over the past 100 years and has always disastrously failed, only to be replaced by capitalism. Capitalism may not be perfect, but it is the best system that has ever been developed. Your model naively depends too much on human goodness. It does not take human selfishness into account. It is not in alignment with Human Nature. It is too idealistic. It will never work."

Dr. H: "With all due respect, it already has worked. We, in Academic Pediatrics, have been successfully practicing this altruistic CHPEM for many decades, to the great benefit of children, at a bargain price for society. We have already proven its feasibility and merit. And, we have also documented the negative results when capitalism is injected into Academic Medicine. It is, therefore, factually incorrect to say that the Public Economy model has 'always disastrously failed' and that capitalism is the 'best system.'

Now, one could argue that the kind, altruistic Public Economy model we have successfully practiced in Academic Pediatrics might not work equally well in the general economy, but that is a separate and additional issue. Where is your evidence that our model (CHPEM) cannot be successfully applied to the general economy?²⁰ I urge you to review the great contributions made by Tommy Douglas in Canada during the 1940's 50's, and 60's. He is responsible for the Canadian national health care system, which has been immensely treasured by the Canadian people. Although there have been legitimate complaints about long waits (for elective surgeries

and MRI studies, e.g.), these short-comings have been due to deliberate underfunding (sabotage) of the Canadian national health care system, not to the model itself. While Premier of Saskatchewan, Tommy Douglas developed an altruistic public economy within Saskatchewan's general economy that was very much appreciated by the common people of Saskatchewan. Are you aware of that history? Have you taken a complete history?

I see no reason why the CHPEM cannot be implemented throughout the general economy. My hypothesis is that the CHPEM can be successfully applied to the general economy. In the tradition of Academic Medicine, I suggest that this hypothesis be tested. I would suggest that we be willing to fully apply our creativity, imagination, flexibility, ingenuity, experience, and compassion to consideration of such a transformation of the general economy. Given the life-threatening problems facing Humanity and the Earth itself, wrought by the corporate capitalist model, I think we have an obligation to encourage and participate in the testing of this hypothesis--particularly for the sake of the world's children, many of whom are currently suffering mightily because of the Mean Arrangements of Man and Social Atrocities spawned by the capitalist economic model.

If the CHPEM were applied to general economies throughout the world, and if these efforts are not deliberately sabotaged, I think wars would most likely cease and not return. Kind arrangements would replace the Mean Arrangements of Man that capitalism breeds. In fact, I think it is totally unrealistic, naïve, even Pollyannish, to think that the dangerous phenomena that are currently threatening Humanity and the Earth itself can be remedied, if corporate capitalism continues to be the dominant social and economic model. Some who favor capitalism but admit that it has gotten out of control believe that the solution is better governmental regulation of capitalism, including a "wealth tax" and perhaps a "cap" on the total wealth capitalist individuals or institutions are allowed to accumulate. But these solutions are unrealistic. A realistic approach to remedying these problems is to collaboratively apply the CHPEM (or a similar model) to general economies throughout the world.³⁹ For the sake of the children of the world, I think we have an obligation to maintain the CHPEM in health care and consider the option of CHPEM-inspired general economies.

Please allow me to make the following critically important point: If efforts to carefully and appropriately apply the CHPEM to general economies²⁰ ultimately fail, I can tell you what the cause of that failure WILL LIKELY BE, and what the cause of that failure WILL NOT LIKELY BE. The cause of that failure will NOT likely be because the CHPEM 'naively depends too much on human goodness; does not take human selfishness into account; is not in alignment with Human Nature; is too idealistic; and depends too much on (and over-estimates) the altruistic capacities of CHPEM's leaders and the general public.' The failure WILL LIKELY BE because extremely powerful individuals and institutions who strongly favor capitalism and do not want a public economy to succeed will do everything in their power to sabotage the CHPEM-inspired public economy. They will use their wealth, power, influence, the conventional media (which they control), and a variety of other 'dirty tricks' to prevent public economy efforts from succeeding. What these individuals did to Mossadegh and what they have done with all of their "regime change operations," including assassinations, represent examples of the lengths to which they will go to destroy alternative social and economic movements. Their sabotage will

occur in many forms---cyberattacks, smear campaigns, inaccurate propaganda, economic warfare, lawfare, violence, even assassination.

If CHPEM-inspired public economy efforts fail, the primary cause will be deliberate sabotage by the above-mentioned pro-capitalist individuals and institutions. That is why it is so important to not try to apply the CHPEM to a general economy until/unless the public has, first, become thoroughly educated about the CHPEM model; second, has engaged in thorough public dialogue about the CHPEM and the option of a CHPEM-inspired public economy; and has democratically decided to implement a CHPEM-inspired public economy. Only after those conditions have been met should implementation of a CHPEM-inspired public economy be attempted. Importantly, part of the public education should include an understanding of how pro-capitalist leaders, historically, have sabotaged non-capitalist movements and how they will likely try to sabotage a CHPEM-inspired public economy. Such education will prepare the public to recognize and appropriately protect the public economy from such sabotage.”

Dr. C-1: “But, Dr. H, physicians are not like most people. Most people are not as idealistic and altruistic as physicians.”

Dr. H : “Is that not a rather arrogant thing to say? Furthermore, is it true? Most nurses are at least as altruistic as physicians, if not more so. Most minimum-wage-earning care givers in nursing homes are at least as unselfish and altruistic. The same can be said for most teachers, ministers, and most workers in general. It seems arrogant to claim that physicians are special, exceptional, superior, and unrepresentative of Humanity.”

Dr. C-4: “I would like to say that I agree with others who have pointed out that Dr. H seems to have too much faith in Human Goodness and is much too hard on collaborative efforts between ultra-wealthy capitalists and pro-capitalist governmental officials.”

Dr. H: “In discussions like the one we are having, I have noticed a common tendency among those who favor capitalism and argue against a public economy: They underestimate the capacity that the vast majority of people (perhaps, even 99% of people) have for altruism and Goodness; and they underestimate the capacity that a tiny percent of people (perhaps, 0.1% of the human population) have for extreme evil---i.e., the overestimate the kindness of the 0.1%”

Dr. R-3: “I’m uncomfortable with your message that we all need to be paragons of virtue. I have problems with ‘do gooderism.’ I don’t want to be a self-righteous do-gooder. In fact, ‘do-gooders’ rather nauseate me, with their sanctimonious ‘holier than thou’ and ‘know it all’ attitudes. Frankly, you come across as a ‘goody two shoes’ and I find that quite annoying.”

Dr. H: “I do not like do-gooderism, either. I, too, am bothered by self-righteous behavior and sanctimonious attitudes. But, I think you are misinterpreting my message. I am not suggesting that we each must pursue virtue. On the contrary, virtue is not a goal that interests me. I do not purposefully strive to be virtuous. I am not advocating that we ‘aim to be virtuous.’ I am advocating that we collectively contribute to the creation of conditions that naturally and authentically up-regulate expression of our best human capacities and allow us to maximally enjoy our individual and collective humanness.”

Then, Dr. H summarized her argument as follows: “In short, please consider that the CHPM creates Kind Social Arrangements and results in Social Beauty; while capitalism creates Mean Arrangements and results in worrisome social behaviors (Social Atrocity).”

At this point the Chairman of Pediatrics thanked the participants in the discussion. Before taking a vote on the proposal of the cardiologists and radiologists, the Chairman suggested that at least two more sessions be scheduled. In particular, he wanted the radiologists and cardiologists to have equal opportunity to state their cases. Dr. H fully agreed that a vote be deferred until all faculty members had had a chance to adequately think about the issues raised at the meeting---issues regarding Human Nature, up-regulation and down-regulation of the expression of our many Human Capacities, the concept of competition, the pros and cons of capitalism, the nature and value of Public Economy, etc. She recommended several articles about these subjects. She thanked the cardiologists and radiologists for raising important issues.

All agreed that more discussion would be beneficial. Dr. H was thanked for sharing her thoughts---thoughts that were new to many of the faculty; thoughts that intrigued and excited most of them and raised their spirits.

As the cardiologists were leaving the room, one of them said to his cardiology colleagues, “What is ‘Social Beauty,’ and what is a ‘Public Economy’ and ‘Public Activity?’ I have never heard these terms before.” One of the radiologists chimed in, “And what is a ‘Social Clinic’ and a ‘Social Clinician?’ Are these Marxist terms?” Another cardiologist said, “And, what is ‘moral incentive?’ What is this ‘most precious kind of freedom’ that she is talking about and this concept of ‘up-regulation and down-regulation of the expression of Human behavioral capacities?’ I, too, have not heard these terms before. She seems to just make up words that are hard to comprehend and do not seem to have any real meaning. I think she is just being tricky and manipulative with her clever language. Frankly, rather than a force for good, I think she is a radical socialist and an enemy of the people.”

“To be honest,” said one of the radiologists, “I didn’t understand most of what she said, and it occurs to me that she might be a little crazy. At the very least, she is a conspiracy theorist who seems to believe her own misinformation/disinformation. She makes me uncomfortable.”

The Chairman of Pediatrics, who happened to overhear this conversation, joined the cardiologists and radiologists and said: “It is quite telling and quite sad that such terms, particularly ‘Social Beauty,’ seem so new and so strange to so many. Such is the power of the propaganda arm of capitalism, which, by the way, was largely developed by a powerful corporate capitalist named Edward Bernays---propaganda that not only repeatedly espouses untruths (about History, Human Nature, and the need for monetary incentive and capitalism’s perverted version of competition), but also deliberately blocks recognition of historical truth and Social Truth. Such is the power of propaganda and malignancy. I think we need to listen to Dr. H. She speaks, and, more importantly, she lives with clarity, strength, and heart. When fighting malignancies, she has an unconquerable mind. She is anything but ‘an enemy of the people,’ and she is not a conspiracy theorist. She is just sharing what her nearly 50 year study of history and social issues has taught her. Have you ever read Henrik Ibsen’s play, ‘*An Enemy of*

the People? Ibsen's point is that the 'enemy of the people' is not Dr. Stockmann (the play's main character) but the economic model that rules the town.⁴⁰

After the Chairman had departed, one of the cardiologists muttered, "Who is Edward Bernays?" His friend chimed in, "And, who is Victor Hugo for that matter, and why is our hospital named after him; was he a big donor or something?" both shrugged their shoulders and moved on.

POSTSCRIPT:

Although Dr. H and the Chairman of Pediatrics had recommended further discussion of these important issues, no further discussion occurred. Seduced by thoughts of how increased revenue generation could enrich the institution, the cardiologists and radiologists became increasingly convinced that their proposal should be implemented. They were well-meaning. They imagined that an influx of new revenues would result in a much needed up-grade of equipment and facilities, including the building of a brand-new state-of-the-art hospital and a new research building.

Because the cardiologists and radiologists had more revenue generating potential than any other faculty members, they felt entitled to wield greater influence than other faculty members. They urged two particular changes---that the Chairman of Pediatrics be replaced with a specific member of their cardiology division who had demonstrated great entrepreneurial spirit, savvy, and talent; and that three prominent ultra-wealthy corporate businessmen be appointed to the Board of Directors of the hospital. They firmly believed that these changes were in the best short- and long-term interests of the institution. Their genuine, heart-felt goal was to improve patient care. Because they had enticed the Board to add the three new businessmen, and because the new Board highly valued revenue-generation, the cardiologists and radiologists prevailed. The Board undemocratically approved their plans for private practice activity.

Two weeks later, the new Board dismissed the Chairman of Pediatrics and Dr. H from the institution. Dr. H was thought to be too rigid, too dogmatic, too unwilling to try new approaches, too resistant to change. She was considered to be too moralistic, too idealistic, and a harmful influence (possibly even a communist) that would oppress creativity, imagination, exploration, and progress. She was suspected of suffering from "pathological altruism," which was "impairing her ability to change with the times." She was also strongly suspected of "manifesting subconscious totalitarian inclinations." The former Chairman of Pediatrics was similarly perceived. Both were offered psychological counseling. Neither was given an opportunity to plead their case before the minority group that had assumed power. Although the vast majority of the faculty disagreed with the changes being made, they remained silent.

One month later VHPCH was renamed Liberty Hospital for Children. The new Board did not think the social philosophy of Victor Hugo was appropriate for their children's hospital.

Such is the power of capitalism's ideology and propaganda.

Where are Dr. H and the former Chairman of Pediatrics now? Shortly after their dismissal, both turned 70 years old. Although neither wanted to stop practicing Medicine, they had little choice, but to retire, at least officially. They have now transitioned from the Medical Clinic to what they like to call the Social Clinic---from providing care for individual patients to serving as physicians for society.^{21, 22} Now, as Social Clinicians, they are tackling the biggest and most lethal (in terms of total number of people killed) disease of all---global corporate capitalism. They are guided by a deep understanding of Human Nature, including confidence that the human capacities for goodness, in all of us, can be up-regulated and can prevail. They are driven by moral incentive, their deep concern for children, and an unquenchable thirst for Social Truth. They are aided by their knowledge of History, their “pathological altruism,” their keen ability to notice things, their ability to imagine Social Beauty, and their unconquerable minds. They are finding their work in the Social Clinic to be as important and rewarding as was their work in the Medical Clinic—perhaps, even more so.

Although Dr. H and the Chairman lost their jobs at VHPCH, they were allowed to visit the hospital, and they frequently did so. They liked to sit in the courtyard, next to “Nature’s Garden.”⁴¹ One day, while sitting in the courtyard, they had the following conversation:

Chairman: “Where do you think we went wrong?”

Dr. H: “What do you mean?”

Chairman: “Well, we failed. We sought to preserve the Social Beauty that was benefitting the children we served; we tried to protect the hospital from the harmful effects of capitalism; but ultimately we failed. The cardiologists and radiologists prevailed, and they are now rapidly transforming the culture of the hospital, sending it in a capitalist direction. The hospital is no longer a thing of Social Beauty. Furthermore, we lost our jobs and the opportunities of influence that went with our employment. Our efforts were not effective. We failed to protect the hospital and further its Social Beauty. In fact, matters are now worse.”

Dr. H: “You are right---we failed.”

Chairman: “But, why did we fail---that is an important question? How could we have approached matters differently? How could we have more effectively influenced matters? Where did we go wrong?”

Dr. H: “I don’t know. Maybe I was too fierce in my criticism of capitalism. Maybe I should not have tried to build a case for capitalism having ‘malignant characteristics.’ Maybe I should have been softer, less certain, more empathetic and complimentary to the cardiologists and radiologists. Maybe my approach pushed people away. Maybe I, or at least my ideas, were much too threatening, too unsettling. Maybe I should have acknowledged that there are things to admire about capitalism---its emphasis on hard work, dedication, innovation, and creativity, for example.”

Chairman: “Yes, maybe we were too adversarial, too intent on winning the debate, and, thereby, failed to create true dialogue. Dialogue is always better than debate, and certainly better than argumentation. Maybe we tried to present too much information, too rapidly. Maybe we needed to take smaller and fewer steps, advancing more slowly. On the other hand, the vast majority of our colleagues fully and quickly agreed with us. It was only a minority---a few of the cardiologists and radiologists---who disagreed. But that minority proved to be very powerful and prevailed. I wish more of our colleagues had spoken up. Why was it so difficult for the cardiologists and radiologists to understand our position?”⁴²

Dr. H sighed and said: “I think I did try to present too much information. It is good that I decided not to share my hypotheses regarding the plans of the ‘Consortium of Transnational Corporate Capitalists.’^{43, 44} But I think the main reason for our failure is that the capitalist propaganda has been too powerful for too long. People are so conditioned by that propaganda that it is almost impossible to get them to consider an alternative social and economic model. **It was the capitalist propaganda that won.** We need to figure out a better, more effective approach. I think the two keys are to attack corporate capitalism at its Achilles’ heel’⁴⁵ and to present an alternative social and economic model that the majority of the public is willing to enthusiastically support.”

Chairman: “We probably should not be too hard on ourselves, though. After all, capitalism has been around for at least 400 years, and, to date, no approaches have succeeded in dislodging it from its position as the world’s prevailing economic model---despite its malignant nature, or probably because of its malignant nature. As you well know, the fight against malignancy is a challenging one. Malignancy is cunning, very clever. It is extraordinarily powerful. Do you sometimes lose faith in Human Goodness and feel like quitting, giving up?”⁴⁶

Dr. H: “Sometimes, but only briefly. I will never give up!”^{47, 48}

Dr. H and the Chairman sat together silently, looking at each other with kind, knowing smiles. Although they were quiet on the outside, their unconquerable minds were fiercely at work.

While they were sitting in the courtyard, they looked up to the windows of the hematology/oncology ward. There they saw 24 hands gently waving to them, with excited, smiling faces behind them. The waving hands looked like fluttering butterfly wings.

Just then, one of Dr.H’s former patients, LH, appeared in the courtyard. Many years ago she had overcome a particularly difficult form of leukemia. She was now in medical school. She was visiting little patients on the hematology/oncology ward, which she did on a monthly basis. From the windows of the ward she had spotted Dr. H and had rushed down to greet her.

LH: “It is so good to see you, Dr. H. I have missed you.”

They hugged each other, and Dr. H said, “Look at you; all grown up, as pretty as ever, and now almost a doctor!! I’m so happy for you and so proud of you!!”

LH: “I was so sad and dismayed when I heard that they had dismissed you from the hospital. That was so wrong. Are you and the Chairman doing okay?”

Dr. H: “Yes, we are fine.”

LH: “Dr. H, do you remember the time, during my first admission to the hospital, when on your evening rounds you sat on the edge of my bed, listened to my fears, and wiped my tears. I was terribly frightened about what leukemia was going to do to me. I was homesick and sick with worry. You softly held my hand and told me a story that I will never forget.

It was a story about the steenbuck, *The Magic of the Steenbuck*.⁴⁹ You explained that the steenbuck is a stunningly beautiful and graceful small antelope in Africa. When hunters encounter the little steenbuck, she stands still, upright, with her head held high and her chin slightly raised, and makes enduring eye contact with the hunters. The hunters are stunned by her beauty, her fearlessness, the dignity and self-worth that she innocently and naturally projects, and the faith she appears to have in the goodness of the hunters. The hunters are so moved by her beauty and behavior that they put down their guns and just marvel at the dignity and grace of the steenbuck. Such is the ‘Magic of the Steenbuck.’ You also told me about the duikers, another type of African antelope that, when confronted by hunters, fearfully slinks away, only to become a quick and easy target for the hunter.

I have always remembered that story. I vowed to be a steenbuck, rather than a duiker. I think it was the ‘Magic of the Steenbuck’ that helped me to conquer leukemia.

I want you to know that my friends in medical school plan to resist the corporatization of health care. We heard about your efforts to start a Social Clinic at VHPCH.⁵⁰⁻⁵² We want to help make that project a success. We want medical students and young physicians to study not only medicine but also social philosophy and the CHPEM so that they can recognize, resist, and reverse the corporatization of not only health care but also of society and Humanity—for the sake of the world’s children who are suffering from the poverty, wars, and other Social Atrocities created by the Mean Arrangements of Man. We want to disassemble those arrangements and replace them with Kind Arrangements that create Social Beauty.”

Then, LH reached over, softly held Dr H’s hand, and said: “We want to be steenbucks like you and the Chairman. We will not be duikers! We want you to know that, Dr. H.”

Dr. H thanked her and they warmly embraced, after which they turned and waved to the butterflies in the window. This time, it was Dr. H who had the tears.

FOOTNOTES:

Most of the Footnotes embedded in this article refer to related essays (Chapters) that are listed, by title, in the Table of Contents of this manuscript.

1. Social Beauty
2. Altruistic Natural Leaders
3. Key Problem: Under Corporate Capitalism, Leadership Positions are Populated With People Who Are Inclined to Express Non-Altruistic Capacities of Our Human Nature
4. Capitalistic Leaders-By-Default
5. Does Power Always Corrupt?
6. Moral Incentive versus Monetary Incentive
7. Narrow Labelling of People's Social and Political Beliefs
8. The Children's Hospital Public Economy Model (CHPEM)
9. The Social Beauty of Children's Hospitals
10. The Foundational Pillars of the CHPEM
11. Human Nature
12. Up-Regulation and Down-Regulation of Human Behavioral Capacities
13. Human Nature—A Graphic Depiction (a power point presentation): This presentation may be viewed by accessing the **Notes From the Social Clinic** website: www.notesfromthesocialclinic.org or via this direct link: <https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>
14. A Most Precious Freedom
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16. On Competition
17. Problematic Aspects of Capitalism---Its Malignant Nature
18. Capitalism Transforms Human Behavior
19. Mean Arrangements of Man
20. Application of the CHPEM to the General Economy
21. Welcome to the Social Clinic
22. What is the Social Clinic and Why Do We Need Social Clinic Sessions?
23. Public Education, Dialogue, and Informed Consent Prior to Application of the CHPEM to the General Economy
24. Addressing Concerns about the CHPEM
25. Operation Ajax: *All the Shah's Men: An American Coup and the Roots of Middle East Terror*, by Stephen Kinzer; 2003.
26. Madeleine Albright: "The price is worth it."
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28. An Analysis of the Situation in Ukraine (See Table of Contents of Notes From the Social Clinic)
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30. The US has Killed More Than 20 Million people in 37 Victim Nations Since WWII
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33. Small Business Opportunities within a CHPEM-Inspired Public Economy
34. Agricultural Activity in a CHPEM-Inspired Public Economy
35. Is the CHPEM a Socialist Model?
36. Create Vast Fields of Public Activity
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39. Which Economic Model is Most Realistic?
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49. *The Magic of the Steenbuck* (See the *Leo The Lion Stories* at the end of the Table of Contents of the Notes From the Social Clinic.) The story, *The Magic of the Steenbuck*, is an adaptation of a story with this title that was originally written by Laurens Vander Post and published in his book "*The Heart of the Hunter.*" The illustration of the steenbuck is an illustration that appears in *The Heart of the Hunter.*
50. What is the Social Clinic and Why Do We Need Social Clinic Sessions?
51. The Goal of the Social Clinic
52. A Social Clinic Curriculum

CHAPTER 5

Pride in Being Public

By Rob Rennebohm, MD

November 2024

“WE ARE.. PUBLIC!” “WE ARE.. PUBLIC!”

Each February, in Canton Ohio, Canton McKinley High School Natatorium hosts the annual Ohio State Boys and Girls High School Swimming Championships. All Ohio high schools participate in this two-day event—large schools, small schools, public schools, private schools—all compete together. Teams, parents, and fans of 1150 public high schools and 208 Private high schools fill the natatorium to slightly beyond capacity, making the Fire Marshalls extremely nervous. The cheering is deafening during every event, especially during the relays.

There is always only one state champion boys team and one state champion girls team—there are no Division 1, 2, 3, or 4 champions (based on school size), nor a Catholic/Private school champion and a Public School champion. Each year it is just one big competition, with one team for each gender being crowned State Champion.

Each year only a few schools have a legitimate shot at winning the high school state championship, and usually it is the same group of high schools that contend—several large public high schools that have developed strong swim programs, and several Catholic high schools that have developed even stronger programs that have enticed strong swimmers to move to those Catholic schools, specifically because of the success of their swim programs. The boys’ team from St. John’s Catholic high school in Toledo, for example, is a perennial contender and often wins the boys state championship. Likewise, St. Ursula Academy (Cincinnati) often wins the girls state championship.

One year Toledo St. John’s had a particularly strong team and was dominating the competition, as it typically did during previous years. Likewise, St. Ursula’s girls’ team was well on their way to winning a third straight girls state championship. This success was a source of great pride among the private Catholic schools and their fans. That pride bordered on arrogance and a sense of superiority, privilege, and entitlement.

Towards the end of the second day of competition the entire St. John’s boys’ team, enjoying their comfortable lead, started loudly, proudly, repeatedly, and rather annoyingly chanting, “We are...St. John’s! We are...St. John’s! We are...St. John’s!”

Then, a fascinating thing happened. In one corner of the natatorium two swimmers from a tiny rural public high school team started softly chanting, “We are...Public. We are... Public. They were probably just having fun cleverly mocking the swimmers from St. John’s. Their chant was nearly drowned out by the St. John’s chanting.

However, like a wave moving from the corner through the crowd, more and more swimmers from the public schools joined in the chant. Soon, all of the public school swimmers, their parents, and their fans were loudly and proudly chanting, “We are...Public;” “We are... Public” As the chant continued and increased in volume, the natatorium swelled with Public pride. It did not matter that none of the public schools was even close to winning a championship. Certainly, the two swimmers who started the chant had no shot at winning anything. But, every soul in the natatorium that day understood and deeply felt the joy, the pride, and the meaningfulness of being “Public.” Even the boys from St. John’s seemed to wish, at that moment, that they were part of the Public. They stopped their chant, and I would like to think that one of them, with tears of appreciation in his eyes, started wistfully chanting to himself, “They are...Public! They are...Public!

It was a magical moment, started by two humble, creative swimmers from a small farm town in central Ohio. They intuitively knew what was important, what nourishes the human soul, and what warms the human heart. St. John’s and St. Ursula’s each won another state championship, but the Public Kids enjoyed a lasting and inspiring moment of Public Pride and Social Beauty.

(The above story is based on true happenings.)

CHAPTER 6

Other Little Economic Stories

By Rob Rennebohm, MD

FREEDOM TO CHOOSE:

In 1979 I flew into Cincinnati, Ohio to interview for a fellowship position at Children's Hospital. I stayed in quite a nice hotel downtown. En route to breakfast on the first morning, I stopped to buy a newspaper in the hotel lobby. An older black man was simultaneously tending the newsstand and a shoeshine chair. On display were two local newspapers---a stack of *Cincinnati Posts* and a stack of *Cincinnati Enquirers*. I looked at the two stacks for a moment, then looked up at the man and asked, "Which is the better paper?" The unsmiling man looked at me, and with an unchanging serious expression, said, "It depends...on whether you are a conservative...or a bigot."

(The above is a true story.)

THINKING BACKWARDS:

In 1967 our Russian language class at St. Olaf College (my alma mater) spent 6 weeks in the Soviet Union. The goal was to practice our Russian language skills and learn about the history and culture of Russia. We were hosted by the Komsomol, the young adult wing of the Communist Party in the Soviet Union. In each of the six cities we visited, the Komsomol had arranged for our group of 15 students to meet, over dinner, with about 15 Russian students. This was an excellent opportunity to practice Russian and get to know Russian students of our age.

At each dinner, conversation eventually turned to discussion of the War in Vietnam. (The War in Vietnam was at its height in 1967.) This discussion was always initiated by the Russian students. They seemed to be genuinely curious to know why the USA was waging this war against the North Vietnamese. They kindly and patiently asked us: "What does the USA not like about the social philosophy of Ho Chi Minh? What is your understanding of Ho Chi Minh's social and economic philosophy? What is the social and economic philosophy of the USA, and do you personally agree with it?"

I was surprised by their curiosity and questions, and I was struck by how embarrassingly unprepared I was to answer these questions. I had never before been involved in discussions of such questions. Worse, these questions had not really occurred to me---despite the fact that I would have been drafted into the US Army to fight in Vietnam, had I not had the undeserved privilege of a student deferment. I had no idea what Ho Chi Minh's social philosophy was. I had not really thought about the social and economic philosophy of the USA and whether I agreed with it, or not. All I knew was that the USA was fighting (heroically, I presumed) against Communism (the scourge of Communism, I supposed), "because Communism was bad and capitalism was good" (or so I had been taught). Embarrassingly (and shamefully), I was unable to discuss capitalism or socialism in any depth whatsoever.

In contrast to my ignorance, the Russian students proceeded to explain, in considerable detail, not only the social and economic philosophy of Russia and the North Vietnamese, but also their understanding of the social and economic philosophy of the USA. They explained that Ho Chi Minh believed in developing a Public Economy and a Public Culture, as opposed to a private capitalist economy and a private individualistic culture. For example, Ho Chi Minh believed that health care is a human right and that all citizens should have full access to health care. They then went on to explain that the USA, as they understood it, believed in a private capitalist economy and a culture based on individualism and vast competitive private activity (as opposed to vast collaborative Public Activity). For example, in the USA health care is not considered to be a human right.

I was astonished to realize that the Russian students had developed a rather deep understanding (at least compared to my understanding) of both the Russian/North Vietnamese point of view and the USA point of view; whereas, I had virtually no understanding of the Russian/North Vietnamese point of view and only the most superficial understanding of my own country's point of view. They understood both sides of the issue; I did not even understand the USA's side of the issue, much less the opposite side. This realization was even more astonishing to me when I realized that I could very well have been sent to Vietnam to fight against Ho Chi Minh's soldiers---without a clue as to what I was fighting for or against.

Now, granted, the Russian students may well have been purposefully and extensively rehearsed ("brainwashed," the USA would say) to ask these questions and to give their answers to them. Furthermore, it is possible that their understanding of Ho Chi Minh and his social and economic philosophy was not correct. But, at least they had been exposed to the fact that there were two sides to the issue, and they had been exposed to the idea of thinking from the opposite point of view, as well as their own country's point of view. I did not really have much of an idea of my own country's point of view, and it had not really occurred to me to learn about the point of view of the other side. So, who, really, was more "brainwashed."

Ironically, it was the Russian students (even if they had simply been brainwashed to say what they said) who taught me to think from the other point of view, as well as from my own point of view---to think backwards. They drove home to me how important it is to think critically and to understand alternative points of view. I have been “thinking backwards” ever since, and it has helped me to be a better physician and a better person. I have always felt grateful to those Russian students.

(The above is a true story.)

RESIDENCY:

It was the first day of pediatric residency training for 20 new residents at a Canadian Children’s Hospital. One of those “first year” residents was a young man from a prominent family in a country in the Middle East. He had lived a life of luxury and privilege and had received the Education of Wealth.

This first year resident was assigned to a two month rotation in the neonatal intensive care unit (NICU). Also assigned to this rotation was a second year resident, whose job, in part, was to teach the first year resident. The second year resident was a teacher’s son from Tanzania. Except for both being Muslim, the two residents had little in common, regarding their upbringing. Overseeing both residents were three experienced neonatologists who were ultimately responsible for the care of the sick newborns.

The NICU rotation was the most difficult of all of the pediatric rotations. There were 30 sick newborns, almost all of them premature, some being 3 months premature and weighing less than two pounds, many on mechanical ventilation (respirators). They needed constant blood gas monitoring, frequent adjustment of the ventilator settings, complicated intravenous nutritional supplementation, and prompt evaluation for potential life-threatening infection.

The rule was that the two residents assigned to the NICU were to take in-house call every other night, which meant that one resident would stay the night in an on-call room adjacent to the NICU---grabbing some sleep when they could. In addition, both residents worked together during each day of the week. So, each resident was on duty for 36 straight hours, off for 12 hours, then back on duty for 36 hours, and so on. The three senior neonatologists provided back up call from their homes.

On the first day of his NICU rotation, the first year resident from the wealthy family in the Middle East was shocked and dismayed that he was expected to take call every other night. “I

have two young children and a wife,” he said. “I cannot and will not take call every other night! This is insulting!” He refused to take his share of call. He also balked at taking call every third or fourth night.

This created a problem. A physician needed to be on call, in-house, every night. It was part of the resident’s learning experience, as well as his/her duty to provide this in-house call. Most importantly, the newborns depended on this 24 hour immediate coverage.

The second year resident from Tanzania overheard the first year resident telling the senior neonatologist that he refused to take call every other night. After that long and contentious discussion ended, the second year resident went up to the perplexed senior neonatologist and said, “Don’t worry, I will take his call, as well as my own. I don’t mind.”

The second year resident was on call for the next 5 consecutive days, day and night. He found this total immersion to be quite interesting and much appreciated by the nurses and senior neonatologists. He enjoyed and benefitted from the experience. He learned a lot and was somehow able to get sufficient and efficient sleep.

On the sixth day the first year resident started taking call every other night, for the rest of the two month rotation. It was unclear to the second year resident what discussions had, or had not, taken place.

Two months later, the second year resident was informed by the pediatric faculty that they wanted him to be hospital’s the next Chief Resident.

As for the first year resident, he proceeded to carry out his duties and training in an increasingly exemplary fashion, as his Education of Wealth was supplanted by the Education of Medicine—as his altruistic capacities were given increased expression and practice while his self-oriented capacities were down-regulated; as emulation, moral incentive, and selfless freedom replaced his learned individualism. During this process his wonderful wife reassured him that she and their two young children would be okay---that his top priority, for now, must be his pediatric training. She knew that their family, and many other families, would be better off in the long run, if he became the best pediatrician he could be.

One year later, as a second year resident, he (the resident from the Middle East) was assigned to work with a new first year resident in the NICU. The new first year resident was the son of a right wing oligarch in Brazil. When told of the every other night call schedule, the new Brazilian resident refused to comply with such a schedule. It was beneath him to take such frequent and

exhaustive call. After witnessing this refusal, the second year resident smiled and knowingly nodded to the senior neonatologist. The senior neonatologist smiled and nodded back. No words were exchanged. No words were needed. The second year resident, the one from the Middle East, took call for the next 5 days, after which the Brazilian resident started to fulfill his duties.

The transformation of the Middle Eastern resident had become complete. A new cycle of transformation was beginning. The Middle Eastern resident went on to become Chief Resident. Then he completed a fellowship in nephrology. He served children very well, including his own.

Such is the transformative power of moral awareness, selfless freedom, emulation, and the associated up-regulation of the altruistic capacities of our Human Nature and down-regulation of our non-altruistic capacities.

Note: Since the 1970s, when the above story took place, it has been recognized that residents (and the patients they serve) need to be protected from sleep deprivation. Accordingly, on-call schedules have been reduced to every 4th night, and on the following day the on-call resident has the day off.

(The above is based on true happenings.)

NEONATAL TRANSORT FLIGHTS:

When I was a general pediatrician at the University of Kansas-Wichita School of Medicine, one of my best friends was a brilliant, dedicated neonatologist, named Sergio. He almost single-handedly ran the Neonatal Intensive Care Unit (NICU), which cared for sick newborns, many of them air-transported from all over the state of Kansas. During nights and week-ends, he needed help with the neonatal transport program, which typically made at least one plane or helicopter flight each night. Sergio, another pediatrician, and I shared night call for the transport program---one of us being on call every third night, for flights.

I was happy to do this, primarily to help my over-worked and appreciative friend, but also because it was gratifying to fly out to small town hospitals in rural Kansas to resuscitate tiny desperate newborns and bring them back to Sergio's care. I viewed this work as part of my way of contributing, as an academic physician and as a friend. Both Sergio and I were on a fixed annual salary (\$32,000 at the time, 1978). Our income was not affected by how many nights we were on call, or how many flights we made, or by how many babies we assumed responsibility for.

I did this for two years. At 1:00 AM, for example, I would receive a pleasant and very appreciative call from the NICU, asking if I could please be at the helicopter pad as soon as possible. I would jump out of bed, speed to the hospital, and board a helicopter, where I would join an enthusiastic nurse and respiratory therapist. The camaraderie amongst our team, and the gratification generated by the mission, plus Sergio's appreciation, made these trips enjoyable and meaningful.

Toward the end of the second year, Sergio moved to the University of Arizona. A new neonatologist replaced him, and things changed. I continued to take call, but the middle of the night missions no longer started with a warm appreciative request for my presence. Instead, I received an abrupt, impersonal, matter-of-fact order to be at the plane in 15 minutes. When I got to the plane, I joined a nurse and a respiratory therapist who sluggishly went about their business without spirit or emotion. There was decidedly less exhilaration and camaraderie. My presence seemed fully taken for granted. The mission seemed to have no soul.

Initially, I did not understand what had changed. But, soon, I recognized that I was the only one on the flight who was there only for the sake of helping. The nurse and the respiratory therapist, who in the past (like Sergio and me) had contributed their services as part of their salaried responsibilities, were now being paid bonus money, by the hour. For them, the mission was primarily an opportunity to make extra money. There was nothing altruistic about their motives or behavior. It was just a job.

It had been the joint participation in an altruistic effort that had generated the exhilaration, spirit, camaraderie, and sensitivity that I had experienced on past missions. Without that altruism, the flights had become cold, impersonal, soul-less missions.

Shortly into the third year, for reasons that I did not fully understand at the time, I gradually stopped taking neonatal transport flights.

(The above is a true story.)

THE KIDNEY DOCTOR:

One morning in the hospital cafeteria a physician friend and I were discussing economics. I was suggesting that it was inappropriate to practice the Capitalistic Fee-For-Service Economic Model in a Children's Hospital, or in any hospital. I strongly supported practice of the altruistic Children's Hospital Public Economy Model (CHPEM) instead. I even suggested that the CHPEM could be applied to the general economy. My physician friend, an academic pediatric

nephrologist (kidney doctor), was very skeptical that the CHPEM could ever work in an adult hospital, much less in the general economy, because “it depended too much on altruism and underestimated the importance of the profit motive.” He did not think people would do their jobs well if there were no monetary incentives to motivate them.

Now, this pediatric nephrologist happened to be one of the hardest working members of our academic pediatric department. Until he was finally given a partner, he was on-call virtually every day, night, and week-end for ten consecutive years---during which time he repeatedly went into the hospital in the middle of nights to dialyze children whose kidneys had acutely failed. He continually took on a huge clinical workload and did it pleasantly and superbly, always with a wonderful sense of humor. He also took time to teach younger physicians and to conduct research. Throughout this entire time he received a fixed annual salary, never receiving, or asking for, extra money for all of the extra work he did.

When I pointed out that during his 20 years of service at Children’s Hospital he had done far more than his share of work without any monetary incentive being involved, he thought for a moment and said, “Oh, I guess you are right.” He agreed that monetary incentive, the “profit motive,” had not been necessary for him. While defending the “necessity” for the Capitalistic Economic Model and denying the practicality and feasibility of the altruistic CHPEM, he was not realizing that he had been superbly practicing the latter model for the past 20 years and had not needed the capitalistic model for motivation.

When I asked him what had been motivating him over the past 20 years, he said, “I guess I just wanted to do a good job. I have always wanted to make sure that I was providing the best possible care for the children, and I always thought it was my duty to try to do so. It seemed like the right thing to do. The gratification of seeing children get better has always seemed to be sufficiently rewarding. Maybe it has been pride, in part.

Since he, and most (if not all) of the pediatricians at our Children’s Hospital have not needed “monetary incentive” and have superbly practiced the CHPEM, I again suggested that the CHPEM could probably be successfully practiced by all workers, throughout the entire hospital, even throughout the general economy. He then became very skeptical again. “No,” he said, “that is unrealistic, because we are academic pediatricians and we are not representative. Most people do need monetary incentive.” I then softly pointed out the unconscious arrogance of his statement and the paucity of data to support it. Over the years had he not noticed the impressive altruism and dedication of the nurses, researchers, and so many other hospital employees, including the janitors who kindly interacted with patients. All of these workers were on fixed annual salaries.

It is remarkable that many people who superbly practice the principles of the CHPEM (teachers, nurses, researchers, government workers, policemen, firemen, rabbis, priests, ministers, to name just a few) fervently argue that the Capitalistic Economic Model, with its emphasis on monetary incentive, is the “only realistic economic model” and insist that altruistic models could not possibly work---apparently unaware that their own behavior represents strong evidence to the contrary.

(The above is a true story.)

THE 9/11 TERRORIST ATTACK ON AMERICA:

A most enduring and impressive image associated with the 9/11/01 attack on the World Trade Center (WTC) is that of hundreds of firefighters and other “first responders” who risked their lives (more than 300 dying and many more becoming permanently damaged) in order to rescue employees of the businesses head-quartered at the WTC. These first responders spontaneously and naturally displayed an enormous capacity for altruism. They felt a deep moral duty to help.

It was the first responders’ courageous self-sacrifice that so impressed our nation and filled it with pride. The first responders made us proud of the human capacity for goodness and unselfishness, and made most people proud to be Americans. People all across the country felt the need to show their respect, support, and thanks for the rescue workers’ heroic altruism. A natural way to express feelings of national pride and appreciation was to wave the American flag and sing our patriotic songs.

There is great irony here, however. The corporate businesses housed at the WTC have never had much faith in the human capacity for goodness. They, and American corporations in general, practice an economic model, corporate capitalism, that is based on an incomplete, inaccurate, and excessively negative view of Human Nature. Their model insists that human beings are primarily motivated by self-interest and need the profit motive in order to perform well. Their model encourages (even requires) and rewards selfish behaviors. Proponents of this economic model have resisted any economic approach that emphasizes altruism and denies need for the profit motive.

So, the irony is that the remarkable altruism displayed by the salaried rescue workers, as they attempted to save business employees, reveals that human beings have a far greater capacity for altruism than those businesses and the American economic model would have us believe. And, a major reason for the outpouring of patriotism in the wake of the WTC tragedy is pride and faith in a behavior (altruism) that our current economic system says we cannot rely upon. We should be very proud of the American altruism demonstrated by the rescue workers. But,

how proud should we be of an American economic (business) model that disrespects and marginalizes that very altruism.

If we want to show our appreciation and thanks to the first responders, if we want to give meaning to their deaths (and all of the tragic deaths associated with this heinous attack), perhaps we should dedicate ourselves to examining our current economic model and giving Economic Altruism a chance. No greater tribute could be made to the first responders' heroic altruism than to replace capitalism with an economic model that is based on the very altruism that they so instinctively and instructively exhibited. Nothing would be more consistent with the teachings of Christianity, Judaism, and Islam than a transition from Capitalism to an economic model based on altruism. Nothing would be more pleasing to God/Allah. No greater pride would result. Nothing would contribute more to peace on Earth.

Incidentally, three important questions about the 9/11 atrocity remain unanswered: Who, honestly, orchestrated the event? Cui bono (who benefits)? What was the root cause of this heinous attack?

THE GAS STATIONS:

When my daughter was 5 years old she asked an instructive economic question. We were driving through one of our town's intersections. There were gas stations on two of the four corners of the intersection. Perplexed, she asked, "Why is there a gas station on that corner and another one right across the street?"

(The above is a true story.)

CULTURES TURNED UPSIDE DOWN:

For 2100 years (from the late Zhou and early Han dynasties until the 21st century) Chinese civilization held a traditional belief in the "four occupational groups." The first and most highly respected group was the scholars (*shi*). The second group was the farmers (*nong*). Third were the artisans (*gong*). Fourth, and least respected, were the merchants (*shang*). Merchants were held in such low regard because farmers grew food, artisans made useful and/or beautiful things, but merchants merely sold (and made profits from) what others had toiled to produce. Merchant behavior was considered to be ignoble and rather parasitic.

Over the past couple of decades, the 2100 year old Chinese traditional view of occupation has been completely turned upside down. Now the merchant is king. Just look at Alibaba billionaire, Jack Ma, and all of the other obscenely wealthy merchants in today's China.

Currently, merchant behavior is being practiced at a higher level of intensity in China than almost anywhere in the world.

A similar story has unfolded in India. Throughout most of its history, India's society has traditionally been divided into a four-caste hierarchy: *Brahmin* (**priests, scholars**), *Kshatriya* (**warriors, landowners**), *bania* (**merchants**), and *shudra* (**laborers**). Traditionally, merchant occupations have been held in low regard, at least officially. Over the past two decades, however, money-making has rapidly become more respectable, and the merchant class has been enthusiastically hoisted to the top, with Modi leading the way. A "baniaization of Indian society" has occurred.

Dividing societies into classes is an offensive idea in the first place, and ordering of such classes makes the idea even more obscene. This aside, it is worth noting that two ancient civilizations with long traditions of guarded enthusiasm (at best) for merchant behavior, have suddenly given such behavior so much support, respect, prestige, and power. Hierarchical division of society into classes is bad enough. To simply turn the hierarchy upside down, putting merchant behavior on top, seems even worse.

WHAT TAKES US SO LONG?

When I was in high school, in the 60s, we had a boys' swim team of some repute. There was no girls' swim team, just as there was no girls' basketball, tennis, or track team. In fact, the only sports-related opportunity for girls was to be a cheerleader, for the boys.

Recently, I reminisced about the experiences my twin sister and I had in High School. We both love swimming, particularly my sister, who has been an avid swimmer since grade school and always enjoyed summer swim meets in her youth. As I reminisced, it amazed me that we had had a high school boys team, but no girls' team. But, what bothered me the most was that almost nobody, back then, had thought to ask why there was no girls' team. The unfairness and inappropriateness of having only a boys team apparently never occurred to most, not even to most girls and their parents. It surprised me that the absence of a girls' team was so unquestioningly accepted.

That total unawareness, back then, is frightening and embarrassing to me now. It is similar (though not in scale) to the embarrassment and shame I now feel about the fact that America (including Thomas Jefferson) once assumed that slavery was perfectly acceptable; or that men (and even many women) once assumed (until 1920) that only men should be allowed to vote; or that many whites once assumed (until the 1960s) that blacks should not be allowed to use "whites only" rest rooms, restaurants, and hotels; or, that (until the 1980s) it was okay for people to smoke anywhere they wished, including throughout hospitals, even in patient rooms.

This makes one wonder what other unfair and inappropriate social arrangements and decisions we have been unconsciously and unquestioningly accepting, practicing, and even cheering.

When will we become surprised and embarrassed by our current acceptance of the Capitalist Economic Model and our unawareness of the desperate need for a healthier and more just economic model, like the Children's Hospital Public Economy Model (CHPEM)? When will we ask, "Why did we accept, and even cheer for, the Capitalist Economic Model for so long? How could we have been so unaware? What took us so long?"

My old high school now has a girls' swim team, one of great repute. How could we have been so unaware in the 60s? What were we thinking? More accurately, why weren't we thinking more critically about what we were doing? More importantly, what was Thomas Jefferson thinking? What were men thinking? What were whites thinking? What else are we currently unaware of? What else will eventually surprise and embarrass us? What takes us so long?

(The above is a true story.)

BETTER THAN WHAT?

When I was in Third Grade, I had a substitute teacher who gave a homework assignment that I have never forgotten. We were to find an advertisement that had the word "better" in it. For example: "For a better wash, use Tide (laundry detergent)!" Ford cars give you a better ride!" "All-State (insurance) provides your family with better protection."

The next day she asked each of us to read our advertisement aloud. After each reading she calmly asked the same question, "Better than what?"

Her point was that the advertisers were able to give an impression (to the unwary or uncritical buyer) that their product was better than all other competitors, without actually stating so. By avoiding statement of what, exactly, their product was "better than," they could not, technically, be held accountable for their claim.

She was teaching us, as third graders, how to think critically, carefully, and accurately. She was suggesting that, before we accept a claim that one product is "better," we need to know what, exactly, it was compared to and what the actual data were.

This was my first exposure to critical economic analysis. It was also the last such exposure I can recall having during my K-12 school years. Apparently, economic philosophy and critical analysis of economic models and social behaviors was not a curricular activity of high priority.

(The above is a true story.)

CHAPTER 7

An Enemy of the People

By Rob Rennebohm, MD

One of the greatest “little economic stories” ever written is Henrik Ibsen’s play, “An Enemy of the People,” which was written 1882. It reveals the difference between the way capitalist Merchants think and the way Physicians think. The motivations behind each group’s thinking can also be compared. The play also warns us of the pitfalls to avoid when our recommendations are frustratingly ignored. A synopsis of the play appears below:

The play is about Dr. Stockmann, a physician in a small coastal town in Norway. The town is economically dependent on a lucrative hot-springs spa and a successful mining company. People from all parts of Norway come to the famous spa. Dr. Stockmann, who is the medical director of the spa, notices that several patrons of the spa have mysteriously fallen ill with gastrointestinal complaints. He determines that faulty sewerage disposal at the mining site is contaminating the aquifer and, hence, the spa. A prestigious laboratory in Oslo confirms his findings.

Dr. Stockmann writes an extensive report (manuscript) documenting his findings and explaining his detailed recommendations, which include temporary closure of the spa and expensive, but essential, improvements in the mine’s sewerage disposal system.

Dr. Stockmann proudly presents his manuscript to the Mayor and the Town Council. Naively, he assumes they will be appreciative of his great discovery and wise remedy. He is surprised, however, by their hostile reaction to his report. Aware of the report’s conclusions, the town’s administrators read little or none of the actual report and simply dismissed the data and logic within it. They belittle Dr. Stockmann’s analysis and chastise him for making recommendations that threaten the economic interests of the town.

Dr. Stockmann’s repeated, and initially calm, efforts to explain the merits of his analysis are met with entrenched dismissiveness, denial, and derision. This increasingly frustrates Dr. Stockman. With calm perseverance he tries different ways to get his points across. But, his persistence results in his being fired as medical director of the spa.

The climax of the play occurs at a public meeting when Dr. Stockmann, overwhelmed by increasing feelings of exasperation and hopelessness (due to the intransigence of the town administrators and townspeople), suddenly shouts the unfortunate overstatement that “The minority is always right!”---an ill-advised statement that accurately reflected his mounting frustration, but was obviously not reflective of the cogency of his position. The town’s

administration immediately pounces on this statement as proof that Dr. Stockmann is a disturbed, irrational man---“An Enemy of the People”---whose arguments need never be taken seriously. Broken and befuddled, Dr. Stockmann is left alone to cope with his predicament.

The “Enemy of the People” was not Dr. Stockmann; it was the economic model.

But Ibsen’s intention is not just to warn us of the power of those with “vested economic interests” to impede the process of critical, objective analysis and problem-solving. He also warns of the naivete of many reformers, and their tendency to fall into the trap of becoming so exasperated (by the intransigence and close-mindedness of the powerful) that they utter careless statements and behave in unrepresentative ways that belie their true nature and do harm to themselves and their cause. Most commonly, Ibsen points out, this trap is unwittingly set by naïve, well-intentioned, but mis-educated proponents of the status quo. Occasionally, though, this trap is purposefully set to deviously discredit the opposition.

Like Dr. Stockmann, and in keeping with the tradition of medicine, social clinicians are motivated to determine the root cause of problems and are committed to using a disciplined, rigorous, problem-solving approach to do so. Like Dr. Stockmann, their analysis and recommendations are apt to be misunderstood and/or dismissed by more powerful people whose motivations, commitments, and ways of thinking are different, and who play by different rules. Like Dr. Stockmann, social clinicians are determined to persevere.

Warned and inspired by Ibsen, social clinicians should aspire to avoid the pit into which Dr. Stockmann fell.

CHAPTER 8

The Magic of the Steenbuck



Note: This story of the Steenbuck was first beautifully told by Laurens Van Der Post in his book, *“The Heart of the Hunter.”* What follows is a retelling of that story in my own way, except for the italicized sentences and paragraphs, which represent direct quotes of the beautiful prose written by Laurens Van Der Post in his original telling of this story. This is one of several bedtime “Leo the Lion Stories” that I wrote for my grandchildren. Each story starts with the same opening paragraphs, which are followed by a new social issue that Leo and his friends address. For other “Leo the Lion Stories,” Please see the **“Leo the Lion Stories”** section on the Notes From the Social Clinic website: www.notesfromthesocialclinic.org

Leo the Lion, King of beasts in all of Africa, was taking his usual and customary afternoon nap, in the shade under his favorite acacia tree, high on the hill overlooking the savannah and the watering hole below; with his best friend, Mercedes the Monkey, swinging above, to-and-fro fro-and-to, to-and-fro in his little red hammock high atop the same acacia tree.

Then, as was almost always the case, they woke up from their naps at the exact same moment. Leo opened his right eye and looked up to Mercedes; Mercedes opened his left eye and looked down at Leo. Their two eyes met, they smiled gently at each other, and this was their signal that it was time to get up and move on with the rest of their day.

Mercedes swung widely on his hammock, flipped up into the air, did a triple flip with a half gainer and two and a half twists, and landed deftly on Leo's soft mane. Bouncing off Leo, he stood squarely before him, and joyfully asked: "Are you ready for the rest of the day!"

When... who should come huffing and puffing and puffing and huffing up the hill, with beads of perspiration spraying to the left and flinging to the right from her forehead, but....Babs the Baboon, with yet another problem on the Savannah for Leo to address.

"What is it, Babs?" said Leo. Babs was so out of breath and so agitated that she could hardly speak. Finally, catching her breath, she said, "Leo, we have a big problem on the Savannah!

The hunters have come, and they are shooting at our most magnificent runners---our antelope. All of our antelope are scared, especially the young ones: Billie the Bongo, Rickie the Dik-Dik, Gary the Gerenuk, Kippy the Klipspringer, Jimmy the Gemsbok, Eleanor the Eland, Curtis the Kudu, Winnie the Waterbuck, Isabella the Impala, and Bobby the Bushbuck---they are all so frightened that they are refusing to leave their homes. They are afraid to even go to the watering hole. We don't know what to do!"

Leo thought for a moment; then asked Babs to gather all the antelope---the children and their parents--at the south end of the watering hole at 4 o'clock that afternoon.

At 4 o'clock sharp Leo and Mercedes arrived at the watering hole. All the antelope who lived in that part of the Savannah had gathered moments earlier. Leo sat among the antelopes and said, "I would like to tell you a story. Have you heard of the magic of the Steenbuck?" "No," they said in unison. "Well," said Leo:

"One day a South African hunter, accompanied by a native Bushman guide, arrived in their Jeep Land Rover on the edge of the Kalahari desert, which is southwest of here, far behind the Great Mountain. The people in the Bushman's village were suffering from hunger, due to a prolonged drought. The South African hunter had offered to hunt for antelope, which he would bring back to feed the hungry children in the village. The hunter and the Bushman were desperate to find any antelope---a springbok, a Steenbuck (also spelled Steenbok), a klipspringer, or ideally an Eland, or at least a Duiker (pronounced Dew-wee'-ker, with emphasis on the "wee").

After many hours of sighting no antelope, they finally came upon a little Steenbuck. Now, you have probably never heard of the Steenbuck, but they are a beautiful type of antelope that live in that far-away savannah on the other side of the Great Mountain. Hunters have always thought

that the Steenbuck is one of the most beautiful and most lovable antelopes in all of Africa. Steenbucks are known, too, for the extraordinarily cozy, neat, and pretty nesting places they prepare for sleep and rest. The noise of the Land Rover woke this little Steenbuck from her nap. She rose out of her pretty bed. The hunter thought to himself: "I need to shoot this beautiful animal; yet, I hate to do so."

The Steenbuck stood at the end of a bare patch of crimson sand about 20 yards away from the hunter. She stood as still and fine drawn as an Etruscan statuette of herself. Her delicate ears were pointed in the direction of the hunter, her great purple eyes wide open, utterly without fear and shining only with the wonder of seeing so strange a sight at this remote back door of life¹.

The hunter shot quickly, before the sight of the Steenbuck's gentle being weakened his resolve to shoot her. The hunter missed, much to his surprise. The shot merely made the little Steenbuck shake her delicate head vigorously to rid her ears of the tingle of the shock from the gun's explosion. Otherwise, she showed no trace of alarm. The hunter took more careful aim and shot a second time. Again he missed. Still, the little Steenbuck was not afraid. She just turned her head slightly to sniff at the wind raised by the bullet when it passed close to her ears. The hunter then continued to shoot until he nearly ran out of bullets, and the Steenbuck still stood there, unhurt, observing the hunter's Land Rover keenly, as if trying to discover what the extraordinary commotion was all about. Then, a final shot succeeded merely in slightly nicking the saffron petal of one of the Steenbuck's ears. Only then did the Steenbuck whisk swiftly away, a look of reproach in her eyes. The sun flashing briefly on the tips of her black polished toes, she vanished with a nimble bound in the scrub.

The hunter then asked the Bushman how it could be that he could not kill the Steenbuck, even at such short range. The Bushman smiled and said, "*the Steenbuck is protected with great magic and is very difficult to kill.*"

The hunter later learned that the "*Magic of the Steenbuck*" was that of the innocent, the gentle, and the beautiful combined in one. It was a creature, or it could be a person, too beautiful to be aware of imperfection, too innocent to know fear, too gentle to suspect violence. IT ANTICIPATES ONLY GOODNESS.

The Bushman explained that the Steenbuck is completely different from the Duiker, which is another type of antelope that also lives far away on the other side of the Great Mountain. *The heart of the Duiker is full of suspicion and fear. When it hears the first strange sound it assumes the worst and bounds away as fast as it can without a backward glance. The Steenbuck, however, when disturbed, stands up, slips out quietly from its place which it has made more prettily than any other animal on the veld and wherein it always feels itself to be lying so nicely. It stands quietly beside its place and looks without fear out of its great eyes, its little ears trembling and nicely pointed to see what the wonderful noise could be all about. The Steenbuck stands there all the time, looking so nicely and acting so prettily that the person who had come hunting it begins to feel he must look nicely upon the Steenbuck and act prettily, too. The hunter then suddenly senses that there is a "Steenbuck person" immediately behind him, or within him, who wants him*

to act as nicely and prettily as the Steenbuck. When the hunter aims to kill the Steenbuck, the Steenbuck person behind him, or within him, tugs at his arm and makes him miss. Such is the magic of the Steenbuck; it has a "Steenbuck person" to protect it; its elegance, dignity, innocence, gentleness, and belief in goodness brings out the Steenbuck person in all of us, including the hunter.

The Bushmen believe there is a "Steenbuck person" within all of us. It is a part of us, deep inside, that reminds us and helps us to be kind, gentle, caring, and good to others and to see the goodness in others and in life. The image of the Steenbuck, standing kindly and calmly next to his neat, pretty bed, reminds us not only of the Steenbuck person within ourselves, but the Steenbuck person in all of us. The Bushman believes all children, like the Steenbuck, are born innocent, gentle, trusting, curious, able to sense the goodness and wonderment of everything. Children in the Bushman's village are taught to honor and nourish the Steenbuck person inside them by drawing on its magic for strength and guidance, especially when they are tempted to be unkind. Sometimes children in the village forget about the Steenbuck person within them and become suspicious and fearful, like the Duiker, who senses threat everywhere and runs from everything. Or worse, some begin to behave like violent, angry hyenas? But, the Steenbuck persons within other children work their magic to help those who have become fearful and angry to remember, honor, and free the Steenbuck person within them. That is how children in the Bushman's village help each other. That is how the Bushman's village becomes filled with the collective spirit of its Steenbuck persons.

The hunter then asked the Bushman, "If the Steenbuck is so protected, does it ever get killed by the hunter?" "Yes, of course" said the Bushman, "*Steenbucks sometimes are killed, despite their magic, just as the Duiker is killed in spite of his speed and suspiciousness. Yet, most Steenbuck survive, more than do Duikers.*" How could so small and defenseless an animal have survived in a world full of powerful enemies without great magic?

The hunter and the Bushman returned to the Bushman's village empty-handed, with no Steenbuck, no Duiker, no antelope of any kind. But, it did not matter. In the meantime the rains had come, crops were beginning to grow, and the village was celebrating. Perhaps the rains, too, were brought by the Magic of the Steenbuck?

With his story ended, Leo turned to the children gathered at the south end of the watering hole. They were all calmly smiling and looked so peaceful, beautiful, innocent, gentle, and kind. It was as if the Steenbuck person within each of them was beaming and working its magic. Leo and Mercedes trudged back up the hill. The children played joyfully around the watering hole. The hunters left, empty-handed, not to return for a long time. If the hunters did return, the young antelope knew what to do. They would not be afraid.

And that is the end of this Leo the Lion story--the Magic of the Steenbuck. Good night....

CHAPTER 9

Welcome to the Social Clinic

When a little boy develops high fever, cough, chest pain, and lethargy, his worried parents bring him to the Children's Clinic, where a physician carefully elicits the chief complaint, obtains a complete past and present history, auscultates (listens to) his chest and heart, palpates his abdomen. completes a thorough physical examination, considers the full range of possible root causes, conducts further testing, discusses the most likely cause, and offers treatment that best balances concerns about benefit and risk.

When society becomes inflamed, coughs up anger, is in pain and is worried, who auscultates it? Who palpates society's underbelly? Where is the Social Clinic? Who are the Physicians for Society? Where are the Social Clinicians? What problem-solving approach could be practiced in a Social Clinic, and what diagnosis and remedy could emerge from it?

Or, fearful of what the diagnosis or treatment recommendations might be, have we been afraid to bring illnesses of society before the Social Clinic? Have we been too busy, or too stressed, or become too pessimistic, or felt too hopeless to want to serve as Social Clinicians? Have we, instead, allowed social illness to fester---undiagnosed, untreated, and only half-examined, half-understood?

World civilization is obviously seriously ill and in urgent need of thorough evaluation. There is inflammation everywhere---wars, terrorism, racism, simplistic and intolerant polarization, and both violent and unspoken anger. There is obscene income inequality and global economic instability, as individual corporations and individual countries have pursued their self-interests, often ruthlessly. Close to a billion of the world's people live in extreme poverty, with little or no access to health care and little hope for a better life. Even in one of the world's wealthiest countries (USA) health care is largely unaffordable, most people are hopelessly in debt, and many are suffering from sickened souls. Gross mis-education, including failure to obtain and learn from an accurate past and present history, has led to excessive fears and confusion, which have amplified global illness. Add to this the more recent stress of the COVID-19 situation.

And, the earth itself is suffering mightily from pollution and exploitation---soon to be irreversibly damaged, if not already. Mother Earth, including its insects and animals, is crying!

Never has it been more important, therefore, to bring these problems before the Social Clinic. Never has it been more important for all people to participate in the Social Clinic, to help determine, democratically, through respectful dialogue, the root cause(s) of and best remedy(ies) for current global illness.

What is/are the root cause/s of the illness that so threatens Humanity and the earth itself? What would be revealed if illness of the world were carefully brought before the Social Clinic for rigorous, disciplined, objective examination, using the time-honored problem-solving approach of good physicians? What would Social Clinicians conclude, if they were to take a complete past and present history, listen to the world's breath sounds, auscultate the heart of the world's people, palpate global society's underbelly, consider the full range of possible explanations, and conduct further investigations? What remedy would they recommend?

Would careful examination in the Social Clinic conclude that a major root cause of the world's illness is the social and economic model that has been increasingly dominating global civilization for at least 400 years---the Capitalist Economic Model? This economic model, after all, is based upon, justified by, rewards, and gives practice to an incomplete and excessively negative view of Human Nature¹⁻⁴---a view that erroneously claims that human beings, by nature, are predominantly and hopelessly selfish, and that it is unrealistic and foolish to base an economic model on the human capacity for altruism and kindness. The fact is, Human Nature is composed of capacities for both altruistic and non-altruistic behaviors, the expression of which can be either up-regulated or down-regulated, encouraged or discouraged, given great or little practice, rewarded or not rewarded. Unfortunately, the Capitalist Economic Model upregulates, rewards, and gives excessive practice to expression of our non-altruistic behavioral capacities and discourages confidence in the human capacity for altruism. It encourages (even requires) and rewards behaviors (self-interest seeking, profiteering, exploitation, cut-throat competition,⁵ and domination) that have adverse side effects---on individuals, cultures, and the environment--while marginalizing and even punishing altruism.

Is the above characterization of the Capitalist Economic Model accurate and fair? How do we assess the hypothesis that the Capitalist Economic Model is as characterized above and is a major root cause of the world's illness?^{6,7} And, if this hypothesis is correct, what might the remedy be? Or, are there other hypotheses that also need to be considered?

Just as hypotheses can be tested in the Medical Clinic, hypotheses can be tested in the Social Clinic. Just as activity in the Medical Clinic is driven by the pursuit of medical truth and the pursuit of optimal health, activity in the Social Clinic is driven by the pursuit of Social Truth, Social Health, and Social Beauty. The same rigorous, objective, disciplined problem-solving approach that is kindly used in the Medical Clinic can be kindly used in the Social Clinic.

This Social Clinician (RMR) recommends careful, extensive, and inclusive public examination and public discussion of the Capitalist Economic Model and comparison of its strengths and weaknesses, its fundamental tenets and motivations, to those of alternative economic models, such as the Children's Hospital Pubic Economy Model (CHPEM), which has been successfully practiced by pediatricians (and many others) for decades, internationally and collaboratively, to

the great benefit of the world's children, at a bargain price for societies.⁸⁻¹⁰ If such comparison suggests that the benefits and risks associated with the CHPEM are more attractive and acceptable than those associated with the Capitalist Economic Model, then the Public might want to recommend an informed and gentle democratic transition from the Capitalist Economic Model to the CHPEM---nationally, internationally, and collaboratively.

In the Medical Clinic physicians dutifully write notes to document their analysis of the problems brought before them. When studied, these notes (including the themes and details within)---of individual physicians, as well as the collective notes of many physicians---lead to new knowledge and new insights. Similarly, when problems are brought before the Social Clinic, Social Clinicians can write notes regarding their observations, conclusions, and recommendations. Shared "*Notes from the Social Clinic*" can then serve to advance knowledge, insight, and remedy.

The ***Notes From the Social Clinic*** website (www.notesfromthesocialclinic.org) shares one Social Clinician's (RMR) analysis of pressing social issues. These notes are shared in hopes that they might help a sick world to better understand "what is wrong?" and what can be done. The Notes are about Social Truth, Social Awareness, Social Justice, Social Health, and Social Beauty. They are about Enlightenment, Education, Empathy, Equality, Equity, Conscience, Compassion, Courage, and Imagination. They are about Human Nature, Human Capacities, Human Rights, History, the individual and collective Human Spirit, and a healthier and more accurate understanding of Competition. They are about illness; but, more importantly, they are about diagnosis, treatment, and reason for optimism.

At the most practical level the "Notes" contend that a quickening of the current wrenchingly slow pace of social progress requires rigorous re-examination and extensive public discussion of the Capitalist Economic Model---a model that desperately needs to be challenged and has largely escaped effective challenge. The *Notes* suggest that the theory, thoughtfulness, motivations, and side effects associated with the Capitalist Economic Model be compared to those associated with alternative economic models---particularly the CHPEM. Indeed, the primary purpose of these *Notes* is to facilitate such analysis, comparison, and dialogue.

Is it really possible, though, to develop a world civilization based, economically, on a model other than the Capitalist Economic Model? Is it "too idealistic," "too utopian," to think that the CHPEM could serve as an economic model for the general economies of nations?¹¹ Where is the Social Clinic? How much Human Progress and Social Beauty is possible, realistically?

This Social Clinician believes it is possible to develop civilizations, globally, that are based on the CHPEM. The ideals of a just global economy and world civilizations that radiate with Social Beauty are "no more in danger than stars in the jaws of a cloud"^{12, 13}---unless we remain silent,

mis-educated, or demoralized and refuse change and involvement. **The contention of the “Notes from the Social Clinic” is that it is totally unrealistic, even Pollyannish, to think that the present illness of the world’s people and the earth itself can be successfully treated if the current economic model (even a kinder, gentler version of it) continues to be the dominant social and economic model.** The “Notes” suggest that the most realistic way to successfully treat our global illness is to replace the current economic model (global corporate capitalism) with a Public Economy Model, such as the CHPEM, nationally, internationally, and collaboratively---i.e. a Collaborative International Network of Unique, Democratically Determined, Self-Determined, Self-Reliant National Public Economies.¹⁰ With wise massive public education (including correction of mis-education), extensive public dialogue, and public pressure, Social Progress can occur, democratically and peacefully. The pace of that progress is a matter of collective insight, conscience, choice, imagination, education, discipline, hard work, confidence, and courage---all of which are under our control.

All are welcome to the Social Clinic. Please come in. All are encouraged to contribute to the rigorous analysis and thoughtful dialogue and discussions occurring therein. All are urged to become Social Clinicians and contribute in their own ways to the creation of greater Social Beauty.

Rob Rennebohm, MD (RMR)

FOOTNOTES:

The Footnotes refer to related articles, all of which are listed, by title, in the Table of Contents.

1. Human Nature
2. Up-Regulation and Down-Regulation of Human Behavioral Capacities
3. Human Nature—A Graphic Depiction (a power point presentation): This presentation may be viewed by accessing the **Notes From the Social Clinic** website: www.notesfromthesocialclinic.org or via this direct link: <https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>
4. The Foundational Pillars of the CHPEM
5. On Competition
6. The Achilles’ Heel of Corporate Capitalism
7. Problematic Aspects of Capitalism---Its Malignant Nature
8. The Children’s Hospital Public Economy Model (CHPEM)
9. The Social Beauty of Children’s Hospitals
10. Application of the CHPEM to the General Economy

11. Which Economic Model is Most Realistic?
12. This is a quote from Victor Hugo's 1862 novel *Les Misérables*. Victor Hugo was one of Humanity's greatest Social Clinicians.
13. Create Vast Fields of Public Activity

NOTE: In this essay, and in all other "*Notes From the Social Clinic*," the term "capitalism" is intended to primarily refer to large corporate capitalism (e.g. giant transnational corporations), as opposed to small "Mom and Pop" capitalism (small businesses). This point is made because there are many examples of small businesses whose owners have operated in a kind, altruistic manner. The criticisms advanced in this essay are primarily directed at big businesses and apply much less to many small businesses.

However, just because some small business owners have operated admirably, does not mean that capitalism is okay. In fact, it is the opinion of this social clinician that the truly kind and altruistic small business owners could be even happier and more fulfilled if their businesses were a component of a Public Economy. They could still lead their business (as a public activity, rather than a private business), but they would do so with the financial support, admiration, and gratitude of the Public.

CHAPTER 10

What is the Social Clinic and Why Do We Need Social Clinic Sessions?

By Rob Rennebohm, MD

March 2024

The social clinic is not necessarily a physical place. It is a committed time and space (virtual or otherwise) to evaluate social issues (both local and global, including geopolitical and geoeconomic issues and involving social philosophy in general) that affect health in its broadest sense. The concept starts with an acknowledgement that social issues (war, poverty, extremism, hateful intolerance, authoritarianism, injustice, alienation, loneliness, paucity of meaning, lack of social spirit, lack of Social Beauty, e.g.) profoundly affect individual and collective health; and an acknowledgement that if we deeply care about human health, we need to address these social issues and find effective solutions for them.

Example #1: Seven years ago, when I was at the Cleveland Clinic, I treated a 6 year old girl from Gaza. She was suffering from juvenile dermatomyositis, an autoimmune disease that chronically attacks the microvasculature of skeletal muscles, causing profound muscle weakness. She was so weak that she could not turn over in bed without help. She and her parents were extremely frightened and worried. A benevolent organization (charity) had arranged to fly her from Gaza to the USA for evaluation and treatment at Cleveland Clinic. She was a wonderful child, with an engaging personality. She responded very well to aggressive immunosuppressive treatment, regained normal muscle strength, and returned to Gaza.

But what has happened to this precious girl from Gaza since then? It is now March 2024 and Gaza is in the midst of a horrible war between Israel and Hamas. Is she still alive? Is she one of the thousands of innocent children who has been killed in that dreadful and preventable war? Did she survive her medical illness only to be killed by inadequately addressed life-threatening illness of society? If we deeply care about such a child's health do we, as physicians, not have an obligation to do our part to evaluate and seek remedy for the larger social illness that has threatened and possibly already taken the life of such a child?

Example #2: I have also been extensively involved in the care of many Israeli patients---young adults with a rare autoimmune disease called Susac syndrome. What has or will happen to them, especially if the war expands, particularly if they are drafted into the Israeli army? For the sake of these young adults, would it not be important to bring the Israeli-Hamas situation before the Social Clinic for thorough evaluation?

Example #3: Consider a young adult female who has been struggling, unsuccessfully, with profound depression. She has been regularly seeing an excellent psychiatrist who has tried very hard to help her, with counselling sessions and expert use of medications. She has also sought and received compassionate help from her church's pastor. She has heroically done her best to do the "work" she needs to do, personally, to improve her emotional help. And her family has been wonderfully supportive. But all of these efforts have failed to adequately relieve her depression.

One reason for this failure is that such a patient, even with the help of an excellent psychiatrist, a caring pastor, and a loving family cannot adequately improve if they are living in an unhealthy social milieu that is profoundly lacking in Social Beauty---i.e., in a society that is characterized by cut-throat competition, a negative social philosophy, mean social arrangements (see "Mean Arrangements of Man"), abusive treatment of one another, economic instability, meaninglessness, alienation, despondency, demoralization, anger, resentment, and despair. Such a social milieu is profoundly counter-therapeutic.

It is difficult for any of us, particularly those who are prone to depression, to be emotionally healthy if we are living in a social milieu that is unhealthy and profoundly lacks authentic Social Beauty. Human beings, particularly those who are prone to depression, need Social Beauty in order to be optimally healthy, emotionally. But the current social milieu is profoundly lacking in Social Beauty. The current social milieu is counter-therapeutic, rather than therapeutic. People suffering from depression desperately need a healthy, therapeutic social milieu, but, instead, they live in an unhealthy, counter-therapeutic social milieu. That is a major reason why all of their best efforts may fail to adequately lift their depression. What is sorely missing is evaluation and treatment of the unhealthy social milieu in which they live, followed by provision of a healthy social milieu that is full of Social Beauty and is, thereby, therapeutic.

So, if we truly want to most effectively help people who are struggling with profound depression, we need to improve the health of the society in which they live. We need to evaluate society in the Social Clinic, determine the root cause(s) of society's failure to create adequate Social Beauty, and propose a way to create a healthy, therapeutic social milieu. Until that is done, the individual efforts to treat depression will fall short, at least in many cases.

The Social Clinic is not just for physicians. Anyone can participate in the Social Clinic. All are welcome to participate. When they set aside time for a Social Clinic session, physicians might serve as role models, but all of us can be "Social Clinicians" and all of us can set aside time for Social Clinic sessions. When families or small groups of friends thoughtfully and carefully discuss social issues at the dinner table, they are serving as Social Clinicians, with the dinner table serving as the Social Clinic and the dialogue representing a Social Clinic session---that is, a Social Clinic can be informal, figurative, and involve just a few people.

The ultimate goal of the Social Clinic concept is to involve as many people as possible in the process of understanding the deep root causes of illness of society, proposing solutions, and contributing to the creation of greater Social Beauty.

The problem-solving approach used by Social Clinicians in the Social Clinic is the same careful, disciplined approach that good physicians practice in the conventional medical clinic. First, a Chief Complaint is elicited. Then, a complete, detailed past and present history is obtained--- listening and observing carefully during the process. Then a careful and complete physical exam is performed---i.e., to the extent possible, Social Clinicians objectively observe for themselves what is going on in society. Social Clinicians then construct a differential diagnosis---i.e., they create, consider, and engage in dialogue about a list of all plausible explanations (within reason) for the problem, ranking those explanations according to likelihood. They then gather further information and test the likelihood of plausible explanations. The further gathering of information often includes consultation with other physicians (or other individuals) who can provide additional expertise and perspective.

In doing the above, the goal is to determine the deepest root cause(s) of the problem. Social Clinicians do not focus only on epiphenomena and symptoms. After completing the above process, Social Clinicians make decisions regarding what is the most likely diagnosis and the most likely root cause. Then, they decide how to best treat the situation, taking into consideration the risks versus benefits, as well as the practicality of potential treatments.

For example, in the case of the precious girl from Gaza, whose life (if it has not already been extinguished) is being threatened, no longer by dermatomyositis but by the Israeli-Hamas war in Gaza, we would want to bring that war before the Social Clinic for thorough evaluation and proposal of treatment. Ideally, that evaluation would proceed as follows: The child's mother's Chief Complaint might be, "Our home was hit by a bomb, and my child was critically injured." We would take a thorough history from the mother and child. This history would be supplemented by our own independent gathering of the history of the Palestinian-Israeli conflict, dating back to at least 1947 ---i.e., focusing not only on recent events (starting on October 7, 2023) but also taking the entire history into consideration. We would strongly rely on consultation with others who have great expertise in the history of Israel-Palestine relations. We would most highly value information provided by the most objective, honest, and deeply thinking, deeply caring consultants.

We would then, ideally, want to physically examine the situation in Gaza. Realistically, however, we would need to rely on information provided by objective, honest, on-the-ground investigative journalists who honestly report what they have personally observed and have learned from interviews with the full spectrum of people involved in the conflict. (Unfortunately, such journalists have become rare.) We would then construct and consider a

list of possible explanations for the conflict, focusing on the deepest root cause(s), not just on epiphenomena. After completing the above process, we would make decisions regarding what is the most likely explanation and the most likely root cause of the sequence of events that led to October 7th and the subsequent war. Then, we would propose how to best treat the situation, taking into consideration the risks versus benefits, as well as the practicality of potential treatments.

The above is what could transpire, ideally, in a hospital's Social Clinic, or during any Social Clinic session(s). Granted, many people would not feel sufficiently knowledgeable or have sufficient time to conduct or participate in such an in-depth Social Clinic session(s) about the Israel-Hamas war, which happens to be extraordinarily complex. But **we should expect at least some people in society to bring this war before the Social Clinic for proper in-depth evaluation.** Otherwise, the lives of the precious little girl in Gaza and the precious patients in Israel will continue to be at risk---their medical illnesses treated, but their sick social milieu left to fester and kill.

The point is that a Children's Hospital with a Social Clinic could serve as a model for comprehensively helping a child like the girl from Gaza by focusing not just on her dermatomyositis but also on the social situation that threatens her---not just the local social situation but also the much larger global situation (including geopolitical and geoeconomic issues). Because these social issues profoundly affect her overall health and the health of other children in her social setting, these issues must be addressed. At the very least, a Children's Hospital Social Clinic could teach and encourage medical students residents, nurses, and attending physicians to be more aware of the social, geopolitical, geoeconomic contributors to health and how all of us can serve as social clinicians to help resolve those social problems, and thereby provide more comprehensive care for patients.

If we deeply care about the health of the girl from Gaza, we would want to contribute (at least in a small way) to resolution of the life-threatening social situation she faces (if it is not too late)---i.e., we would want to bring her larger social situation before the Social Clinic for thorough evaluation.

In stark contrast to what transpires in a Social Clinic, consider an academic medical center where healthy dialogue about the Israeli-Hamas war is totally ignored, even deliberately suppressed; where only one point of view is allowed; where anyone who merely questions the behaviors of the Israeli government or Hamas is erroneously branded as antisemitic or Islamophobic, respectively, and risks losing their employment; and where a suggestion that the US government stop supplying Israel with war weaponry is also grounds for reprimand. Such institutions would not be addressing health in its broadest sense and would be in desperate need of establishing and honoring the idea of the Social Clinic.

The little girl from Gaza is just one example of why we desperately need Social Clinics. Speaking more generally, there are numerous social problems (at both local and global levels) that are having horribly detrimental effects on the health of children and adults. Political polarization, hateful intolerant extremism on both the “right” and the “left,” and lack of healthy dialogue have been hindering resolution of these problems. Social clinic sessions are needed to objectively, honestly, and thoroughly evaluate the root causes of the serious problems facing Humanity.

It is important to realize that among the deepest roots of many of the social problems that are threatening individuals and Humanity as a whole is the currently prevailing social and economic model (global corporate capitalism) that, unfortunately, is based on unhealthy and inadequately challenged social understandings---including, most importantly, unhealthy, incomplete, and erroneous understandings of Human Nature. Accordingly, the most effective dialogue in the Social Clinic will be dialogue about social philosophy---particularly dialogue about the understandings of Human Nature upon which current and potential social and economic models are based.

Children’s hospitals cannot afford to simply and only focus on medical diseases; they must also address the larger social problems. Likewise, society in general, all citizens, including families, have a Social Duty to respectfully address the larger social problems---i.e., to participate in the Social Clinic.

Again, the ultimate goal of the Social Clinic (of holding Social Clinic sessions, whether as a hospital activity, an activity at a university, an activity at a religious site, or at the family dinner table) is to involve as many people as possible in the process of understanding the root causes of illness of society, engaging in healthy dialogue about these problems, proposing solutions, and contributing to the creation of greater Social Beauty. All of us can be social clinicians. All of us can participate in the Social Clinic. If we don’t participate, social illnesses will fester, eventually erupt, and become life-threatening for all. If we do participate, we can contribute to the creation of widespread Social Beauty that all can enjoy.

RELATED READINGS:

For additional reading please see the following articles, which are listed in the Table of Contents of this manuscript.

1. Social Beauty
2. Human Nature

3. Up-Regulation and Down-Regulation of Human Behavioral Capacities
4. Human Nature—A Graphic Depiction (a power point presentation): This presentation may be viewed by accessing the **Notes From the Social Clinic** website:

www.notesfromthesocialclinic.org or via this direct link:

<https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>

5. The Social Beauty of Children’s Hospitals
6. The Children’s Hospital Public Economy Model (CHPEM)
7. The Foundational Pillars of the CHPEM
8. Mean Arrangements of Man
9. The Achilles’ Heel of Corporate Capitalism

CHAPTER 11

Social Beauty

By Rob Rennebohm, MD

November 2024

The goal in the Social Clinic is to develop suggestions regarding how to rectify Society's illness and make Society healthier---i.e., suggestions regarding creation of greater Social Beauty and rectification of social arrangements that have been generating social illness.¹⁻⁴

But, what, exactly, is Social Beauty, and what is its opposite?

Have You Ever Heard the Phrase "Social Beauty?"

Before sharing thoughts about the meaning of "Social Beauty," may I ask whether you have ever heard this phrase before, or seen it written anywhere, or recall it being discussed? I had never encountered this phrase until I noticed it in Victor Hugo's 1862 novel, *Les Misérables*. To my knowledge, Victor Hugo coined this phrase and might be the only person who has ever used it. I have not encountered it in any other novel, or in any philosophical, theological, sociological, geo-political, or economic writings or discussions.

Indeed, whenever I have mentioned this phrase, people have stopped, thought, shown a quizzical-but-interested expression on their face, and said, "I have never heard that phrase; what does it mean?" Even after I share my understanding of the phrase, it typically appears as though the concept of Social Beauty is new and rather confusing to the listener, at least in Western cultures..

What is Social Beauty?

Social Beauty refers to social arrangements, including the social activities and other results of those arrangements, that increase expression and practice of the kindest capacities of our human nature⁵⁻⁷—e.g., our capacities for empathy, compassion, altruism, creativity, and the arts. Such social arrangements generate high levels of individual and collective Human Spirit and elevated feelings of gratitude for Life, Nature, and each other, including gratitude for opportunities to contribute to the well-being of others. These arrangements are reflections of a deep love and respect for Humanity and the Earth; and these arrangements beget even deeper and more practiced love and respect. These arrangements and the social activities and other effects of the arrangements are things of Social Beauty, and they increasingly generate further

Social Beauty. They encourage, support, create, and give practice to escalating levels of individual and collective kindness, dignity, grace, calmness, confidence, and competence.

These social arrangements, the social activities associated with them, and the effects generated by them, move our hearts and minds via the senses and emotions, as well as intellectually. Like great music, great visual art, and Nature's beauty, they deeply touch and stir our humanity. They inspire, motivate, deepen, heal, awaken, empower, and liberate. They up-regulate feelings of gratitude, caring, and love. They increase consciousness, address profound social longings, enhance the meaningfulness of life, provide clarity, enliven imagination and conscience, and give us confidence in ourselves and Humanity. These arrangements and activities teach us what it means to be human; they transform people, individually and collectively, as all increasingly participate in the creation of ever-more Social Beauty.

The Opposite of Social Beauty---Mean Arrangements of Man⁸ and Social Atrocity

The opposite of Social Beauty are the social arrangements and social activities that increase expression and practice of the worst capacities of our human nature—e.g., our capacities to be mean, callous, ungrateful, uncaring, greedy, hateful, spiteful, and even violent---and lead to Social Atrocity. The opposite of Social Beauty are “mean social arrangements” that degrade us, individually and collectively, suppress us, seduce us, exploit us, depress us, demoralize us, discourage us, and crush our souls. These “Mean Arrangements of Man” (as Victor Hugo would call them), and the activities and effects associated with them, represent the opposite of Social Beauty. They are reflections of a lack of deep love and respect for Humanity and the Earth, or at least inadequately practiced love and respect; and they increasingly beget further lack of love and respect. These mean social arrangements are extraordinarily powerful; they have the characteristics of malignancy,⁹ and as such, they are difficult to disassemble. One could say that the opposite of Social Beauty is Social Atrocity.

The Canadian Network of Public Children's Hospitals---An Example of Social Beauty:

What are the social arrangements and social activities that represent and create Social Beauty? Among the best examples are arrangements that provide and promote “Vast Fields of Public Activity.”¹⁰⁻¹⁴

One of the very best examples of Social Beauty and Public Activity is the arrangement of Public Children's Hospitals in Canada from 1960-2005.^{10, 11} (Note: since 2005 children's hospitals in Canada have become increasingly corporatized and less exemplary of Social Beauty. In the USA this corporatization of children's hospitals started earlier, in the 1990s.) This arrangement started with the question, “**What do children need?**” For example, children need primary care

clinics, pediatric sub-specialists, various levels of hospital care, clinical and basic science research, and an educational system to train health care workers and share new knowledge.

The next question was **“What is the best way to organize the above needs-meeting effort?”**

The Canadian answer has been the arrangement of a large collaborative national network of independent-but-closely-linked, geographic/population-based academic pediatric medical centers---consisting of public children’s hospitals affiliated with public medical schools.

Canadians recognized that each large metropolitan area needed a medical school and a medical school-affiliated children’s hospital, and it was decided to publicly fund these institutions. In Canada, each children’s hospital is Public and is staffed with sufficient types and numbers of academic pediatricians to meet the needs of the population of children in that particular geographic area, including surrounding rural areas. All of these public children’s hospitals are associated with a public medical school (e.g., the University of Alberta College of Medicine) and are fully funded by the Provincial governments.

Each Children’s Hospital within the Canadian Collaborative National Network of Provincial Public Children’s Hospitals operates according to a cost-based, budget-based, altruistic economic model: There is absolutely no interest in “making money.” That is not the purpose of these hospitals. Their purpose is to meet the needs of children and families in their geographic/population area, not to make a profit. The hospitals are guided by moral incentive, not monetary incentive.¹⁵ Each Children’s Hospital is funded according to an appropriate budget presented by the Children’s Hospital to the Provincial government. The leaders of the Children’s Hospital base the budget on actual appropriate costs,¹⁶ including appropriate salaries for physicians, nurses and other employees who are asked to perform appropriate workloads with appropriate efficiency. The Province trusts that the Hospital leadership is presenting an appropriate budget and is committed to running the Hospital in an appropriately efficient way---neither skimping too much, nor being too extravagant. The definition of “appropriate” is democratically determined, with input from all concerned, including patients/families. The entire network is guided by an altruistic spirit and work ethic, as well as accountability, fairness, and verified trust.

A key to the success of this network is that exemplary “altruistic natural leaders”¹⁷⁻²⁰ are asked to assume leadership positions. Physicians and administrators who have demonstrated exemplary kindness, compassion, altruism, trustworthiness, fairness, competence, wisdom, leadership skills, and incorruptibility are democratically asked to serve as leaders. Accordingly, the provincial governments have developed solid reason to trust the budget requests made by these leaders.

Another key aspect is that the Public Children’s Hospitals within this national network collaborate and coordinate with one another to improve care for children. There is no cut-throat competition or empire-building. The goal is to help each other become better.²¹ Unnecessary duplication of services is minimized. Each children’s hospital shares its expertise and new knowledge with all other children’s hospitals. Regular local, provincial, and national educational conferences are scheduled to share information. There is no such thing as

“intellectual property rights.” The academic pediatricians write articles and gladly share their new research insights freely, via medical journals and conferences. They do not sell their knowledge, nor do the recipients buy it. Health care, medical knowledge, and medical expertise are not considered “commodities” for sale, they are considered public property to which the public has a right to free access. Health care is viewed as a Human Right. A physician’s opportunity and ability to serve is considered to be his/her privilege and honor.

This same needs-based, cost-based, budget-based, altruistic, collaborative, appropriate reimbursement economic model has been practiced by academic pediatricians throughout the world for decades---though not necessarily in as pure and excellent a fashion as in Canada. (For example, in the USA there has been a mix of public and private children’s hospitals and, unfortunately, an increasing amount of cut-throat competition, duplication, profit-making, and empire-building has infected institutions, primarily at the administrative level.) Generally, though, academic pediatricians throughout the world have altruistically worked together to raise the level of knowledge and quality of care. International conferences are held for this purpose. International Pediatric medical journals have been developed, through which the world’s pediatricians freely share their knowledge and research. Physicians from Canada interact with children’s hospitals in other countries to mutually share experiences and knowledge and mutually improve each other. There is no such thing as exploiting money-making opportunities in other countries. Canadian Children’s Hospitals, e.g., have absolutely no interest in creating an international empire of children’s hospitals designed to make profits off patients in other countries. Within the international academic pediatrics community there is no counterpart to the transnational corporations, like Exxon, General Electric, Microsoft, Apple, etc.

With the Collaborative Public Children’s Hospital Model there is no need for international “free trade” agreements---because nothing is being traded for profit. Knowledge and expertise are “traded” only in the sense of mutually sharing what is needed for the benefit of Humanity.

A good example of the value, efficiency and beauty of this collaborative public model is the progress made in treating childhood leukemia. In the 1970s pediatric hematologists/oncologists at public children’s hospitals in the USA and Canada pioneered the development of a Multicenter Collaborative Research Effort to advance progress in treating childhood leukemia. Thanks to this altruistic collaborative Public Effort, the mortality rate for Acute Lymphocytic Leukemia (ALL) dropped from 90% in the early 1970s to less than 10% today. The knowledge gained has been freely shared with pediatric hematologists throughout the world. There was no profit motive, profit making, or patent seeking involved. The entire effort was guided by moral incentive. Not only has this collaborative Public Activity been extraordinarily successful, but it has also been a necessary approach to the problem---i.e., such success probably would not have occurred without this collaborative Public Effort, at least not as quickly and efficiently. For decades, pediatricians in all specialties have, similarly, freely and selflessly collaborated and shared their research and knowledge with other pediatricians, nationally and internationally. The process and the outcomes have been things of Social Beauty.

So, for decades, Academic Pediatricians, particularly in Canada, have demonstrated the feasibility of developing a Collaborative National Network of Public Children's Hospitals, and a Collaborative International Network of National Public Children's Hospitals. For decades, Children's Hospitals throughout the world have been practicing a needs-based, cost-based, appropriate budget-based, altruistic economic model. This model has not simply been developed in theory, it has been actually practiced, and has proven to be of great benefit to the world's children, at a bargain price for societies. Academic pediatricians, especially in Canada, have already demonstrated the value and beauty of this model. If the USA and other countries were to better emulate the Canadian Network of Provincial Public Children's Hospitals, a currently good International Collaborative Network of Public Children's Hospitals could become an even better example of Social Beauty.

Furthermore, the vast majority of Academic Pediatricians have found this Public Children's Hospital Model to be greatly meaningful, gratifying, and emancipating. They would not wish to have approached their work in any other way. They like the Public Children's Hospital Model, especially the opportunity and freedom it provides to enjoy expressing their altruistic capacities. Working in a Public Children's Hospital has provided them with one of the most precious freedoms of all--- the freedom to participate in public efforts to genuinely look after others; the freedom to enjoy widespread up-regulated expression of the human capacity for kindness--in oneself and in one's social milieu.²² They have treasured this Selfless Freedom. In fact, they have been greatly disturbed by the increasing encroachment of a private corporate business mentality into the administrative workings of pediatric institutions (particularly in the USA). That corporate mentality has been increasingly down-sizing (even punishing) altruism, over-extending physicians in order to improve the "bottom line" and adversely transforming behaviors within our children's hospitals, particularly at leadership levels. The altruism, moral incentive, and Selfless Freedom of pediatricians have been under assault (at least in the USA), replaced with profit motive and profit seeking---and children are suffering because of this.¹⁰

The Network of Public Children's Hospitals in Canada represents a social arrangement that up-regulates expression of the best capacities of our human nature and, thereby, has represented and generated great Social Beauty. This arrangement, its activities, and its effects have been things of Social Beauty---felt by the entire staff of the hospital, as well as the patients, families, and entire community. This Public Children's Hospital Model is a prime example of Public Activity and demonstrates that Public Activity is particularly good at generating Social Beauty.

Public Economy---A Potential Example of Social Beauty:

Experience with the Public Children's Hospital Model suggests that vast Public Activity, throughout all sectors of society, could lead to vast Social Beauty. The Public Children's Hospital Model in Canada provides an example of what a General Economy could look like and feel like, if all needed sectors of the general economy were to implement and emulate this Model---i.e. if the general economy were arranged as a Public General Economy.¹³ In short, a Public General Economy could resemble a network of children's hospital-like public entities---regarding philosophy, motivations, behaviors, spirit, over-all organization, and logistics---with all

citizens embracing and emulating the altruistic motivations and behaviors exhibited by the pediatricians, nurses, nurses-aides, technicians, janitors, and other hospital workers in an exemplary (Canadian) Public Children's Hospital. **A Public General Economy, based on the principles and behaviors of Public Children's Hospitals, would be an example of a social arrangement that gives generous expression and authentic practice to the best and most beautiful capacities of our human nature.** This, in turn, would generate high levels of individual and collective kindness, empathy, compassion, altruism, creativity, gratitude, spirit, dignity, grace, confidence, and competence within the general society. **Such a Public General Economy arrangement, its activities and its effects, would be things of Social Beauty, and would increasingly generate further Social Beauty.** (More discussion of Public Economy will occur later.)

Publicly-Supported Dance, Music, the Arts---Examples of Social Beauty:

There are other social arrangements and social activities---besides a network of Public Children's Hospitals and a Public General Economy---that can up-regulate expression of our best human capacities and, thereby, create and represent Social Beauty---e.g., arrangements that encourage dance, music, the Arts—all of which celebrate life and deepen our appreciation of each other and what it means to be human. When a culture provides abundant opportunity for all to learn, practice, and enjoy dance, music, and the Arts, it can create an abundance of Social Beauty, including pure individual and collective joy. In contrast, diminution of the Arts diminishes Social Beauty and Social Joy.

Nature's Garden---A Example of Social Beauty:

Among the most important arrangements that up-regulate expression of our best capacities and generate Social Beauty are the arrangements Human Societies make with Nature---arrangements designed to appreciate, respect, learn from, and protect Nature. In fact, Nature, itself, serves as a model of Social Beauty, as Victor Hugo so wonderfully expressed in his description of Nature's Garden:²³

Hugo's description of Nature's Garden:

"The trees bent over towards the briers, the briers mounted towards the trees, the shrub had climbed, the branch had bowed, that which runs upon the ground had attempted to find that which blooms in the air, that which floats in the wind had stooped towards that which trails in the moss; trunks, branches, leaves, twigs, tufts, tendrils, shoots, thorns, were mingled, crossed, married, confounded. Vegetation, in a close and strong embrace, had celebrated and accomplished there, under the satisfied eye of the creator, the sacred mystery of its fraternity, symbol of human fraternity. At noon, a thousand white butterflies took refuge in it, and it was a heavenly sight to see this living snow of summer whirling about in flakes in the shade. There, in this gay darkness of verdure, a multitude of innocent voices spoke softly to the soul, and what

the warbling had forgotten to say, the humming completed. You felt the sacred intimacy of bird and tree; by day the wings rejoiced the leaves; by night the leaves protected the wings.

*Nature, who disavows the **Mean Arrangements of Man**, always gives her whole self where she gives herself at all, as well in the ant as in the eagle.*

Nothing is really small; whoever is open to the deep penetration of nature knows this. All works for all.

A flesh-worm is of account; the small is great, the great is small; all is in equilibrium in necessity; fearful vision for the mind. There are marvelous relations between beings and things; in this inexhaustible whole, from sun to grub, there is no scorn; all need each other.

In the above passage, Hugo describes a healthy ecosystem, which included a healthy social arrangement. The plants, birds, insects, and other non-human life in the garden had developed a kind and wise Social Ecosystem---marvelous interdependent relations between beings and things---that benefited all. In their garden there was no hierarchy, no upper class or lower class, no rich or poor, no caste system, no cliques, no selfish individualism, no isolation, no predation, no segregation, no tension. In the “inexhaustible whole” of the garden, there was “no scorn.” All worked for all. All needed each other. All embraced, celebrated, and cared for each other, as if they fully understood their interdependence and thirsted for connection. All was in harmony, “in equilibrium, by necessity”---meaning that life in this garden would not have survived, individually or collectively, without the marvelous collaborative relations among its living things. This garden symbolized a healthy Social Ecosystem, a social arrangement maintained by the plants, insects, birds, and other living things in the Garden. It was a thing of Social Beauty---offered for emulation by Mankind.

The Network of Children’s Hospitals in Canada, the Public General Economy that we could create, Public-Supported Arts, and Nature’s Garden represent four examples of social arrangements that represent and generate Social Beauty. It is these social arrangements and activities, and the effects they create, that are things of Social Beauty and are meant when we talk about Social Beauty. They serve as models for Social Beauty.

Social Arrangements of Current Western Culture---Beautiful, or Mean?

But, to what extent do we see implementation and emulation of the above models in current Western culture? Do the predominant social arrangements of Western culture represent “things of Social Beauty,” or do they represent “Mean Arrangement of Man”? Have our current social arrangements---particularly the economic model we have chosen---increased the expression and practice of the kindest capacities of our Human Nature and generated an

abundance of Social Beauty? Have we (in the USA) developed a health care system that emulates the Social Beauty of the Canadian Network of Public Children's Hospitals? Have we developed a kind Public Economy? Have we encouraged vast Public Activity, including an abundance of Public-supported Arts? Have we used Nature's Garden as a model for human social arrangements? Have we developed arrangements that are fully integrated with, and fully respectful of, Nature? Have our social arrangements reflected a deep love and respect for Humanity and the Earth? Or, has Western culture (particularly the economic model it has chosen) created and promoted the opposite of Social Beauty?

It appears that Western culture has created severely damaging and degrading social arrangements, more so than Social Beauty. The social milieu in which most people live exhibits little of the caring characteristics of Nature's Garden, or the Canadian Network of Public Children's Hospitals, or a kind Public Economy. Western cultures have chosen an economic model, corporate capitalism, that is based on, justified by, gives practice to, and rewards the non-altruistic capacities of our human nature, instead of our best capacities.⁹ We have chosen an economic model that reflects little love for Humanity or faith in Human Goodness. Furthermore, it is an economic model that shows little respect for Nature's ecosystems, is not integrated with Nature's ecosystems, and wantonly destroys Nature's ecosystems.

Largely because of the economic model that we have allowed to prevail (corporate capitalism), our social milieu is characterized by hierarchy, selfish individualism, cut-throat competition, corruption, predation, exploitation, gross income inequality, injustice, anger, scorn, spite, intolerance, isolation, tension, anxiety, depression, alienation, loneliness, segregation, meaninglessness, and boredom---with its leadership exhibiting heartlessness, disdain for collaboration, and denial of human interdependence.

Our current social system, which is a direct product of our prevailing economic model, represents a "Mean Arrangement of Man"---certainly not a thing of Social Beauty. Our current social ecosystem looks as plundered and ugly as a clear-cut boreal forest, or the toxic tailings ponds and poisoned aquifer in the Alberta tar sands. For the sake of Nature, and for our own sakes, should we not create a better Arrangement? Have the plants, birds, insects, and other living things in Nature's Garden been far wiser, kinder, and creative than has Mankind?

The Social Beauty of a Public Economy:

If, as a nation, we were to use Nature's Garden and the Canadian Network of Public Children's Hospitals as models for development of healthy human social arrangements and creation of Social Beauty, what might we create? We would start by acknowledging our interdependency; that we all need each other, and that all need to work for all. We would ask, "What are the

universal needs; and how can we kindly and collaboratively meet those needs?" We would create an economic model that disavows Mean Arrangements characterized by hierarchy, class, exploitation, supremacy, racism, cut-throat competition, profiteering, scorn, sabotage, violence, predatory debt, isolating individualism, and disregard for the environment. We would choose an economic model that is based on moral incentive (rather than monetary incentive), a positive view of Human Nature (rather than a negative view of Human Nature), and a commitment to altruistically meeting the needs of others---a Public Economy with Vast Public Activity that employs all aptitudes and provides jobs to all who need work. It would be an economic model that up-regulates expression of the kindest aspects of our human nature and down-regulates expression of the mean capacities of our human nature (instead of the other way around, which is the effect of capitalism). It would be led by the most altruistic natural leaders among us, not by people who are most inclined and enthusiastic about expressing the non-altruistic capacities of our human nature, and certainly not by people who are diabolic, selfish, and sociopathic.

In short, we would create a National Public Economy and vast Public Activity---a Social milieu composed of a vast array of public entities, each of which emulates the commitments and behaviors of public children's hospitals whose modestly salaried physicians, nurses, researchers, technicians, janitors, and other employees gladly "give their whole selves" to meet the needs of sick children. It would be a model that provides the most precious freedom of all: the freedom to enjoy widespread up-regulated expression of the human capacity for kindness; up-regulation both in oneself and in the larger society; the freedom that comes from participating in collective public efforts to genuinely look after others. It would be an economic model that is democratically regulated by the creative common sense of Nature's Garden, as opposed to the "clear cut" mentality of authoritarian, non-democratic timber industrialists. Such an economic model could create a healthy social ecosystem that would be in harmony with all of Nature's ecosystems and with social ecosystems throughout the world. It would include vast publicly-promoted dance, music, and the Arts.

Each nation on Earth could be encouraged to democratically develop its own unique, creative national public economy. This could result in a Collaborative International Network of Unique, Democratically-Determined, Self-Reliant National Public Economies¹¹---based on the philosophy, behaviors, and success of the Collaborative International Network of Public Children's Hospitals described earlier.

Development of a Collaborative International Network of National Public Economies (to replace "Global Capitalism") would be a way to create vast human Social Beauty, globally, to complement and protect the Earth's natural beauty. "Whoever is open to the deep penetration of Nature knows this."

Conclusion:

Certain social arrangements---such as Nature’s Garden, the Canadian Collaborative Network of Public Children’s Hospitals, and a Collaborative International Network of National Public Economies---and the positive effects of these arrangements, represent things of Social Beauty. Other social arrangements (the Mean Arrangements of Man---e.g. the current prevailing economic model) represent and produce the opposite of Social Beauty. The task of the world’s people is to democratically create and support social arrangements that increase Social Beauty; and to democratically disassemble social arrangements that represent and produce the opposite of Social Beauty. Each nation could do this in their own way, while also collaborating with all other nations.

When the phrase “Social Beauty” (or an adequate substitute) is not part of the vocabulary of a culture, and when even the concept of Social Beauty seems foreign to members of that culture, what does that say about the culture? Why would the concept of Social Beauty not have a prominent place among the core values, goals, and discussions of a culture? Why would a culture not have a phrase like Social Beauty in its lexicon? Does the absence of such a phrase and/or the absence of discussion of the concept mean that the idea of Social Beauty is not important to that culture? Or, does it mean that the idea and the importance of Social Beauty has not occurred to some cultures? Have some cultures purposefully discouraged awareness and discussion of Social Beauty? Or, has the concept of Social Beauty been duly recognized and valued, but simply given another name?

RELATED ARTICLES:

The Footnotes refer to the following related articles, which are listed, by title, in the Table of Contents of this manuscript.

1. Welcome to the Social Clinic
2. What is the Social Clinic and Why Do We Need Social Clinic Sessions?
3. The Goals of the Social Clinic
4. The Themes and Strategy of “Notes from the Social Clinic”
5. Human Nature
6. Up-Regulation and Down-Regulation of the Expression of Human Capacities
7. Human Nature---A Graphic Depiction: This presentation may be viewed by accessing the ***Notes From the Social Clinic*** website: www.notesfromthesocialclinic.org or via this direct link: <https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>
8. Mean Arrangements of Man
9. Problematic Aspects of Capitalism---Its Malignant Nature

10. The Social Beauty of Children's Hospitals
11. The Children's Hospital Public Economy Model (CHPEM)
12. The Foundational Pillars of the CHPEM
13. Application of the CHPEM to the General Economy
14. Create Vast Fields of Public Activity
15. Moral Incentive versus Monetary Incentive
16. Cost-Based-Pricing versus Price-Based-Costing
17. Altruistic Natural Leaders
18. Key Problem: Under Corporate Capitalism, Leadership Positions are Populated With
People Who Are Inclined to Express Non-Altruistic Capacities of Our Human Nature
19. Capitalistic Leaders-By-Default
20. Does Power Always Corrupt?
21. On Competition
22. A Most Precious Freedom
23. Nature's Garden

CHAPTER 12

The Social Beauty of Children's Hospitals

By Rob Rennebohm, MD

November 2024

I have had the great privilege of spending a 50 year Pediatrics career working in Children's Hospitals---seven children's hospitals, in four countries, on three continents: IWK Hospital for Children (Halifax, Nova Scotia, Canada), Cincinnati Children's Hospital (Cincinnati, Ohio), Columbus Children's Hospital (Columbus, Ohio), Alberta Children's Hospital (Calgary, Alberta, Canada), Cleveland Clinic Children's Hospital (Cleveland, Ohio), Beijing Children's Hospital, and Saint Petersburg State Pediatric Medical University and Children's Hospital (St. Petersburg, Russia).

I mention this because it is the **Social Beauty**¹ that I have experienced in Children's Hospitals that gives me confidence that it is possible for increased Social Beauty to be created in the larger society and in the world as a whole. I believe the social philosophy, foundational principles,²⁻⁵ spirit, leadership approach,⁶⁻⁸ social behavior, and economic model of public Children's Hospitals⁹ can serve as an instructive, inspirational, and practical social and economic model for society at large.¹⁰ I believe it is possible to replace current "**Mean Arrangements of Man**"¹¹ (a phrase coined by Victor Hugo) with social arrangements that create greater Social Beauty.

The Children's Hospital social and economic model, which I prefer to call the Children's Hospital Public Economy Model (CHPEM),⁹ is not just an idealistic pie-in-the-sky idea. It has already been developed, implemented, and successfully practiced by pediatricians for many decades, to the great benefit of society. It has already proven to be practical, affordable, and realistic. In fact, as I will explain in a moment, it is impractical and unrealistic to expect Children's Hospitals to optimally serve children if those hospitals embrace and practice a corporate social and economic model. I say that because my pediatrician colleagues and I have personally experienced how Social Beauty has been sacrificed and children have ceased to be optimally served, when altruistic Children's Hospitals have been transformed into corporate institutions, governed by corporate beliefs, directives, and behaviors. Our experience in Children's Hospitals has, by extension, strongly suggested that it is impractical and unrealistic to expect Humanity to be optimally served by a corporate social and economic model.¹²

It is, therefore, proposed for the reader's consideration that Humanity could create and enjoy much more Social Beauty if the world were to implement and emulate the social philosophy, social behaviors, and economic model of public Children's Hospitals.¹⁰

Children's Hospitals during two different eras---the Altruistic Era and the Corporate Era:

During the first 20-25 years of my pediatrics career, Children's Hospitals were bastions of altruism. During the last 25-30 years, or so, many children's hospitals have increasingly become bastions of corporate activity. I have personally experienced both phenomena, including transitions from one to the other. In the process I have learned much about human nature,³⁻⁵ leadership approaches,⁶⁻⁸ economic models, moral incentive vs. monetary incentive,¹³ corporate behavior, and what I came to value as "a most precious freedom"¹⁴ (at least for me and for many pediatricians, pediatric nurses, and health care workers).

First, I will share what I noticed, felt, and learned during the 25-year "Altruistic Era" (or "Social Beauty Era.") Then I will share what I learned and felt during the "Corporate Era."

The Altruistic Era (Social Beauty Era):

I call it an honor and privilege to work in children's hospitals because, during the Social Beauty Era, the social philosophy of children's hospitals (in all of the countries in which I have worked) was foundationally based on a positive understanding of Human Nature that honored and gave practice to the best of our human behavioral capacities.²⁻⁵ The motivating force in children's hospitals was a moral incentive to meet the health needs of children in an exemplary fashion.¹³ Physicians, nurses, technicians, administrators, clerical personnel, janitorial staff all worked and contributed out of a willing sense of social duty, a desire to be part of a deeply meaningful social effort. They did not need or want monetary incentive. They simply expected an appropriate salary. Great creativity and innovation naturally occurred out of a commitment to increasingly serve children better.¹⁵ Altruism was the naturally assumed behavioral practice—so natural, so assumed, and so beautifully practiced that the word "altruism" did not need to be uttered or written—it just naturally flowed through the hospital, inspiring best behaviors and lifting spirits of everyone, including, most importantly, the children and their parents. We were able to enjoy what for me is the most precious freedom---the freedom to enjoy widespread upregulation of the expression of our altruistic human behavioral capacities---upregulation within oneself and within society as a whole.¹⁴ During the Altruistic Era, our work was an intellectual and social pleasure.

While **Beijing Children's Hospital (BCH)** was under the leadership of Dr. Zhu Fu Tang, it exemplified the Social Beauty Era and the exemplary practice of the Children's Hospital Public Economy Model (CHPEM). One of the greatest experiences I have had as a pediatrician were the 2 months I worked at BCH in 1981. Dr. Zhu Fu Tang had invited me to help BCH and other children's hospitals in China develop the subspecialty of pediatric rheumatology. I have never met more knowledgeable, more altruistic, more dedicated, or kinder pediatricians than those I met in 1981. I have never worked in a more admirable hospital than the BCH of 1981. (I can say the same about the Children's Hospital at Saint Petersburg State Pediatric Medical University.)

Dr. Zhu Fu Tang (1899-1994) founded BCH in 1955. He was the first Chairman of Pediatrics at BCH and is the most highly respected and revered pediatrician in China's history. In 1943 he had published China's most important Textbook on Practical Pediatrics.



Dr. Zhu Fu Tang, Founder of Beijing Children's Hospital



Dr. Zhu Fu Tang's Textbook of Practical Pediatrics

Dr. Zhu exemplified a pediatrician who was not only a brilliant clinician, teacher, and researcher, but also demonstrated extraordinary character, social insight, wisdom, and leadership ability. He was a “altruistic natural leader,” meaning that he had an innate and practiced ability to kindly, compassionately, fairly, effectively, humbly, competently, and inspiringly lead others, and was incorruptible.^{6, 16} Among Dr. Zhu Fu Tang's many gifts was his ability to accurately recognize

which pediatricians at BCH had an abundance of empathy, were particularly kind and altruistic, and were natural leaders---in addition to being excellent clinicians. He possessed the wisdom to do his best to ensure that positions of leadership (at BCH and at other children's hospitals in China) were populated by excellent clinicians who were altruistic natural leaders and demonstrated exemplary humility, unselfishness, honesty, and incorruptibility. He was very careful to not put physicians in positions of leadership or power if they tended to be opportunistic, arrogant, egotistical, short on empathy, dishonest, unprincipled, or corruptible, even if they were otherwise very intelligent and academically accomplished.

Dr. Zhu Fu Tang fully appreciated the importance of altruism. He purposefully created a culture that fostered unselfishness and transformed behavior in the direction of altruism. He fully appreciated how a culture of opportunism, one that emphasized monetary incentives and revenue generation, could transform physicians to become less empathetic, less altruistic, and less effective.¹⁷ At the same time, however, he strongly and wisely warned against the overzealous and intolerant insistence on altruism that occurred later, elsewhere, often abusively, during the Cultural Revolution (1966-76).

For more details about BCH, please see the power point presentation entitled "The Social Beauty of Beijing Children's Hospital." That presentation and an accompanying slide-by-slide written narrative of it are posted on the following website: www.notesfromthesocialclinic.org

During the Social Beauty Era, **IWK Children's hospital**, **Cincinnati Children's Hospital**, **Columbus Children's hospital**, and **Alberta Children's Hospital** also exemplified the Children's Hospital Public Economy Model (CHPEM). During the Social Beauty Era Cincinnati Children's Hospital was one of the most highly respected children's hospitals in the world and proved that great innovation and creativity could occur under the CHPEM. For example, it was at Cincinnati Children's Hospital that Albert Sabin, a salaried academic physician, developed the oral polio vaccine.

To this day, pediatricians at the **Children's Hospital at Saint Petersburg State Pediatric Medical University** still exemplify the spirit and behaviors of the Children's Hospital Public Economy Model (CHPEM).

The Corporate Era:

Unfortunately, over the past 25 years, the Social Beauty model (the CHPEM) has increasingly been sabotaged and replaced by a corporate model (sometimes gradually and insidiously, sometimes abruptly, sometimes partially, sometimes wholly) in many Children's Hospitals, particularly in the USA. The characteristics of the corporate model, and the transition towards that model, is exemplified by what transpired at Columbus Children's Hospital (since renamed Nationwide Children's Hospital), where I worked from 1986-2008:

This transition started in the late 1990s. The hospital's Board of Directors (which consisted predominantly of current or former corporate leaders, wealthy entrepreneurs, and wealthy philanthropists) unilaterally and undemocratically decided that the hospital could become better, wealthier, more efficient, and more prestigious if it adopted a corporate philosophy and corporate behaviors and business practices. The idea was to run the hospital like financially successful corporations have been run. Advice was sought from a powerful international corporate consulting firm. We, the academic pediatrics staff, were not consulted; we had no democratic input, and the objections and suggestions offered by some of us were ignored, or worse.

A first step was to institute strict fee-for-service billing practices. During the Altruistic Era, all of the academic pediatricians at the Children's Hospital were on salary, and those salaries were provided by funds appropriated each year by the state legislature of Ohio, which provided funding for all faculty of the Ohio State University School of Medicine, a public institution. Since the academic pediatricians were already receiving a salary from the state government, they did not personally bill patients for the services they provided. Most of us appreciated this arrangement because it allowed us to focus entirely on helping patients.

However, during the Corporate Era, it was decided to primarily fund medical school physician salaries, not by funds from the state legislature, but by having each physician personally bill for each patient service they provided (fee-for-service billing). The concept was that fee-for-service billing by physicians could generate total annual fee-for-service revenues that exceeded (or would at least equal) the annual funding of physician salaries that was being appropriated by the state legislature. This change enabled the state legislature to reduce its funding of the medical school, but required all medical school physicians to personally bill a fee for services rendered. Each physician was expected to generate total annual fee-for-service revenues that at least equaled the salary they were receiving. Many of us objected to this "monetization"/"commodification" of our services. We much preferred a more altruistic practice of medicine.

During the Corporate Era, another emphasized policy was to invest most heavily in subspecialty programs that had the greatest potential for increasing revenues (i.e., procedure-oriented programs whose procedures were generously reimbursed by insurance companies) and to invest less in subspecialty programs whose activities were not so generously reimbursed by insurance companies. This policy failed to honor the principle that all ill children need optimal help regardless of how much revenue their care might generate.

Monetary incentives were greatly emphasized. Physicians were expected to increase their generation of revenues---by seeing more patients, maximizing fee-for-service billing, and reducing activities for which they could not bill. Educational sessions were devoted to learning how to "maximize billing opportunities."

Notably, a new policy was developed regarding the scheduling of outpatient visits. This scheduling policy was based on the fact that payment (by health insurance companies) for a 60

minute evaluation of a “new patient” was greater than the combined payments for three 20 minute “follow-up” visits. This meant that a physician could generate more revenue for the hospital by loading his/her daily clinic schedule with many “new patient” visits, rather than many “follow-up” visits. Physicians were encouraged to schedule as many new patients as possible and reduce follow-up appointments, so that their daily clinic schedules could become increasingly populated by new patient evaluations. This policy does not honor the great need for and importance of follow-up visits. The Chief of one of our pediatric subspecialty divisions was highly praised as an institutional “hero” for optimally implementing this scheduling policy in his division. All other subspecialty divisions were strongly encouraged to emulate the “hero’s” subspecialty division.

Another measure to increase revenue generation was to discourage physicians from spending time doing research, if that research was not funded by a grant. Unfunded research could be done, but only on a physician’s own free time, not on “company time.” This policy failed to honor the principle that research is an essential part of academic pediatrics, whether it is funded or not. Furthermore, there is no funding available for many worthy research projects. This policy resulted in a significant reduction in unfunded research activity.

Columbus Children’s Hospital is the teaching hospital associated with the Department of Pediatrics at Ohio State University School of Medicine. The physicians employed by the Department of Pediatrics and the Children’s Hospital are academic pediatricians. One of their responsibilities is to teach pediatric medicine to medical students and residents. Although there was no specific policy to reduce the amount of time physicians spent teaching medical students and residents, the academic pediatricians quickly realized that it was very difficult to meet onerous revenue generation expectations if they spent a generous amount of time teaching. (Teaching is a “non-billable” activity.) As a result, teaching suffered. Teaching the next generation of physicians is an extremely important responsibility of a medical school and department of pediatrics.

Another policy change was that altruistic natural leaders, who were not inclined to emphasize monetary incentive and revenue generation, were replaced by leaders who were very enthusiastic about implementing corporate practices and policies. **Altruistic leaders were “not a good fit” for the new corporatized institution.** Leaders with business savvy who were particularly excited about revenue generation were desired, and they elevated like-minded individuals to positions of leadership and power. Soon, the majority of leadership positions throughout the institution were populated by those who were most committed to revenue generation and a corporate culture. Those who were most altruistic were increasingly marginalized, even punished.

One particularly altruistic pediatrician was sent to a clinic in Kansas that specializes in evaluation of impaired physicians. That pediatrician’s “impairment” was “difficulty adjusting to change” and “resistance to change”---the change being the transition from an altruistic institution to a corporate institution. After an intensive week-long evaluation, the Kansas clinic’s final diagnosis for this pediatrician was “pathological altruism.”

Because of policies like those explained above, there was a change in how physicians were viewed and evaluated. Prior to the late 1990s (i.e., during the Altruistic Era) academic pediatricians were **physicians who served patients**. We then became **“medical providers” who served “clients.”** Then, even worse, we became **“revenue generators” who served the corporation** (during the Corporate Era).

Incidentally, another corporate decision was a clever change in the name of the hospital. Since the Nationwide Insurance Company, which is a highly profitable private company based in Columbus, was providing a large amount of funds for the corporate transformation of the hospital, it was decided to change the name to Nationwide Children’s Hospital.

To be fair, it is true that during the corporate era, the new Nationwide Children’s Hospital grew tremendously, regarding the size of faculty, size of physical plant, quantity and breadth of clinical services, amount of funded research activity, and national and international prestige. This was due to the enormous infusion of money from corporate entities and philanthropists. **However, it is important to realize that equal or better improvements could have been accomplished, without sacrificing fundamentally important principles, if the same amount of money (from the state government, e.g.) had been made available to improve and expand the original, non-corporatized Columbus Children’s Hospital under the leadership of altruistic pediatricians.** It was not the corporatization of the hospital that improved its size, scope, and prestige---it was the enormous infusion of money that made that possible.

Conclusion:

Altruistic pediatricians, pediatric nurses, and children’s hospital workers know how well the Children’s Hospital Public Economy Model (CHPEM) worked during the Social Beauty Era. We have thoroughly experienced it; we have lived it; we have learned from it; we have practiced it, with great success, internationally, at an affordable price for society. We have great confidence in it.

We also know what happens when the Social Beauty Era CHPEM is replaced by a Corporate Era Model. We have experienced that transition. We can predict with confidence and accuracy what happens during and after such a transformation.

We have also become aware of the core (mis)understandings upon which the corporate capitalist model is based, namely:

- its negative, incomplete, and inaccurate understanding of Human Nature.³⁻⁵
- its failure to acknowledge that a society’s chosen economic model can either upregulate the expression of our altruistic behavioral capacities and downregulate the expression of our non-altruistic capacities; or do the opposite, upregulate expression of our non-altruistic capacities and downregulate expression of our altruistic capacities.

- its harmful leadership approach, which populates positions of power with individuals who are particularly inclined to express the non-altruistic aspects of our Human Nature.⁷
- Its insistence that “monetary incentive” is an essential component of any economic model.
- its perverted understanding of competition.¹⁸
- its incorrect insistence that “monetary incentive” and capitalism’s version of competition are necessary for success and innovation.

The above misunderstandings represent the foundational pillars (and the Achilles’ heel) of the corporate capitalist model. It is these core misunderstandings that explain the adverse effects of the corporate capitalist model and the model’s hold on power. It is these core misunderstandings that have led to the “Mean Arrangements of Man.”¹¹

In contrast, the CHPEM is based on a much different, more accurate, and far healthier set of foundational pillars (core social understandings), namely:²

- A positive, more comprehensive and nuanced understanding of Human Nature³⁻⁵---an understanding that emphasizes the spectrum of human behavioral capacities that we all have, and emphasizes that the social and economic milieu can either upregulate the expression of our non-altruistic capacities and down-regulate expression of our capacities for altruistic behaviors (as is the case with corporate capitalism) or do the opposite, up-regulate expression of our altruistic capacities and down-regulate expression of our capacities for non-altruistic behaviors (as is the case with the CHPEM).
- A realization that it is extremely important to fill positions of leadership with “altruistic natural leaders” who have demonstrated exemplary capacity for and expression of altruism, honesty, kindness, and incorruptibility---as opposed to filling positions of leadership with those who will make corporate entities most profitable.⁶⁻⁸
- An understanding that “moral incentive” is a sufficient motivating factor and that “monetary incentive” is neither essential nor desirable.¹³
- A positive, accurate understanding of the true nature and role of “competition,” particularly the understanding that the word “competition” comes from the Latin “com petere,” which means “to seek (new heights) together.”¹⁸
- A realization that “monetary incentive” and capitalism’s version of competition are not necessary for innovation and creativity.¹⁵
- A realization that private free enterprise and free market activity are not essential for a successful social and economic model. Instead, a different kind of freedom might be the most precious of all---the freedom to enjoy widespread upregulation of the expression of altruistic human behavioral capacities---upregulation within oneself and within society as a whole.¹⁴ This “precious freedom” is provided by a CHPEM-inspired public economy, but not by a capitalist economy.

It is the above foundational understandings that have led to the Social Beauty of Children’s Hospitals.

For the above reasons, we academic pediatricians should feel confident in proposing that the Social Beauty Era Children’s Hospital Public Economy Model (the CHPEM) is not only an excellent model for hospitals, but is also applicable to the general economy and is a practical and realistic model for creation of greater Social Beauty in society as a whole;⁹⁻¹⁰ while the corporate capitalist social and economic model is inappropriate for hospitals and for society as a whole. Indeed, the corporate model has failed in health care, is increasingly failing to create widespread Social Beauty in the world as a whole, and, instead, has led to Mean Arrangements of Man¹¹ and Social Atrocities that are currently greatly threatening Humanity (the current horrible wars representing just one example).

In subsequent articles, the Children’s Hospital Public Economy Model (CHPEM) will be further explained,⁹ and the option of applying the CHPEM to the general economy will be discussed.¹⁰

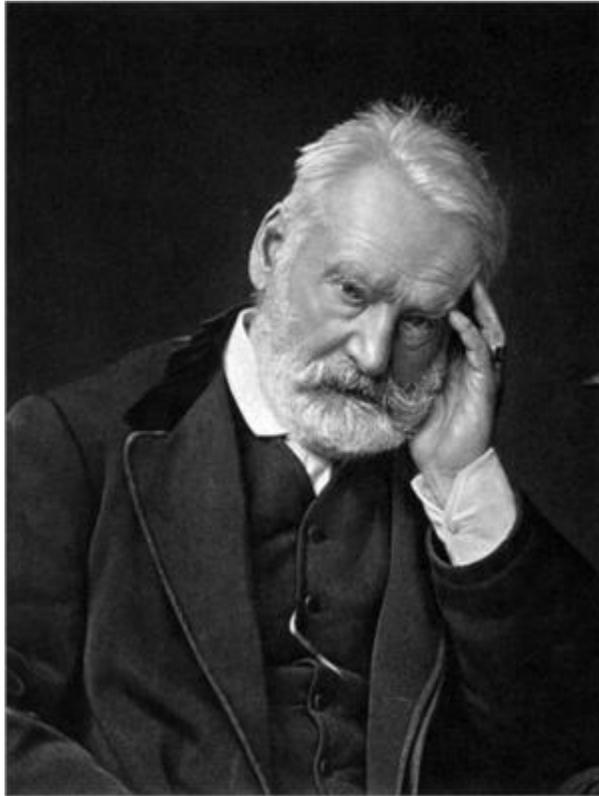
FOOTNOTES FOR FURTHER READING:

The footnotes refer to related “companion” essays (Chapters) that further explain the concepts and terms used in the current essay. These related essays are listed, by title, in the Table of Contents of this manuscript.

1. Social Beauty
2. The Foundational Pillars of the CHPEM
3. On Human Nature
4. Upregulation and downregulation of the Expression of Human Behavioral Capacities.
5. Human Nature---A Graphic Depiction---Sowing the Seeds for Public Economy and Social Beauty: This presentation may be viewed by accessing the **Notes From the Social Clinic** website: www.notesfromthesocialclinic.org or via this direct link:
<https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>
6. Altruistic Natural Leaders
7. Key Problem: Under Corporate Capitalism, Leadership Positions Are Populated By People Who Are Inclined to Express Non-Altruistic Capacities of Our Human Nature
8. Capitalist Leaders-By-Default
9. The Children’s Hospital Public Economy Model (CHPEM)
10. Application of the CHPEM to the General Economy
11. Mean Arrangements of Man
12. Which Economic Model is Most Realistic?
13. Moral Incentive vs. Monetary Incentive

14. A Most Precious Freedom:
15. Which Economic Model Best Promotes Innovation and Creativity?
16. Does Power Always Corrupt?
17. Capitalism Transforms Human Behavior
18. On Competition:

Also, for more articles on Social Beauty and social philosophy, please see the following website:
www.notesfromthesocialclinic.org



Victor Hugo (1802-1885)
Author of ***Les Misérables***

CHAPTER 13

The Children’s Hospital Public Economy Model (CHPEM)

By Rob Rennebohm, MD

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The purpose of this essay is to explain the Children’s Hospital Public Economy Model (CHPEM).

[Note: In other essays I have referred to the Children’s Hospital Public Economy Model (CHPEM) as the Academic Pediatrics Economic Model. It could also be called the Economic Altruism Model or the Appropriate Budget-Based Economic Model or the Appropriate Reimbursement Economic Model. But the best label for this model is the CHPEM.]

Characteristics of the Children’s Hospital Public Economy Model (CHPEM):

Since the 1940s, Academic Pediatricians throughout the world have practiced an altruistic Public Economy Model (the Children’s Hospital Public Economy Model, or CHPEM) and have developed a loose, informal Collaborative International Network of Public Children’s Hospitals that practice the CHPEM. This model resulted in great Social Beauty within children’s hospitals.^{1,2} In North America the CHPEM has been best exemplified in Canada (at least during the Social Beauty ERA²), as will be described in a moment.

The CHPEM is a needs-based model that starts with the question, “**What do children need?**” For example, children need primary care clinics, pediatric sub-specialists, various levels of hospital care, clinical and basic science research, and an educational system to train pediatricians (and other health care workers) and share new knowledge.

The next question is “**What is the best way to organize the above needs-meeting effort?**” One answer has been the development of a large collaborative network of independent-but-closely-linked, geographic/population-based academic pediatric medical centers—consisting of public children’s hospitals affiliated with public medical schools. This has been exemplified in Canada, where it was recognized that each large metropolitan area needed a medical school-affiliated children’s hospital, and it was decided to publicly fund these medical schools and hospitals. In Canada, each children’s hospital is Public and is staffed with sufficient types and numbers of academic pediatricians to meet the needs of the population of children in that particular geographic area, including surrounding rural areas. All of these public children’s hospitals are associated with a public medical school (e.g., the University of Alberta College of Medicine) and are funded by Provincial governments.

Each Children’s Hospital within the Canadian Collaborative Network of Provincial Public Children’s Hospitals operates according to a cost-based,³ budget-based, altruistic economic model. There is no interest in “making money.” That is not the purpose of these hospitals. Their

purpose is to responsibly meet the needs in their geographic/population area, not to make a profit. The hospitals are guided by moral incentive, not monetary incentive.⁴

A key to the success of the CHPEM and the national network of children's hospitals that practices this model is the CHPEM's emphasis on populating positions of leadership with exemplary "altruistic natural leaders."⁵⁻⁷ Altruistic natural leaders have an innate and practiced ability to lead with exemplary kindness, altruism, empathy, trustworthiness, fairness, competence, wisdom, charisma, incorruptibility, humility, and effectiveness. These greatly admired natural leaders are asked by their colleagues to please serve as leaders. Accordingly, the provincial governments can trust the budget requests made by these leaders.

Each Children's Hospital is funded according to an appropriate budget presented by the Children's Hospital to the Provincial government. The natural leaders of the Children's Hospital base the budget on actual appropriate costs,³ including appropriate salaries for physicians, nurses and other employees who are asked to perform appropriate workloads with appropriate efficiency. All physicians are on salaries; there is no fee-for-service billing. Because the Provincial government knows that the children's hospital is led by exemplary altruistic natural leaders, the Provincial government trusts (within reason) that the hospital leadership is presenting an appropriate budget, and trusts that the hospital leadership is committed to running the Hospital in an appropriately efficient way—neither skimping too much, nor being too extravagant. The definition of "appropriate" is democratically determined, with input from all concerned, including patients/parents. The entire network of children's hospitals is guided by an altruistic spirit and work ethic and an emphasis on accountability, fairness, and trust. Another term for this economic model would be an "Appropriate Budget Economic Model."

Philosophically, the foundational understandings⁸ upon which the Children's Hospital Public Economy Model (CHPEM) is based are:

- A positive, comprehensive understanding of Human Nature that emphasizes the spectrum of human behavioral capacities that we all have, and emphasizes that the social and economic milieu can either upregulate the expression of our non-altruistic capacities and down-regulate expression of our capacities for altruistic behaviors (as is the case with corporate capitalism) or do the opposite, up-regulate expression of our altruistic capacities and down-regulate expression of our capacities for non-altruistic behaviors (as is the case with the CHPEM).⁹⁻¹¹
- An understanding that "moral incentive" is a sufficient motivating factor and that "monetary incentive" is neither essential nor desirable.⁴
- An understanding that it is best to fill positions of leadership with "altruistic natural leaders" who have demonstrated exemplary altruism, honesty, kindness, and incorruptibility---as opposed to filling positions of leadership with those who are inclined to upregulate expression of their non-altruistic capacities.^{5-7, 9-11}
- A positive, accurate understanding of the true nature and role of "competition," particularly the understanding that the word "competition" comes from the Latin "com petere," which means "to seek (new heights) together."¹²

- An understanding that “monetary incentive” and capitalism’s perverted version of competition are not necessary for innovation and creativity.¹³
- An understanding that private free enterprise and free market activity are not essential for a successful social and economic model. Instead, a different kind of freedom might be the most precious of all---the freedom to enjoy widespread upregulation of the expression of human altruistic behavioral capacities---upregulation in oneself and in society as a whole.¹⁴ This “precious freedom” is provided by a public economy, but not by a capitalist economy.

When practiced well, the CHPEM creates an abundance of Social Beauty^{1,2} and A Most Precious Freedom¹⁴ within the hospital.

Another key to the success of the CHPEM and the national network of children’s hospitals is that the public Children’s Hospitals within this national network collaborate and coordinate with one another to improve care for children. There is no cut-throat competition or empire-building. To the contrary, the goal is to help each other become better. Unnecessary duplication of services is minimized. Each children’s hospital shares its expertise and new knowledge with all other children’s hospitals. Regular local, provincial, and national educational conferences are scheduled to share information. There is no such thing as “intellectual property rights.” The academic pediatricians write articles and gladly share their new research insights freely, via medical journals and conferences. They do not sell their knowledge, nor do the recipients buy it. Health care, medical knowledge, and medical expertise are not considered “commodities” for sale; they are considered public property to which the public has a right to free access. Health care is viewed as a Human Right. A physician’s opportunity and ability to serve is considered to be his/her privilege and honor.

Importantly, all children’s hospitals in the network are committed to practicing the fundamental principles of science, medicine, ethics, and democracy.¹⁵ For example, data must be collected in an honest, scientifically-sound fashion and must be honestly presented and honestly explained. All plausible hypotheses need to be honored. Thorough patient education must be offered, and the proper process of informed consent must be strictly followed. (I emphasize these principles because they have been grossly violated during management of the COVID-19 pandemic---see Notes on COVID-19 on www.notesfromthesocialvlinic.org)

This same needs-based, cost-based, budget-based, altruistic, collaborative economic model has been practiced by academic pediatricians throughout the world for decades—though not necessarily in as pure and excellent a fashion as in Canada. For example, in the USA there is a mix of public and private children’s hospitals.

[Note: Unfortunately, over the past 25 years, or so, children’s hospitals, including those in Canada, have become increasingly corporatized, at the administrative level, particularly in the USA. This corporatization has brought a new leadership model to many children’s hospitals. Altruistic natural leaders have been considered a “poor fit” and have been replaced by corporate-minded leaders. Monetary incentive, revenue generation, maximization of fee-for-

service billing, cut-throat competition, empire-building, and other corporate behaviors and priorities have been emphasized and have replaced altruistic goals and behaviors. This has threatened opportunities for altruistic pediatricians and pediatric nurses to practice the CHPEM and has threatened the very survival of the CHPEM. As explained in a companion article, **the CHPEM has, therefore, existed in two different eras---the altruistic era (Social Beauty era) and the corporate era.**² The CHPEM flourished during the altruistic era but is now struggling for its survival during the corporate era.]

Especially during the altruistic era of the CHPEM, academic pediatricians throughout the world have altruistically worked together to raise the level of pediatric knowledge and quality of care. International conferences are held for this purpose. International pediatric medical journals have been developed, through which the world's pediatricians freely share their knowledge and research. Physicians from Canada interact with children's hospitals in other countries to mutually share experiences and knowledge and mutually improve each other. There is no such thing as exploiting money-making opportunities in other countries. Canadian Children's Hospitals, e.g., have no interest in creating an international empire of children's hospitals designed to make profits off of patients in other countries. Within the international academic pediatrics community there is no counterpart to the transnational corporations, like Exxon, General Electric, Apple, etc.

With the Children's Hospital Public Economy Model (CHPEM) there is no need for international "free trade" agreements—because nothing is being traded for profit. Knowledge and expertise are generously and freely "traded" only in the sense of mutually sharing what is needed for the benefit of Humanity.

A good example of the value and efficiency of this collaborative public economy model, especially during the altruistic era of the CHPEM, is the progress made in treating childhood leukemia. In the 1970s pediatric hematologists/oncologists at public children's hospitals in the USA and Canada pioneered the development of a Multi-Center Collaborative Research Effort to advance progress in treating leukemia. Thanks to this altruistic collaborative Public Effort, the mortality rate for Acute Lymphocytic Leukemia (ALL) went from 90% in the early 1970s to less than 10% by the year 2000. The knowledge gained has been freely shared with pediatric hematologists throughout the world. Not only has this collaborative Public Activity been extraordinarily successful, but it has also been a necessary approach to the problem—i.e., such success probably would not have occurred without this collaborative Public Effort, at least not as quickly and efficiently. For decades, pediatricians in all specialties have, similarly, freely and selflessly collaborated and shared their research and knowledge with other pediatricians, nationally and internationally.

At this point it is important to emphasize that with the CHPEM **each individual children's hospital is independent and is encouraged to develop in its own creative way, according to its unique local conditions.** Although the CHPEM strongly encourages collaboration, there is no central authority that dictates how all members of the network are to think, operate, or behave. **The CHPEM is a decentralized model that encourages local decision-making and local**

innovation.¹⁶ Although there is no central authority, there is, however, a strong central unifying spirit---the altruistic spirit and the specific underlying philosophical principles of the CHPEM, including its commitment to honoring the fundamental principles of Science, Medicine, Ethics, and Democracy.^{2, 8}

So, for decades, Academic Pediatricians, particularly in Canada, especially during the altruistic era of the CHPEM, have demonstrated the success and value of the CHPEM, including the feasibility and value of developing a Collaborative National Network of Public Children’s Hospitals, and a Collaborative International Network of National Public Children’s Hospitals. For decades, Children’s Hospitals throughout the world have been practicing a needs-based, cost-based, appropriate budget-based, altruistic economic model. **This model (the CHPEM) has not simply been developed in theory, it has actually been practiced, for decades, and has proven to be of great benefit to the world’s children, at an affordable price for societies.** Academic pediatricians, especially in Canada, have already proven the value of this model, especially during the Altruistic Era. They have also experienced the adverse effects of the corporatization of children’s hospitals, during the Corporate Era, as discussed in a companion article.²

Furthermore, the vast majority of Academic Pediatricians have found this Academic Pediatrics Economic Model (the CHPEM) to be very meaningful, gratifying, and emancipating. The vast majority would not wish to have approached their work in any other way. They like the Public Economy Model, including the opportunity and freedom it provides to enjoy expressing their altruistic capacities. They have enjoyed the freedom to plan and act altruistically.¹⁴ They have treasured this “Selfless Freedom.” In fact, they have been greatly disturbed by the increasing encroachment of a private corporate business mentality into the administrative workings of pediatric institutions (particularly in the USA). That corporate mentality has been increasingly down-sizing (even punishing) altruism, over-extending physicians, and adversely transforming behaviors within our children’s hospitals, particularly at leadership levels. The altruism and Selfless Freedom of pediatricians has been under assault (at least in the USA), and children are suffering because of it. (See the companion essay, “*The Social Beauty of Children’s Hospitals*” which compares the “Social Beauty Era to the “Corporatized Era.”)²

Application of the CHPEM to the general economy---Development of Independent-but-Collaborative Public Economies:

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, **why can’t Canada develop other essential industries and a general economy based on the same model?** And why can’t this happen in other countries, and globally?

In Canada, the National Network of Children’s Hospitals has been entirely a public network and, thereby, has exemplified what a Public Economy could look like, if all essential sectors of the general economy were to emulate the Children’s Hospital Public Economy Model (the CHPEM)--i.e., if “Vast Fields of Public Activity¹⁷ (a phrase coined by Victor Hugo¹⁸) were to be created. In short, the General Public Economy in Canada could resemble a collaborative network of

children’s hospital-like public activities—regarding philosophy, spirit, principles, leadership, behavior, over-all organization, and logistics.

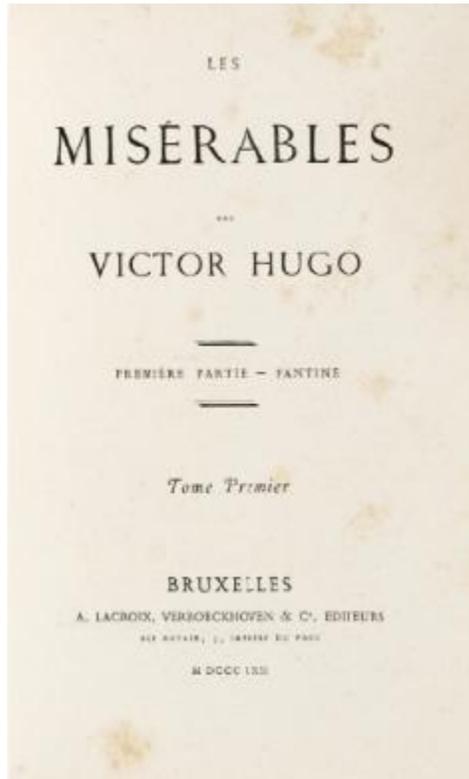
In an accompanying article,¹⁹ the option of developing a **Collaborative International Network of Unique Independent, Creative, Self-Determined, Self-Reliant, Democratic National Public Economies** to replace current “Mean Arrangements of Man”²⁰ (another phrase coined by Victor Hugo) is discussed, including concerns and fears that people may have about the mere thought of a “Public Economy.”²¹⁻²⁴

FOOTNOTES:

The footnotes refer to related essays that further explain the concepts and terms used in the current essay. These related essays are listed, by title, in the Table of Contents of this manuscript.

1. Social Beauty
2. The Social Beauty of Children’s Hospitals.
3. Cost-Based-Pricing vs. Price-Based-Costing
4. Moral Incentive vs. Monetary Incentive
5. Altruistic Natural Leaders
6. Key Problem: Under Corporate Capitalism, Leadership Positions are Populated with People Who Are Inclined To Express Non-Altruistic Capacities of Our Human Nature
7. Capitalist Leaders-By-Default
8. The Foundational Pillars of the CHPEM
9. On Human Nature
10. Upregulation and downregulation of the Expression of Human Behavioral Capacities.
11. Human Nature---A Graphic Depiction---Sowing the Seeds for Public Economy and Social Beauty: This presentation may be viewed by accessing the **Notes From the Social Clinic** website: www.notesfromthesocialclinic.org or via this direct link:
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12. On Competition:
13. Which Economic Model Best Promotes Innovation and Creativity?
14. A Most Precious Freedom
15. Eight Fundamental Principles of Science and Medicine:
<https://notesfromthesocialclinic.org/eight-fundamental-principles-of-science-and-medicine/>
16. Is the CHPEM a Centralized or Decentralized Economic Model?

17. Create Vast Fields of Public Activity
18. The phrases “Social Beauty,” “Vast Fields of Public Activity,” and “Mean Arrangements of Man” appear in Victor Hugo’s 1962 novel *Les Misérables*. Victor Hugo appears to have coined these phrases. I have not seen them written or used in any forms of communication other than by Victor Hugo in *Les Misérables*.
19. Application of the CHPEM to the General Economy
20. Mean Arrangements of Man
21. Addressing Concerns about the CHPEM
22. Public Education, Dialogue, and Informed Consent Prior to Application of the CHPEM to the General Economy
23. Does Power Always Corrupt?
24. Is the CHPEM a Socialist Model?



CHAPTER 14

The Foundational Pillars of the Children’s Hospital Public Economy Model (CHPEM) Compared to the Foundational Characteristics of Corporate Capitalism

**By Rob Rennebohm, MD
October 2024**

Below is a listing of the foundational pillars upon which the Children’s Hospital Public Economy Model (CHPEM)¹ is based, compared to the pillars upon which the Corporate Capitalist Economic Model is based. Below the brief listings is a further explanation of each pillar.

The foundational pillars upon which the CHPEM is based:

1. A positive, comprehensive, optimistic, nuanced understanding of Human Nature²⁻⁴
2. Faith in Human Goodness and respect for Humanity
3. Recognition of how the social milieu can up-regulate or down-regulate expression of the altruistic aspects of our Human Nature or up-regulate or down-regulate the non-altruistic aspects of our Human Nature⁴
4. A positive understanding of altruism
5. Recognition and selection of Altruistic Natural Leaders⁵⁻⁸
6. Moral incentive (as opposed to monetary incentive)⁹
7. A positive understanding of the nature and role of competition¹⁰
8. An appreciation of “a most precious freedom”¹¹
9. Facilitation of the Human quest for deep meaningfulness
10. A Commitment to creation of greater Social Beauty¹²⁻¹⁵
11. Promotion of the notion that each of us should try to be appropriately conservative, progressive, radical, liberal, and revolutionary---all at the same time---and avoid being reactionary, overzealous, inappropriately intolerant, and inappropriately tolerant.¹⁶

The foundational characteristics of the corporate capitalist economic model (CEEM):

1. A negative, pessimistic, simplistic, incomplete, and inaccurate understanding of Human Nature
2. Lack of trust in Human Goodness; Lack of faith in Humanity

3. IgNORance or IGnorance of the fact that the capitalistic social milieu up-regulates expression of the self-interest-oriented capacities of our human nature and down-regulates expression of the altruistic capacities of our human nature.
4. A negative and inaccurate understanding of altruism; and a positive, inaccurate view of self-interest seeking
5. Recognition and selection of leaders who will maximize profits. Marginalization of “altruistic natural leaders.”
6. A belief in the necessity and desirability of Monetary Incentive
7. A negative and inaccurate understanding of the nature and role of competition
8. Prioritization of individual liberty; igNORance of “a most precious freedom”
9. A marginalization of the importance of meaningfulness
10. Creation of “Mean Arrangements of Man;”¹⁷ resistance¹⁸ to new social and economic models that could create greater Social Beauty.
11. Belief in “Trickle-Down” economics.
12. Promotion of a harmful, narrow categorization of people’s social and political beliefs.¹⁶

The foundational pillars upon which the CHPEM is based:

1. **A positive understanding of Human Nature:** Perhaps the most fundamental pillar upon which the CHPEM is based is its positive, optimistic, comprehensive understanding of Human Nature---an understanding that emphasizes the spectrum of human behavioral capacities that we all have, and emphasizes that the social and economic milieu can either upregulate the expression of our non-altruistic capacities and down-regulate expression of our capacities for altruistic behaviors (as is the case with capitalism) or do the opposite, up-regulate expression of our altruistic capacities and down-regulate expression of our capacities for non-altruistic behaviors (as is the case with the CHPEM).
2. **Faith in Human Goodness and respect for Humanity:** The positive understanding of Human Nature leads to a faith in Human Goodness and a respect for Humanity. (See Note below.)
3. **Up-regulated expression of the kindest aspects of our Human nature:** The faith in Human Goodness, the respect for Humanity, and the accurate understanding of Human Nature lead to a concern to develop and implement a social and economic model that will up-regulate expression of the kindest aspects of our Human Nature and down-regulate expression of our most selfish capacities.
4. **A positive understanding of altruism:** The CHPEM honors the value, importance, and beneficial results of altruism (results that benefit the individual and the public).
5. **Recognition and selection of Altruistic Natural Leaders:** The CHPEM prioritizes recognition and selection of “altruistic natural leaders”---those with an innate and

practiced ability to provide leadership that is kind, altruistic, honest, fair, inspiring, competent, effective, and incorruptible.

6. **Moral incentive (as opposed to monetary incentive):** The CHPEM emphasizes moral incentive and does not believe that monetary incentive is necessary or desirable.
7. **A positive and accurate understanding of the nature and role of competition:** The word “competition” is derived from the Latin “com petere,” which means “to seek (new heights) together.” Competition is about making each other better.
8. **An appreciation of “a most precious freedom:”** A “most precious freedom” is the freedom to enjoy widespread up-regulated expressions of the human capacity for kindness—up-regulation in oneself and in the larger society, which are inter-dependent phenomena. This freedom is generated by social arrangements (including economic arrangements) and social activities that upregulate expressions of our human capacity for kindness and downregulate expressions of our human capacity for unkindness. It is a freedom that comes from participating in comprehensive public efforts (“vast fields of public activity”¹⁴) to genuinely look after others. This freedom is abundantly provided by the CHPEM but is largely denied by corporate capitalism, which upregulates expression of human capacity for self-interest seeking and downregulates expression of our capacity for altruism. Most people, whether they are aware of it or not, are desperately yearning for this freedom. They need it, but it is elusive, because the current economic model and the culture that model creates do not provide this most precious freedom and hide the path towards it.
9. **The Human quest for deep meaningfulness:** A foundational goal of the CHPEM is to help people, individually and collectively, find and enjoy deep meaningfulness in their lives. This quest is closely related to “a most precious freedom.”
10. **The goal of the CHPEM is to create ever-increasing Social Beauty.** Advocates of the CHPEM and application of the CHPEM to the general economy believe it is possible to create much greater Social Beauty by applying the CHPEM to the general economies of nations.
11. Promotion of the notion that each of us should try to be appropriately **conservative, progressive, radical, liberal, and revolutionary---all at the same time---**and avoid being reactionary, overzealous, inappropriately intolerant, and inappropriately tolerant. Promotion of this notion could markedly increase healthy, respectful dialogue¹⁹ and could markedly reduce polarization and hateful intolerance.

NOTE: Granted, a considerable percentage of the human population is currently behaving badly, and this raises 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 CHPEM is realistic.²⁰ But current disappointing and worrisome social behavior 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 capacities and down-regulates expression of our altruistic capacities. But this 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 Human Goodness cannot be counted upon. 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 provides that opportunity; it creates opportunity for our Human Goodness to be expressed, unleashed, and become free. The CHPEM would markedly increase the percentage of people behaving well and markedly reduce the percentage of people behaving badly, thereby restoring and justifying faith in Human Goodness---a faith that has been unjustifiably diminished 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. But that does not mean that individual and collective behaviors cannot change and does not mean that faith in Human Goodness could not rightly seem warranted in a CHPEM-inspired culture. Culture matters. The choice of social and economic model matters.

The foundational characteristics of the corporate capitalist economic model (CEM):

1. **A negative, pessimistic, incomplete, and inaccurate understanding of Human Nature:** According to the CCEM, human beings, by nature, are predominantly selfish (i.e., non-altruistic), and rather hopelessly so. Capitalism largely ignores the altruistic capacities of our Human Nature, as if those capacities are not part of our Human Nature, or are a negligible part of our Human Nature. With this negative understanding of Human Nature in mind, capitalism deems it foolish to consider an economic model that places faith in human goodness. According to the CCEM, capitalism is the best economic model because it does not naively place faith in human altruism and, instead, “realistically” takes human nature (by which it primarily means human selfishness) into account. This shallow, incomplete, and inaccurate understanding of human nature is the most important foundational pillar of corporate capitalism---but it is also **the Achilles Heel of capitalism**.²¹ Acceptance and perpetuation of the CCEM depends on uncritical acceptance of this inaccurate view of human nature.
2. **Lack of trust in Human Goodness; Lack of faith in Humanity:** An extension of the CCEM’s view of human nature is a lack of faith in human goodness. This represents an

affront to Humanity, abuse of Humanity, “gas-lighting” of Humanity. It is a form of anti-Human racism---racism directed at the entire human race.^{22, 23}

3. **Up-regulation of expression of the self-interest oriented aspects of our human nature:** The CCEM fails to realize or acknowledge that the choice of a social and economic model can profoundly affect which capacities of our human nature are up-regulated and which are down-regulated. Unfortunately, corporate capitalism up-regulates expression of our human capacity to look after our own self-interest and down-regulates expression of our capacity for altruism..
4. **A negative and inaccurate understanding of altruism and a positive view of self-interest seeking:** Like the social and economic philosophy of Ayn Rand, the CCEM espouses the “virtue of selfishness” and the “evil of altruism.” (Please see: Mike Wallace Interview with Ayn Rand: <https://www.youtube.com/watch?v=IHl2PqwRcY0>; and Ayn Rand--The Virtue of Selfishness: <https://www.google.com/search?q=ayn+rand+virtue+of+selfishness&ie=UTF-8&oe=UTF-8&hl=en-us&client=safari#ebo=0>)
5. **Recognition and selection of leaders who will maximize profits:** Under the CCEM, people who demonstrate savvy and enthusiasm for maximizing profits ascend to positions of leadership. Altruistic natural leaders are “not a good fit” and are marginalized, or worse.
6. **A belief in the necessity and desirability of Monetary Incentive:** According to the CCEM, monetary incentive is necessary and desirable. According to the CCEM, without monetary incentive, people will not work hard and will be less inclined to innovate. This notion represents another extension of capitalism’s negative understanding of Human Nature.
7. **A negative and inaccurate understanding of the nature and role of competition:** According to the CCEM, competition is about “winning,” “beating opponents,” protecting or capturing market share. According to the CCEM, competition is needed in order for innovation and creativity to occur.
8. **Prioritization of individual liberty; igNORance of “a most precious freedom:”** A major goal of the CCEM is protection of individual liberty. The importance of “a most precious freedom” is ignored, if it is even understood.
9. **A marginalization of the importance of meaningfulness:** Despite the epidemic of meaninglessness, loneliness, and despair created by corporate capitalism, the CCEM does not seem to be concerned about creating greater meaning in people’s lives.
10. **Creation of Mean Arrangements of Man, rather than Social Beauty:** The CCEM has created and perpetuated numerous “Mean Arrangements of Man.” The CCEM believes the CHPEM is unrealistic, even threatening, and has stood in the way of creating greater Social Beauty.²⁴

11. **Belief in “Trickle-Down” economics**, which, more accurately, should be called “**Horse and Sparrow**” economics---meaning that if you feed the horses (corporate entities) enough grain, the sparrows (the rest of us) will find ample kernels in the manure. Trickle-down economics is used by capitalists to justify tax breaks for already wealthy corporations. Trickle-down economics is a flawed and demeaning concept.
12. Promotion of a harmful, narrow categorization of people’s social and political beliefs.¹⁶

FOOTNOTES:

The footnotes refer to related “companion” essays (Chapters) that further explain the concepts and terms used in the current essay. These related essays are listed in the Table of Contents of this manuscript

1. The Children’s Hospital Public Economy Model (CHPEM)
2. On Human Nature
3. Upregulation and downregulation of the Expression of Human Behavioral Capacities.
4. Human Nature---A Graphic Depiction---Sowing the Seeds for Public Economy and Social Beauty: This presentation may be viewed by accessing the **Notes From the Social Clinic** website: www.notesfromthesocialclinic.org or via this direct link:
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11. A Most Precious Freedom
12. Social Beauty:
13. The Social Beauty of Children’s Hospitals
14. Create Vast Fields of Public Activity:
15. Application of the CHPEM to the General Economy
16. Narrow Labelling of People’s Social-Political Beliefs
17. Mean Arrangements of Man
18. Addressing Concerns about the CHPEM
19. The Dearth of Dialogue
20. Is Faith in Human Goodness Justified?

21. The Achilles' Heel of Corporate Capitalism
22. A Little Recognized and Most Pervasive Racism
23.Because Humanity is Being Abused!
24. Which Economic Model is Most Realistic?

CHAPTER 15

Human Nature

By Rob Rennebohm, MD

November 2024

A common argument put forth to justify the Corporate Capitalist Economic Model (Corporate Capitalism) is that, “because of human nature,” the profit motive and other material incentives are necessary to adequately motivate people to perform well. The argument goes that people, “by nature,” are selfish and tend to not work hard or well, unless they are either watched closely or are provided with some sort of monetary reward (monetary incentive). The further claim is that any economic model that relies on altruism and is not driven by monetary incentive is unrealistic and doomed to fail, again, “because of human nature.”

The above view of “human nature” accentuates the negative behavioral capacities of human beings and is incomplete. It ignores the positive capacities of our human nature. It is anti-people in that it shows little respect for the positive behavioral capacities of human beings (e.g., our capacity for altruistic behaviors) and little faith in Human Goodness.

There is another, more positive, more complete, more accurate, deeper, more nuanced, and more helpful understanding of “human nature.” It is this:

As human beings, each one of us has innate capacities for both altruistic and selfish (non-altruistic) behaviors. All of us are capable of both altruistic and non-altruistic behaviors.

There appears to be a spectrum, however, regarding the degree to which a given individual might have innate capacity for altruistic behaviors. At one end of the spectrum are people who have extraordinary innate capacity for altruistic behaviors (e.g., saints, perhaps). At the other end of the spectrum are people who seem to have little innate capacity for altruistic behavior. Most people have an innate capacity for altruistic behaviors that falls somewhere in-between these two extremes. Exactly in-between are people with a moderate degree of innate capacity for altruistic behaviors (halfway between “little” and “extraordinary”). In my opinion, the majority (possibly even the vast majority) of people have either a moderate or more-than-moderate (perhaps far more than moderate) degree of innate capacity for altruism.

There is also a spectrum regarding the degree to which a given individual might have innate capacity for non-altruistic (selfish) behaviors. At one end of that spectrum are people who have extraordinary capacity for non-altruistic behaviors (ruthless, sociopathic mobsters, e.g.). At the other end of the spectrum are people who seem to have very little innate capacity for non-

altruistic behaviors. Most people have an innate capacity for non-altruistic behaviors that falls somewhere in-between these two extremes. Exactly in-between are people with a moderate degree of innate capacity for non-altruistic behaviors (half way between “extraordinary” and “very little”). In my opinion, the majority of people have either a moderate or less-than-moderate (perhaps far less than moderate) degree of innate capacity for non-altruistic behaviors.

To reiterate, there is probably a Bell-shaped curve regarding where people fall along the spectrum of innate altruistic capacities. The peak of that curve, however, is probably not in the middle but shifted towards the “extraordinary capacity” end of the spectrum. That is, the bulk of the people in a population probably have a moderate or more than-moderate degree of innate capacity for altruistic behaviors and only a relatively small percentage have “little” innate capacity for altruistic behaviors. Please see: ***Human Nature---A Graphic Depiction (A Power Point Presentation)***: <https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>

Likewise, there is probably a Bell-shaped curve regarding where people fall along the spectrum of innate capacity for non-altruistic behaviors. The peak of that curve, however, is probably not in the middle, but shifted towards the “very little capacity” end of the spectrum. That is, the bulk of the people in a population probably have a moderate or less-than-moderate innate capacity for non-altruistic behaviors.

Putting the above observations together, the majority of the population has moderate or more-than-moderate (mostly the latter) innate capacity for altruistic behaviors, and moderate or less-than-moderate (mostly the latter) innate capacity for non-altruistic behaviors—at least in my opinion, which is based on my observations and experiences. A relatively small percentage of the population has great (more-than-moderate) capacity for non-altruistic behaviors.

But Human Nature is more complex than what has been proposed above. The degree of innate behavioral capacity is important, but also important is the extent to which an individual is inclined and able to up-regulate or down-regulate the expression of a given capacity. [NOTE: This language of “up-regulation” and “down-regulation” of the expression of a capacity is borrowed from the scientific language used to explain genes and gene expression. The genes we have on our chromosomes represent innate capacities that we have. For example, we have specific genes that have the capacity to generate production of specific proteins. Gene A, when activated, generates production of Protein A; gene B, when activated, generates production of Protein B. If we need an increased amount of Protein A, the gene (gene A) that knows how to generate production of Protein A is activated---i.e., the expression of that gene’s capacity is up-regulated. When production of Protein A is no longer needed (or less needed), expression of gene A is down-regulated (the gene is deactivated to the desired extent).]

In addition to a spectrum of innate behavioral capacities, there is a spectrum regarding the extent to which individual people have natural and/or learned inclination and ability to up-regulate or down-regulate the expression of their innate altruistic capacities versus their innate selfish capacities. At one end of the spectrum are people who have very strong natural and/or learned inclination and ability to up-regulate expression of their capacity for altruistic behaviors (and down-regulate expression of their non-altruistic capacities). At the other end are people who have a strong natural and/or learned inclination and ability to up-regulate expression of their non-altruistic capacities (and down-regulated expression of their altruistic capacities).

There is probably a Bell-shaped curve regarding the distribution (within a population) of these natural inclinations and abilities to upregulate capacities, although it is likely that this curve, in actuality, is shifted considerably towards an inclination and ability to upregulate altruistic capacities---that is, considerably more than half of people probably have stronger inclinations and abilities to upregulate expression of their altruistic capacities than to upregulate expression of their non-altruistic capacities.

People not only differ regarding their innate behavioral capacities and their natural inclination and ability to upregulate (or down-regulate) expression of various capacities, but they also differ regarding the extent to which they have been taught or otherwise influenced (by their upbringing, role models, education, social culture, institutional experiences, other life experiences, and their own behavioral practice) to exercise (up-regulate the expression of) their altruistic capacities versus their self-serving ones. That is, environmental factors, including simple practice and development of habits, can influence whether a person is more likely to up-regulate expression of their innate altruistic capacities than their innate selfish capacities, or vice versa. Such factors can either up-regulate or down-regulate the expression of an individual's capacity for altruism; and can either up-regulate or down-regulate expression of an individual's capacity for selfishness. In that sense, environmental factors are capable of skewing the actual expression of our behavioral capacities in one direction or another---towards expression of altruistic capacities, or towards expression of non-altruistic capacities.

Because of the above-mentioned differences in innate capacities, differences in natural and/or learned inclinations and abilities to upregulate (or down-regulate) expression of certain capacities, and differences in life experiences and social influences, people are drawn towards different types of human activity. Albert Schweitzer, the famous German physician who altruistically dedicated his life to developing a hospital in the heart of Africa, was probably naturally drawn to that challenge. That was his natural inclination and interest. He probably possessed a strong innate capacity for altruistic behavior, and he probably had a strong natural inclination and ability to upregulate expression of his capacity for altruistic behaviors. In addition, he was undoubtedly influenced by role models, his upbringing, his religious beliefs, his

education, and other life experiences that taught, encouraged and gave practice to up-regulation of his capacity for altruistic behaviors. He probably had little natural inclination or interest in building a highly profitable business empire. That kind of accomplishment, for him, probably would not have created much satisfaction.

In contrast, other people have strong innate capacities for non-altruistic behaviors (e.g., capacity to create a large corporation and acquire great wealth and/or power) and/or strong natural inclination and ability to upregulate expression of those capacities, and they vigorously exercise those capacities, with enthusiasm and excitement. Such people become either further inclined or less inclined to upregulate expression of those capacities, inclinations, and abilities, depending on their life experiences, culture, and role models. If a child is brought up in a family dominated by a father who is a ruthless business tycoon, and that child is encouraged and taught how to be a “chip off the old block,” then it is likely that the child will exhibit behaviors similar to the father’s, particularly if the child is sufficiently indoctrinated and not encouraged to think independently and question matters. If that same child, however, were to spend summers working in a hospital in the slums of a big city and being mentored by altruistic nurses and physicians, he/she may learn to upregulate and practice expression of innate altruistic capacities and down-regulate expression of and give little practice to non-altruistic capacities.

So, how a family or a society organizes itself can have a tremendous influence on whether its members express their innate altruistic capacities/inclinations, or their selfish capacities/inclinations. If a society teaches a negative, anti-people view of human nature and insists on an economic system that is based on that view, dependent on that view, and virtually requires and rewards selfish behaviors---then, its people will tend to exercise (up-regulate the expression of) their selfish capacities, and their altruistic capacities/inclinations will be repressed (down-regulated), under-exercised, under-practiced, under-valued, and under-supported. On the other hand, if a society teaches a positive view of human nature and develops an economic system that promotes up-regulated expression of the altruistic capacities in all of us, and gives ample practice to those capacities---then, its people and its institutions will behave increasingly altruistically and less selfishly.

It should also be realized that individual human beings need help from their society and culture, if they are to optimize expression of their altruistic capacities and minimize expression of their selfish tendencies. *[NOTE: A certain amount of attention to one’s self interest is very important--e.g., attending to one’s health. But that is not the self-interest behavior we are referring to in this article. The “selfish” or “non-altruistic” behaviors this article is referring to are selfish behaviors over and above healthy self-interest behaviors.]* Most of us cannot do this alone. Some people may be able to do this without help, because of extraordinary inner strength and/or very helpful life experiences. “Religion” helps some people, but has historically failed to

adequately affect the big picture, primarily because the prevailing economic model (corporate capitalism) gives practice to behaviors that contradict what most of the world's religions teach. Religions would have far more beneficial effects on individuals and society as a whole, if the economic system that so profoundly affects people's daily lives were to reinforce and give practice to desired behaviors, instead of promoting and rewarding the very behaviors that most religions warn against.

It would seem wise, therefore, to strongly challenge the simplistic notion that our current economic model (the Corporate Capitalist Economic Model) is the best that we can do, "because of human nature." We can and we need to develop a much better economic model---one that is based on a positive, accurate understanding of Human Nature, one that helps all of us to maximize expression and development of the altruistic capacities that we all have.

In this regard, it is instructive to realize that Academic Pediatricians have already developed such a model---the Children's Hospital Public Economy Model (CHPEM). This model is based on a positive view of human nature, and is designed to promote full expression of altruistic capacities and behaviors. This model has been practiced naturally and voluntarily in academic Pediatrics for many decades, to the great benefit of the world's children, at a bargain price for societies. Historically, physicians who have gone into Academic Pediatrics have done so primarily because the thought of helping sick children (through direct care, research, and teaching) harmonized with their natural, learned, and practiced altruistic capacities, inclinations and interests. Most were not motivated by or interested in thoughts of wealth, power, or control. They were primarily motivated by the feelings associated with helping sick children become healthy. Accordingly, they were very happy to try to work altruistically, collaboratively, and very hard, for an appropriate (not excessive) salary. Most did not feel monetary incentive was necessary. In fact, most are offended by the idea of monetary incentives, because of its contaminating and down-sizing effects on the altruistic spirit.

The CHPEM that academic pediatricians have been naturally and voluntarily practicing for many decades has served children very well and has provided pediatricians with extraordinarily meaningful experiences that have made them even more inclined to exercise (up-regulate the expression of) their altruistic capacities. Accordingly, academic pediatricians (at least some of us) strongly recommend the CHPEM, not just for the health care economy, but for the general economy. We recommend that a more positive, more accurate, deeper, more helpful understanding of Human Nature be appreciated. And, it is recommended that the justification for and the advisability of the Corporate Capitalist Economic Model be thoroughly re-evaluated.

Postscript: When people behave selfishly, it is typically said, “that’s human nature,” or “To look after your self-interest is human nature,” But, when people behave altruistically, it is rarely said, “that’s human nature,” or “to behave altruistically is human nature.” Why is that? Both are expressions of capacities of our human nature.

For further reading about Human Nature, please see:

- The Concept of Up-Regulation and Down-Regulation of Human Behavioral Capacities
- Human Nature---A Graphic Depiction (A Power Point Presentation):
<https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>

CHAPTER 16

The Concept of Up-Regulation and Down-Regulation of Human Behavioral Capacities

By Rob Rennebohm, MD

November 2024

In discussions of social philosophy and political economy, the terms “up-regulation” and “down-regulation” can be quite helpful. In such discussions these two terms may be used in the same way they are used in Medicine, where these terms refer to increased and decreased expression of gene function.

To review the medical concept of up-regulation and down-regulation:

All human beings have a vast array of genes, each with a specific capacity to help us in some unique way. Since we do not need all of these genes to be actively helping us all of the time, genes spend much of their time in an inactive state (or less active state), during which they do not fully express their unique capacities. When needed, however, genes can become activated to more fully express their particular capability. This is referred to as "up-regulation" of the expression of that capacity. When that gene expression is no longer needed, the expression is "down-regulated."

The human body functions by constantly up-regulating and down-regulating gene expression (different individual genes or different combinations of genes at different times), according to the body's needs and according to what the human body is experiencing at the time, both internally and externally.

In addition to genes that control mundane physiologic phenomena (by being appropriately up-regulated or down-regulated), there are genes that affect our emotions and behavior. For example, when a child is continually being traumatized, protective genes become up-regulated, resulting in the child becoming appropriately wary and guarded---both emotionally and physically prepared to meet the challenges of abuse or other trauma. And, the neurocircuitry established by this chronic or frequent up-regulation tends to persist and become more and more habitual, in large part through practice. That child becomes "conditioned," with a constellation of protective genes constantly in a state of up-regulation.

When that same child spends considerable time in a warm, kind environment, expression of the protective genes gradually becomes increasingly down-regulated and expression of genes that allow him/her to relax (emotionally and physically), trust, and feel good are gradually increasingly up-regulated, and the new neuro-circuitry established by this up-regulation tends to persist and become more habitual, largely through practice. In other words, a new sort of

conditioning occurs. All of this re-conditioning takes time, however, particularly if the initial trauma was quite severe and repetitive and occurred over a long period of time.

Up-regulation and Down-regulation of the expression of human being's innate behavioral capacities:

In the same way, the innate capacities of our human nature, both our capacities for kindness and altruism and our capacities for non-altruistic behaviors, can be up-regulated or down-regulated; given frequent practice, or little practice---not just through our own actions, but through the influences of our social environment. The power of our social environment to up or down regulate our innate human behavioral capacities is typically under-appreciated and underestimated, at least in the USA.

Unfortunately, the prevailing economic model, globally, (corporate capitalism) inherently up-regulates expression of behaviors at the non-altruistic end of the behavioral spectrum and down-regulates expression of our more altruistic capacities. In fact, corporate capitalism promotes, requires, rewards, and gives practice to our more selfish behaviors, while discouraging and even punishing our more altruistic capacities.

In my view, **the most important and precious freedom is not the conventionally mentioned "individual liberty," but rather the freedom to enjoy widespread up-regulated expression of the human capacity for kindness---up-regulation both in oneself and in the larger society, working synergistically, in harmony.** This "most precious freedom" can be experienced during participation in social activities that are devoted to looking after others---in children's hospitals, e.g.

And one of the greatest oppressions occurs when one lives in a society whose economic model and resultant social behaviors are dominated by up-regulated expression of human heartlessness and down-regulated expression of human kindness.

Throughout the history of the USA the financially and politically powerful have gone to great lengths to deny the above "most precious freedom," not only in the USA, but in other countries--resorting to regime changes, support for pro-American/pro-capitalist dictators, and wars that have killed, maimed, or displaced millions of people. Not only has the USA denied this precious freedom, but it has also insisted on its opposite---an economic and social model that up-regulates the non-altruistic behavioral capacities of our Human Nature, including heartlessness and oppression. This can be changed.

For additional study, please see the power point presentation entitled: Human Nature---A Graphic Depiction: <https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>

CHAPTER 17

A Most Precious Freedom

By Rob Rennebohm, MD

In my opinion, the most precious freedom of all is the freedom that comes from participating in comprehensive public efforts to genuinely look after others; the freedom to enjoy widespread up-regulated expressions of the human capacity for kindness--in oneself and in the larger society, both of which are dependent on each other. This freedom is generated by social arrangements and social activities that radiate with Social Beauty. This freedom is denied in societies dominated by corporate capitalism. Most people, whether they are aware of it or not, are desperately yearning for this freedom. They seek it, but cannot find it, because the current economic model, and the culture that model creates, do not provide this most precious freedom and hide the path towards it.

CHAPTER 18

Moral Incentive vs. Monetary Incentive

By Rob Rennebohm, MD

September 1, 2024

According to the prevailing economic narrative (the narrative that claims that corporate capitalism is the best and only realistic economic model), monetary incentive is an essential component of any successful economic model. “Without monetary incentive,” it is said, “people will not be sufficiently motivated to optimally perform their work.” “Workers and owners/managers of businesses must be incentivized with monetary rewards, otherwise they are likely to do only the bare minimum.”

As with many other claims of the prevailing economic narrative, the necessity for monetary incentive has not been adequately examined. In this article this long held belief is challenged.

Many academic pediatricians and pediatric nurses know from personal experience that monetary incentive is not essential. For many of us, “moral incentive” and “a calling and commitment to fulfill a social need in an exemplary fashion” have been sufficient motivating factors. Engagement in our medical work has, by itself, generated great non-monetary reward, and awareness of that reward has provided sufficient motivation. This has been true while we have received a fixed salary, which has been neither excessive nor too little. While on salary (in my case for all 50 years of my career), the financial reward we received was the same, regardless of how much or how hard we worked. Despite the financial reward being the same, we worked extremely hard, took on difficult responsibilities, and achieved excellent outcomes.

It helped greatly that we worked in a culture in which the main goal was to optimally meet the needs of sick children. We felt privileged, honored, and grateful to have received a medical education and were accruing clinical experiences that enabled us to serve as valued physicians and nurses. The thought of being associated with a gratifying clinical result, and the satisfaction of seeing that result, provided ample incentive. We did not need monetary incentive in order to perform at our best. Moral incentive was sufficient. An inner drive to contribute motivated us, and the culture in which we worked reinforced and amplified that drive. Knowing that we were individually and collectively contributing to the meeting of children’s needs provided sufficient spirit, incentive, meaning, and reward.

Some will argue that pediatricians and nurses are a “special breed”—that they are unusually altruistic and not representative of humanity as a whole. But such a notion is not only untrue, but also an insult to the rest of humanity. It is not just the majority of pediatricians and pediatric nurses that have performed altruistically despite absence of monetary incentive. It is also the majority of hospital workers, including the housekeeping staff that not only mop the floors of patients’ rooms but also simultaneously engage in compassionate, comforting

conversation with worried children and their parents. They do not have to do that, but they do. And what about schoolteachers, at least in the past, and many still? School teachers work hard and contribute immensely, despite the fact that they are on a salary, often an inappropriately low salary. Like physicians and nurses, their incentive is the gratifying thought and feeling that they are individually and collectively contributing to the meeting of children's needs. Their work is capable of generating sufficient spirit, incentive, meaning, and reward---unless the school workplace becomes damaged by arrogant and insensitive administrators who promote and mandate a misguided curriculum and teaching style.

What about young mothers? Who works harder and longer hours and takes on greater responsibilities than mothers? Yet, mothers are not motivated by monetary incentive. They don't change diapers or prepare meals on a "fee-for-service" basis. They do not even receive a salary, not even a low salary. Very often they do not even receive acknowledgement or praise for their hard, excellent work. Their hard work is typically taken for granted.

A mother's hard work is motivated by moral incentive and an understood need and desire to contribute to an enormously worthy cause---the raising of children. It would be absolutely ridiculous to suggest a system by which mothers would be paid a fee-for-service reimbursement for each diaper change, each meal served, each scraped knee treated, each bedtime story read---and, even worse, to make that reimbursement contingent upon the mother's adequate documentation and appropriate billing for each task performed. It would also be ridiculous to suggest a system that would provide mothers with a salary that was contingent upon documentation of tasks done ("shadow billing," or worse). And, yet, as absurd as such payment schemes would be for mothers, these exact same reimbursement schemes for physicians' work have been implemented by corporate-trained and influenced health care administrators.

Factory workers and manual laborers of all types have demonstrated that they, too, are fully capable of performing their work exceptionally well without monetary incentive---even when not given the respect and supportive environment they deserve. The history of labor is replete with examples of workers who have gone "above and beyond the call of duty," despite receiving no monetary rewards for doing so. This has included workers who have developed innovative, safer, better ways to perform industrial tasks---innovations that have improved the profits of the company, but did not increase the wealth of the workers responsible for the innovations. These creative workers are known and highly respected by their fellow workers. They are motivated by an inner drive to contribute and by the respect they receive from their appreciative fellow workers.

In fact, the vast majority of human beings---workers in all walks of life---have shown great capacity to perform altruistically, and do so to a considerable extent---particularly if they are treated with respect and work in an environment/culture that appreciates moral incentive and altruistic work.

Granted, if salaried physicians, nurses, teachers, et al., perform well to an above-average extent, they might anticipate an eventual raise. But that plays only a minimal role in why they work so hard. Moral incentive, not monetary incentive, is the major driving force.

Despite the above evidence that moral incentive (not monetary incentive) has been capable of motivating a large percentage of the human population (perhaps the vast majority?) to perform their work well, why does the currently prevailing economic narrative insist that monetary incentive is essential (the *sine qua non*) for an economic model to succeed? Why does the prevailing economic narrative have so little faith in and respect for human beings? **This negative view of human beings stems from the negative, incomplete, inaccurate understanding of human nature upon which the capitalist model is based.** This negative view of human nature is espoused repeatedly by the promoters of the prevailing economic narrative and is used to justify that economic narrative. Some who espouse this negative view of human nature are doing so innocently, out of ignorance or naivete. Others are deliberately perpetuating this view of human nature because it serves to support the prevailing economic model and its dominance and control over Humanity.

We should realize, however, that this negative view of human nature that insists that human beings, in general, are unlikely to perform their work well in the absence of monetary incentive, is a form of “gaslighting” and represents **a demeaning, abusive view of human beings.** Those who promote this view may be speaking accurately about themselves, but should not speak for all of humanity.

In my opinion, this negative view of human nature, this claim by corporate capitalists that monetary incentive is necessary for the success of any economic model, this denial that human beings can be sufficiently motivated by moral incentive, is a form of anti-human racism---the promotion of a prejudiced, derogatory, inaccurate assumption about the entire human race. Is capitalism’s systemic promotion of its negative view of human nature not a form of systemic racism, **directed against the entire human race?** Are people who buy into this view, or otherwise allow it to prevail, not complicit in this form of systemic racism?

Conclusion:

There is ample experiential evidence that human beings, guided by moral incentive, can accomplish great things for each other (and themselves), without need for monetary incentive. To insist that monetary incentive is essential for any economic model to be successful is incorrect and is an abusive insult to the human race.

RELATED ARTICLES:

The following related articles are listed in the Table of Contents of this manuscript.

- On Human Nature
- Up-Regulation and Down-Regulation of the Expression of Human Behavioral Capacities
- Human Nature---A Graphic Depiction---Sowing the Seeds for Public Economy and Social Beauty: This presentation may be viewed by accessing the ***Notes From the Social Clinic*** website: www.notesfromthesocialclinic.org or via this direct link:
<https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>
- A Little Recognized and Pervasive Racism

CHAPTER 19

On Competition (Com Petere)

By Rob Rennebohm, MD

A fundamental belief among those who promote the Corporate Capitalist Economic Model is that “competition” is an essential element for a successful economic system. More specifically, the belief is that “without competition, people and companies will not have sufficient incentive to work hard and perform well.” While the Corporate Capitalist Model’s emphasis on the “profit motive” stems from its belief in a negative and incomplete view of Human Nature, its emphasis on “competition” stems from its perverted understanding of what the word “competition” truly means. This misunderstanding of human nature and the true meaning of competition are two main reasons why people mistakenly believe that capitalism is the “best and only realistic economic model for humankind.”

It is true that “competition,” properly understood and properly practiced, can be a good thing, at least in sports, and is one way to add excitement, fun, and bring out the best in people as they seek to improve themselves, individually and collectively. However, the key and the difficulty is the proper understanding and proper practice of competition---because competition, improperly understood and improperly practiced, is usually not a good thing and tends to bring out the worst in people.

So, what is the “proper understanding” of competition, and how is it “properly practiced?”

By definition, “competition,” contrary to popular belief, is not about “beating others,” or “being better than others,” or “being the best.” It is not even about “winning” or “losing,” and it certainly is not about “defeating” or “crushing” opponents.

The word “competition” comes from the two Latin words “com” and “petere.” Petere means “to seek,” and “com” means “with,” “together,” or “in association.” So, the word “competition,” accurately understood, and by definition, means “to seek together,” or “to seek (new heights) together.”

Thus, “competition” is simply one means by which people can work together (collaborate) to create an atmosphere and a spirit that will encourage and help all participants to reach new heights of accomplishment (do their best), and to enjoy the process of doing so. It is about all helping each other, so that all can get better (and/or have fun), both as individuals and as a group.

The highest purpose of competition is not to determine who is “better,” but, rather, to create a process and a fun atmosphere that will help all participants answer The Question: “How good can we become” (whether it is playing a sport, striving for excellence in the provision of a public service, or whatever), both individually and as a group, if we all dare to commit ourselves to the following kinds of Practice Principles:

- Work hard and try hard---though not beyond a healthy extent.
- Be disciplined---not only in work habits, but also in behavior towards each other.
- Genuinely encourage and help each other. Sincerely hope for others to get better.
- Create high spirit and a fun atmosphere for each other (even including “trash talk” in fun, if desired).

In order for competition to succeed in the serving of its highest purpose, the process of answering “The Question” must be held to be much more important than the answer itself. That is, success is measured not by the actual answer, but by the extent to which (and the manner in which) The Question is answered (which requires adherence to and execution of the kinds of “Practice Principles” mentioned above).

To illustrate the proper understanding and practice of competition, let us consider a swim team that is engaged in competition with other swim teams. The purpose of swim competition is to help all participants answer the above-stated Question (“How good can we become, individually and collectively, if we dare to commit ourselves to the above-stated Practice Principles?”). If all members of each team commit themselves to answering The Question (and, thereby, commit themselves to the Practice Principles), and if they all try their very best to do so, then the final standings for a given team or a given individual, though very interesting, are actually beside the point. Even the team that finishes last, even the swimmer who turns out to be the slowest, succeeds marvelously (“wins”), because each dared to do what was necessary to answer The Question, each arrived at the answer, and each benefitted from the process. And, competition (properly understood and properly practiced) simply facilitated (and added important fun, excitement, and motivation to) the process of answering The Question.

Although the answer itself is often very exciting for some (e.g. those for whom the answer indicates exceptional talent), the answer for many may feel disappointing. That is why it is so important that all participants recognize that it is the process that is most important, not the final standings. Answering The Question is more important than what the answer turns out to be. The performances of those for whom the answer turns out to be “first” or “best” deserve to be marveled at and appreciated for the extraordinary talent those performances reflect, but doing what is necessary to answer The Question (which is truly the hard part, particularly for those with less talent or fewer other advantages) should be admired and celebrated the most.

Besides, one of the purposes of answering The Question is to find out the truth. If a person's truth turns out to be that they have limited talent, that truth is worth knowing, and even more importantly, worth knowing how to accept in a healthy way. An important part of life is learning who we are, what our limitations are, and how to accept who we are in the most healthy way.

It is essential to strongly emphasize the importance of genuinely and sincerely encouraging, helping, and hoping for others to get better. A symptom of competition being poorly understood and poorly practiced is a lack of such genuine caring among participants. Good rules (which, however, are much easier said than done) are: "thou shalt genuinely hope for others to get better, and thou shalt help them to do so; thou shalt not covet others' answers to The Question; thou shalt not flaunt one's own answer; thou shalt show equal respect to all those who have dared to properly answer The Question, regardless of what their answers turned out to be."

Genuinely and sincerely encouraging the success of others can be the most difficult aspect of properly practicing competition. Psychologically, it is hard not to covet the success of another, particularly if one's own talents and accomplishments feel diminished in comparison. We all need help with these feelings. The secret is for all to properly understand the true meaning, purpose, value, and role of competition. That understanding will, then, help each person to practice competition properly. Without all participants understanding and practicing competition properly, it is more difficult for an individual to practice it properly.

Indeed, a major purpose of engaging youth in sports competition is to teach them the proper understanding and practice of competition. When done properly, competition helps the youth to establish the habit of "wanting to answer The Question," and teaches them how to properly go about doing it. Perhaps most importantly, participants learn how to deal with the answers they find, in a healthy way. No matter what the answers turn out to be, participants learn their strengths, weaknesses, what they need to work on, and they can take great pride in and draw strength from the fact that they dared to ask and properly answer The Question. They worked hard, had fun, got better, and learned how to be an emotionally healthy team player.

As the above reveals, a proper understanding and the proper practice of competition are not easy. Philosophically and psychologically, a proper understanding of competition is difficult to grasp, and the behavioral and emotional goals of its practice are even more difficult to achieve. Competition is a sophisticated concept and is fraught with pitfalls and emotional challenges, even when it is properly understood and properly practiced. The proper practice of competition represents an ideal that is barely realistic in the healthiest imaginable culture and is totally unrealistic in an unhealthy culture (one in which an inaccurate, perverted, cut-throat understanding of competition is practiced and encouraged). When competition is poorly

understood and poorly practiced, it tends to do great harm to all concerned---this includes harm to those who are trying to practice competition properly.

Now, to what extent does the concept of “competition” practiced and promoted in the Capitalist Economy resemble the concept just discussed? Have practitioners of current global capitalism been demonstrating a proper understanding and proper practice of competition? Do businesses in the same industry enthusiastically and collaboratively “seek new heights together” with their “competitors?” Do businesses that “are in competition with one another” strive to genuinely and sincerely encourage, help, and hope for their fellow competitors to reach their maximum potentials? Do businesses and their boards of directors think the process of trying to be the best they can be is more important than the final standings? Do businesses try to avoid focusing attention on their own success? Do they try not to covet the position of more successful businesses? Do they avoid diminishing the accomplishments of others? Is the goal, truly, that all become better?

Or, has the Capitalist Economy been practicing a perverted, cut-throat version of competition? Does the “competition” promoted and practiced in the Capitalist Economy seem to be all about “winning,” “defeating,” “beating others,” “being better than others,” being #1,” scheming to dominate the market (at the expense of others and by any means necessary), boasting about “being best” (even when it is not true), and hoping that the competition will somehow fail, even purposefully making moves to impair or discourage the competition.

It appears as though proponents and apologists for the Capitalist Economic Model have grossly misunderstood the true meaning and purpose of “competition,” and are espousing and practicing an unhealthy, perverted, vulgar version of it---a version that tends to bring out the worst in people. Worse, with this economic model, the success of a business, realistically, depends on how well it executes this twisted, perversion of competition. Under this model, how long would a CEO last if he/she were to insist that the company genuinely (i.e. not as a public relations ploy) encourage, help, and hope for its competitors to reach their fullest potential, versus a CEO that insists that the company aggressively seek full domination of the market at the expense of the competition?

Do we really want an economic system that promotes and depends upon such a perverted, vulgar, unhealthy, and incorrect understanding and practice of competition? Is that the best we can do? Isn't it possible to develop an economic system that promotes only the healthiest understanding and healthiest practice of competition? Is it even necessary to inject properly understood and properly practiced competition into economic activity, at all---particularly considering how difficult its proper practice is, how many pitfalls it involves, and how idealistic it is to expect people to practice it properly, especially in our current culture? Is it best to limit competition to the realms of sports and games and leave competition out of economic activity?

Couldn't we develop an economic system that says, in essence, "These are the needs. Let's all work together to see how well we can meet them." Historically, that is exactly what the Children's Hospital Public Economy Model (CHPEM) has done, for many decades. Academic pediatricians have not needed or desired the perverted version of competition promoted by the Capitalist Economic Model. Academic pediatricians have not even needed or desired the injection of a properly understood and properly practiced form of competition into their work. They have wisely concluded that the idealistic benefits of injecting properly practiced competition into their work are greatly outweighed by the realistic pitfalls involved. The only sense in which Academic Pediatricians have participated in competition has been to "compete against the diseases of childhood"---and in this sense, they have sought new heights together---com petere.

CHAPTER 20

Mean Arrangements of Man

By Rob Rennebohm, MD

August 25, 2024

A major theme of the *“Notes From the Social Clinic”*¹⁻⁵ (www.notesfromthesocialclinic.org) is the need to replace “Mean Arrangements of Man”⁶ with kind arrangements.⁷⁻¹⁰ By “mean arrangements” we are referring to unkind social, economic, and political arrangements that may benefit the few but are harmful to Humanity in general and to the Earth itself. Examples will follow (not necessarily in order of the magnitude of their meanness).

The *“Notes From the Social Clinic”* explain that current prevailing social, economic and political arrangements are based on deeply flawed social understandings,¹¹⁻¹⁴ particularly regarding Human Nature, that have led to harmful social results.¹⁵⁻¹⁹ The *“Notes”* present alternative social understandings and alternative social and economic arrangements for consideration and discussion^{8, 9, 20} It is proposed that “Mean Arrangements of Man” and the Social Atrocities associated with them be replaced with new, Kind Arrangements that could lead to widespread Social Beauty^{7, 8} that all could enjoy.

What is meant by “Mean Arrangements of Man?” What are examples of such arrangements?

The phrase “Mean Arrangements of Man” appears in Victor Hugo’s 1862 novel, *“Les Misérables.”* Specifically, it appears in a poetic passage about “Nature’s Garden,”⁶ which is an ode to the social beauty and genius of Nature, which Hugo suggests we should try to emulate. Hugo probably coined this phrase. I have not seen it written or heard it uttered by anyone else.

Here is an excerpt from that poetic passage:

“Nature, who disavows the Mean Arrangements of Man, always gives her whole self where she gives herself at all, as well in the ant as in the eagle.

Nothing is really small; whoever is open to the deep penetration of nature knows this. All works for all.

A flesh-worm is of account; the small is great, the great is small; all is in equilibrium in necessity; fearful vision for the mind. There are marvelous relations between beings and things; in this inexhaustible whole, from sun to grub, there is no scorn; all need each other.”

Several examples of “Mean Arrangements” may be found within the American health care system alone. It is a “Mean Arrangement” that health insurance companies and pharmaceutical companies are enabled and allowed to make huge profits off of people’s health needs. It is “mean” (a better word would be “cruel”) that if you develop a life-threatening illness and you either do not have health insurance or your health insurance does not adequately “cover” the life-saving treatment you need, you either incur enormous debt or may not be able to continue living. It is “mean” that wealthy people can obtain better, more comprehensive, and more prompt health care than less wealthy people who cannot afford adequate health insurance or may have an annual income that slightly exceeds eligibility requirements for Medicaid and other government insurance programs. It is “mean” that even government health insurance programs (e.g., the Affordable Care Act) do not adequately cover many important health needs.

Health care is a human right and should be comprehensive and promptly accessible to all. It is “mean” for health care arrangements to be such that people must worry about being able to afford health care or that certain aspects of their care will not be “covered” by their health insurance. People should not have to delay or forego health care out of concern that it will cost too much.

It is also a “mean arrangement” that corporate health care institutions have been empowered and allowed to impose excessive workloads and excessive revenue generation expectations on physicians and to punish physicians if they fail to meet revenue generation expectations (with physicians often being told that they are “spending too much time” with their patients). Physicians and their patients deserve an arrangement that allows ample time for the physician to carefully study, treat, and emotionally support patients. Arrangements that do not allow such care are “mean.” When I began my medical career more than 50 years ago, I was referred to as a “physician” who was taking care of “patients.” Then, as health care became increasingly corporatized, I became a “provider” who was serving “clients;” then a “revenue generator” who served the corporate institution.

Current prevailing arrangements enjoyed by the Pharmaceutical sector of the health care industry are particularly “mean.” Pharmaceutical companies have been enabled and allowed to make enormous profits. As we have seen during the COVID pandemic (please see articles in the “**Notes on COVID-19**” section of the **Notes From the Social Clinic** website), the pharmaceutical companies (Pfizer and Moderna, e.g.) have been allowed to manipulate data, hide data, make false claims, mislead the public regarding safety, efficacy, and necessity of their COVID vaccines, and (with the help of the government) shame and coerce people (without an adequate informed consent process) into accepting a dangerous injection that is causing enormous harm at both an individual and population level---far greater harm, cumulatively, than if the COVID pandemic had never been treated with a mass vaccination campaign. (Again, see “**Notes on**

COVID-19” for explanation and justification for the above statements.) Current prevailing arrangements between the government, FDA, CDC, WHO, hospitals, medical schools, and the pharmaceutical industry have involved gross conflict of interest, corruption, censorship, and abandonment of the most fundamental and important principles of science, medicine, ethics, and democracy. (Again, please see the numerous articles posted in the “**Notes on COVID-19**” section of the **Notes From the Social Clinic** website.) These “mean” social and economic arrangements have financially benefitted health care entrepreneurs but have had devastating effects on patients.

How can the above arrangements not be viewed as “mean,” heartless, even cruel?

An example of a kind social and economic arrangement, in health care, would be an arrangement that provides a network of public children’s hospitals that are appropriately staffed by excellent, altruistic physicians, nurses, technicians, and other hospital workers who are appropriately salaried, have appropriate workloads, and provide excellent, free, comprehensive, un-rushed, state-of-the-art care to all who need medical help.^{8,9} Public children’s hospitals routinely and spectacularly provided this kind of care before they became corporatized---i.e., during the “altruistic era” that preceded the “corporate era.” Pediatricians have already proven that the social and economic arrangements promoted by the Children’s Hospital Public Economy Model (the model practiced prior to corporatization) can be marvelously successful. They have also experienced how “mean” and heartless social and economic arrangements (corporate arrangements) can damage efforts to optimally care for children.

Which type of social and economic arrangement would you prefer in the health care sector? The “mean,” profiteering type, exemplified by health insurance companies and pharmaceutical corporations; or the “kind” arrangements exemplified by public Children’s hospitals during the “altruistic era” (prior to their corporatization)?

Regarding the economy as a whole, another “mean arrangement of man” is the economic arrangement whereby governments enable and allow corporate capitalists, people like Jeff Bezos and companies like BlackRock, to make obscene amounts of money and wield obscene amounts of power and control, while millions of valuably talented and hard-working people (teachers, nurses, and other working class people) struggle to support their families. Obscene income inequality is a predictable result of the “mean arrangements” associated with corporate capitalism.

That same economic model (corporate capitalism) promotes and rewards “mean” cut-throat competition, incessant manipulative advertising (with little regard for truth), and charging whatever prices the market will bear, including predatory interest rates and “late fees.” That

economic model is based upon and promotes a negative, pessimistic, demeaning, dispiriting, inaccurate, incomplete, abusive understanding of human nature.¹¹⁻¹³ In fact, that model depends on acceptance of its negative view of human nature, and it gives practice to and rewards the worst capacities of our human nature while discouraging and disempowering our best capacities. Also, the understanding of “competition” that this model promotes is inaccurate and unhealthy.”¹⁴

Furthermore, currently prevailing social and economic arrangements are not democratic. Giant corporations certainly are not democratic. Owners and top executives make the decisions, without democratic input. On a global scale, it is billionaires and their associates who are currently making plans for Humanity, with little or no regard for the wishes, needs, or lives of ordinary people.^{18, 19} In fact, the needs of horribly impoverished people, not to mention the root causes of their impoverishment, are cruelly ignored.

“Mean Arrangements of Man” include cooperative arrangements between corrupt/corrupted governments and large corporations---arrangements that promote and protect the financial interests of those corporations and financially benefit the corrupt “leaders” of the corrupted governments. Particularly cruel social and economic arrangements are those whereby governments (e.g., the US government) use covert operations to place corrupt US-friendly, corporation-friendly “leaders” in power in countries that have natural resources coveted by the US and its corporations. These hand-selected, groomed, financially rewarded corrupt “leaders” then protect the interests of the exploiting corporations and the US government---at the expense of their own people. Examples would be the exploitation of people (including child laborers) and natural resources in the Congo, Rwanda, and many other countries of Africa. These imperialistic, colonial, racist arrangements are more than “mean.” They exemplify the heartless corporate capitalist strategy of continually seeking new opportunities to exploit “cheap labor.”

A kind social and economic model would be devoted to developing a general economy that kindly and justly meets democratically determined and requested needs of the people, rather than being devoted to maximizing profits and autocratically manipulating and exploiting people.²⁰ A kind social and economic arrangement does not practice imperialism, colonialism, racism, and exploitation of “cheap labor.” A kind arrangement does not engage in usury and does not manipulate people into debt. A kind economic arrangement does not need to advertise, much less falsely, manipulatively, and incessantly advertise.

Racism represents one of the most obvious and heinous “Mean Arrangements of Man”---among the worst examples of racist arrangements being arrangements that have created and allowed slavery, segregation, lynching, apartheid, and genocide. The African slave trade, for example, was an extremely cruel social arrangement that enabled sugar and cotton plantation owners to

make enormous profits. In South Africa, the social arrangement of apartheid enabled the white population to enjoy great wealth, while the black population lived in poverty.

In addition to the above obvious examples of racist social arrangements there is a more subtle, systemic, and widespread form of racism---one directed at the entire human race:¹⁵ I refer to the arrangement by which the earlier-mentioned negative and incorrect understanding of human nature is repeatedly taught as gospel in schools and in general society. The prevailing social and economic narrative claims (and depends on uncritical acceptance of that claim) that human beings, by nature, are predominantly selfish and, therefore, any economic model (like the children's hospital public economy model) that emphasizes the human capacity for altruism and promotes moral incentive²¹ (rather than monetary incentive) is folly and doomed to failure. According to this erroneous, negative, and incomplete understanding of human nature, monetary incentive and a perverted form of competition are essential for a successful economic model, and corporate capitalism "is the only realistic model" because "it takes human selfishness and the associated need for monetary incentive and a fierce form of competition into account."^{22, 23} These social understandings are demeaning, untrue, abusive, and have been shielded from scrutiny.

A society that arranges to systematically teach the above negative understanding of human nature and insists on the correctness of that understanding is a society that "gaslights" and abuses its citizens---for it is repeatedly telling them that human beings are inherently too selfish, not good enough, to make any economic model other than capitalism work.¹⁵ This is tantamount to an insult directed against the entire human race---gaslighting of the entire human race. Is it not a form of systemic anti-human racism, directed against all human beings? Is it not "mean" and demeaning to continue arrangements whereby this perverted understanding of Human Nature is preached, imposed on Humanity, and protected from meaningful challenge?

Among the most tragic and reprehensible of the "Mean Arrangements of Man" have been governmental arrangements for unnecessary and morally unjustifiable wars, including arrangements for crippling economic blockades and regime change operations, in addition to economically motivated military campaigns. Since WWII, US military arrangements have killed approximately 20 million people in 37 different countries, and none of these military campaigns can be morally justified?²⁴ In 1967 Martin Luther King correctly pointed out, "the United States is the greatest purveyor of violence in the world." (Shortly thereafter, he was assassinated.) Indeed, the USA has recently supplied Ukraine with approximately \$200 billion of military aid to continue a war that was provoked by and could have been prevented by the USA,^{25, 26} and the USA continues to provide Israel with billions of dollars of military aid during its (Israel's) genocidal attacks on Palestinians.

When speaking of "Mean Arrangements of Man" we must mention the arrangements (the plans) that leaders of the World Economic Forum (WEF) have reportedly been envisioning for Humanity.^{18, 19} The WEF group primarily consists of multimillionaire global corporate transnational capitalists and the subservient government leaders they have hand-selected,

groomed, and financially rewarded to support them. The leaders of the WEF and their followers meet annually in Davos, Switzerland. Disturbingly, the WEF group has reportedly been making plans for a “One World Government.” If these reports are true, this One World Government would be an undemocratic, authoritarian, totalitarian, extremely technocratic (e.g., AI driven), hideously surveillant, callous institution that would possess enormous wealth and power and would wield enormous control over individual people and individual nations. Among WEF’s top priorities has been to globally and extremely reduce CO2 emissions and address their dark, extreme concerns about global “over-population.” One of the WEF’s key intellectual advisors, Yuval Harari, coldly classifies a considerable percentage of the human population as a “useless class” of people.²⁷ Basic individual human rights and national sovereignty would be greatly threatened by the One World Government that is reportedly being envisioned by the WEF group. Although the WEF group presents itself as a “force for good” in the world, it appears to be anything but that. Although some members of the WEF may be well-intentioned, they seem to be mis-guided; and some key members of the WEF appear to have nefarious intentions. Leaders of the WEF appear to be masters of creating totalitarian “mean arrangements of man” and selling their vision and these arrangements as benevolent plans that will save Humanity and the Earth.

Finally, among the most recent and growing “mean arrangements of man” have been the disturbing arrangements made by governments, the private sector tech industry, and conventional media to censor or otherwise hide or demonize information that challenges currently prevailing government and corporate narratives. This has been most obvious during the COVID pandemic, where we have seen highly responsible, scientifically-sound dissenting views on COVID demonized, incorrectly labelled as “misinformation/disinformation,” and censored. Many physicians and scientists who have responsibly called attention to devastatingly poor management of the COVID pandemic (including devastating consequences of the COVID vaccines, at both an individual and population level) have been belittled, marginalized, and even lost their jobs and/or their licenses to practice medicine. There is no place for censorship in science, medicine, or democracy but censorship has been widespread during the COVID pandemic. (Please see articles in the “*Notes on COVID-19*” section of the *Notes From the Social Clinic* website)

It is not just dissenting scientists and physicians who are now being censored and threatened. Journalists, historians, and academicians who responsibly and appropriately provide critical analyses of current prevailing governmental and corporate geopolitical narratives and behaviors are being increasingly censored, demonized, or otherwise threatened. Critical analyses of the Ukraine war and of the Israeli-Hamas war are being censored, for example. There is no place for censorship in a democracy. Censorship is a tactic of authoritarian, totalitarian, and fascist regimes.

The above represent only a few examples of “Mean Arrangements of Man.”

Which type of social, economic, and political arrangements would you prefer?

- Arrangements that cruelly ignore the human right for free, comprehensive, and accessible health care;
- Arrangements that deny freedom of speech and dissent and violate the most fundamental and important principles of science, medicine, ethics, and democracy;
- Arrangements that lead to obscene income inequality and undeserved, undemocratic accumulation of wealth, power, influence, and control;
- Arrangements that promote and reward mean, cut-throat competition and incessant manipulative advertising, and allow predatory prices and interest rates;
- Arrangements that allow, even breed and empower, racism, including an erroneous, systemic, abusive “gaslighting” attack on the Human Nature of the entire human race;
- Arrangements that breed and empower imperialism, colonialism, cruel exploitation of “cheap labor,” government-corporate corruption, reigns of terror, and forever wars, including genocide and potential nuclear war?
- Arrangements that empower a transnational corporate capitalist billionaire class to undemocratically make hideously technocratic, totalitarian plans for Humanity?
- Arrangements that polarize and divide people, lead to hateful intolerance of those with different opinions, and shut down healthy dialogue?

Or, have we had enough of these “Mean Arrangements of Man?” Do we need new, kind social and economic arrangements, ones that will replace the “Mean Arrangements of Man” and Social Atrocities with Kind Arrangements that and will create greater Social Beauty---social and economic arrangements that:

- Fully honor the human right for free, comprehensive, accessible health care;
- Restore freedom of speech, freedom to dissent;
- Restore adherence to fundamental principles of science, medicine, ethics, and democracy.
- Enable equitable distribution of wealth, power, and influence;
- Promote a positive, accurate, uplifting understanding of Human Nature and a healthy, accurate understanding of the nature and role of competition;
- Promote a leadership model that populates positions of leadership with “altruistic natural leaders.”²⁸⁻³¹
- Eliminate predatory business practices and incessant irritating advertising; and replace “price-based costing” with “cost-based pricing;”³²
- Discourage and dis-empower racism of all types, including the abusive “gaslighting” of the entire human race;
- Work towards the eradication of imperialism, colonialism, exploitation of “cheap labor,” government-corporate corruption, tyranny, terrorism, and wars.
- Work towards peace among nations and respect for national sovereignty and generous sharing of knowledge and experience.
- Create and protect a “Most Precious Freedom”³³

How did we arrive at this point in history---where so many “Mean Arrangements of Man” are prevailing, causing so much suffering, and seem to be escalating? Who created these Mean Arrangements and why have these arrangements prevailed and persisted? What is the root cause of current Mean Arrangements coming into being?

The many articles on the “*Notes From the Social Clinic*” website suggest that a major root cause of these Mean Arrangements of Man is the misunderstanding of Human Nature that guides corporate capitalism and has been promoted by proponents of capitalism to justify the corporate capitalist economic model.¹¹⁻¹³ A closely related root cause is the leadership model promoted by the corporate capitalist economic model---a leadership model that sidelines and silences “altruistic natural leaders;” promotes, instead, “leaders” who are inclined and willing to enthusiastically up-regulate expression of the non-altruistic capacities of our Human Nature; and thereby populates positions of leadership and power throughout governments and corporate institutions with such “leaders.”²⁸⁻³⁰ It is no wonder that these “leaders” then make poor decisions and create the “Mean Arrangements” that have caused so much suffering.

Why have we put up with the “Mean Arrangements of Man” for so long, at so much cost of human life, human spirit, and human dignity? Why have we allowed the social and economic model that spawns these Mean Arrangements to continue them? Why do we expect to solve our many serious national and international problems while maintaining the Mean Arrangements (and the model that produces them) that have contributed greatly to these problems in the first place? Why do we expect Mean Arrangements and a Mean Model to create Social Beauty? A kind model and kind arrangements create Social Beauty; Mean models and Mean Arrangements create Social Atrocity. When will we figure this out?³⁴⁻³⁸

Just as Nature “disavows the Mean Arrangements of Man,” so, too, should Humanity “disavow the Mean Arrangements of Man.”⁶

RELATED ARTICLES:

The footnotes refer to the following related articles, which (except for 24 and 27) are listed, by title, in the Table of Contents of this manuscript.

1. Welcome to the Social Clinic
2. The Themes and Strategy of the “Notes From the Social Clinic
3. The Goal of the Social Clinic
4. What is the Social Clinic and Why Do We Need Social Clinic Sessions?
5. About the Author
6. Nature’s Garden---A Model for a Healthy Human Social Ecosystem
7. Social Beauty

8. The Social Beauty of Children's Hospitals
9. The Children's Hospital Public Economy Model (CHPEM)
10. Create Vast Fields of Public Activity
11. On Human Nature
12. Up-Regulation and Down-Regulation of the Expression of Human Behavioral Capacities
13. Human Nature---A Graphic Depiction ---Sowing the Seeds for Public Economy and Social Beauty: This presentation may be viewed by accessing the **Notes From the Social Clinic** website: www.notesfromthesocialclinic.org or via this direct link: <https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>
14. On Competition
15. A Little Recognized and Most Pervasive Racism
16. ...Because Humanity is Being Abused
17. Problematic Aspects of Capitalism---Its Malignant Nature
18. Current and Potential Global Economic Plans---The Corporate Consortium
19. Power Table X
20. Application of the CHPEM to the General Economy
21. Moral Incentive vs Monetary Incentive
22. Which Economic Model is More Realistic?
23. Which Economic Model Best Promotes Innovation and Creativity?
24. The US has Killed More Than 20 Million people in 37 Victim Nations Since WWII
<https://www.globalresearch.ca/us-has-killed-more-than-20-million-people-in-37-victim-nations-since-world-war-ii/5492051>
25. An Analysis of the Situation in Ukraine
26. To Weeping Mothers Whose Children Have Been Killed In Wars
27. Yuval Harari: <https://www.weforum.org/stories/2020/01/yuval-hararis-warning-davos-speech-future-predictions/>
28. Altruistic Natural Leaders
29. Key Problem: Under Corporate Capitalism, Leadership Positions Are Populated With People Who Are Inclined to Express Non-Altruistic Capacities of Our Human Nature
30. Capitalist Leaders-By-Default

31. Does Power Always Corrupt?
32. Cost-Based-Pricing vs Price-Based-Costing
33. A Most Precious Freedom
34. Why Is This So Difficult to Understand?
35. The Achilles' Heel of Corporate Capitalism
36. It's the Economic Model, Mr. Clinton
37. It is Not Enough to Just Criticize Capitalism
38. Is Faith in Human Goodness Justified?

CHAPTER 21

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.

**By Rob Rennebohm, MD
November 2024**

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

In North America, the CHPEM has been best exemplified in Canada, at least during the Altruistic Era.^{1,2} 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**"³ that corporate capitalism has spawned. It is also proposed that such a network could create greater **Social Beauty**⁴ 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.⁵⁻⁷ The public would need to thoroughly and freely discuss its concerns and fears⁶ about a CHPEM-inspired public economy and would need to become well-versed in the social philosophy, foundational principles,^{1,8} spirit, and practical organizational aspects of a public economy.^{1, 8-37} 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.⁹⁻¹¹ 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.¹² 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?”¹³ 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-profiteering 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.¹³ 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 effort³⁸ (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.¹⁴ 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 and kindly 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 practices, misleading advertising, and cut-throat competition¹⁵ 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 certain 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.¹⁶⁻¹⁹ 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.²⁰⁻²² [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 Activities¹³---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.²⁰⁻²²

In summary, a CHP-EM-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 Beauty⁴ and Social Justice, and is democratically managed by citizens

who serve as Social Clinicians³⁷ 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 model²⁵ and encourages innovative²⁶ 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.²⁰⁻²² It promotes “moral incentive” rather than “monetary incentive.”²³ 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.**²⁴ It is led by “Altruistic natural Leaders,” who have demonstrated exemplary kindness, altruism, Social Insight, incorruptibility, and competence, and have been asked to lead.¹⁶ In short, a general Public Economy represents a network of a vast array of public activities¹³—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.^{1, 2}

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; prevents or takes away a “most precious freedom;” and demoralizes an indebted, dis-empowered, dehumanized, dispirited, abused 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^{32, 33} 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.^{32, 33}

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.¹

Academic Pediatricians are not unique. Most people are like pediatricians (and pediatric nurses, schoolteachers, 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.³⁷ 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 model²⁹⁻³¹ 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?³⁵ Because the people currently in power insist on continuation of a 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 Corporate Capitalist Economic Model 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, schoolteachers, 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 Corporate Capitalist Economic Model towards a Public Economy Model (e.g., 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 Model³⁴—even with a much “kinder, gentler,” “more inclusive,” version of global capitalism; even with a global capitalism “with Chinese characteristics” (State Capitalism). 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 private sector capitalist malignancy; not a public-private partnership 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.³⁶

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.

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 weight of various innate behavioral capacities in individuals; a spectrum regarding the ease and extent of expression of those capacities in individuals; and a spectrum regarding the inclination and/or willingness of individuals 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 (e.g., 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.** (See Chapter 25.)

In other words, if these “capitalist leaders-by-default,” who are currently leaders within the capitalist economy, were, instead, participating in a CHP-EM-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 (currently), 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 (which we all have) 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 "altruistic 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 listed, by title, in the Table of Contents (TOC) of this manuscript.

1. The Children's Hospital Public Economy Model (CHPEM)
2. The Social Beauty of Children's Hospitals
3. Mean Arrangements of Man
4. Social Beauty

5. Public Education, Dialogue, and Informed Consent Prior to Application of the CHPEM to the General Economy
6. Addressing Concerns About the CHPEM
7. The Dearth of Dialogue
8. The Foundational Pillars of the CHPEM
9. “Mom and Pop” Capitalism vs Corporate Capitalism
10. Small Business Opportunities Within a CHPEM-Inspired Public Economy
11. Little Economic Story: To What extent Should Capitalism be Practiced in a Public Economy?
12. Pride in Being Public
13. Create Vast Fields of Public Activity
14. Cost-Based-Pricing vs Price-Based-Costing
15. On Competition
16. Altruistic Natural Leaders
17. Key Problem: Under Corporate Capitalism, Leadership Positions are Populated with People Who Are Inclined To Express Non-Altruistic Capacities of Our Human Nature
18. Capitalist Leaders-By-Default
19. Does Power Always Corrupt?
20. On Human Nature
21. Upregulation and downregulation of the Expression of Human Behavioral Capacities.
22. Human Nature---A Graphic Depiction---Sowing the Seeds for Public Economy and Social Beauty: This presentation may be viewed by accessing the **Notes From the Social Clinic** website: www.notesfromthesocialclinic.org or via this direct link:
<https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>
23. Moral Incentive vs. Monetary Incentive
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31. Capitalism Transforms Human Behavior
32. A Little Recognized and Most Pervasive Racism
33.Because Humanity is Being Abused!
34. Which Economic Model is Most Realistic?
35. Why Is This So Difficult For People To Understand?

36. Narrow Labelling of People's Social-Political Beliefs
37. Welcome to the Social Clinic
38. Agricultural Activity in a CHP-EM-Inspired Public Economy

CHAPTER 22

Altruistic Natural Leaders

By Rob Rennebohm, MD

October 2024

One of the most fundamental and important principles of the Children’s Hospital Public Economy Model (CHPEM)¹ is that positions of leadership and power 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 power under a corporate capitalist economic model (CCEM)?

To begin that discussion, bear in mind that the CHPEM is fundamentally based on an understanding of Human Nature that is very different from the understanding of Human Nature promoted by corporate capitalism.²⁻⁴ 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. The CHPEM is based on a positive, more complex and complete understanding of Human Nature that emphasizes the spectrum of human behavioral capacities, a spectrum that includes both altruistic and non-altruistic capacities, and emphasizes how social conditions can up-regulate or down-regulate the expression of those capacities. As explained below and in companion articles, the CHPEM intentionally populates positions of leadership with people who have demonstrated an exemplary inclination 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 to greatly express their non-altruistic behavioral capacities (to the benefit of the corporation and themselves), rather than their altruistic capacities. For a detailed discussion of Human Nature, please see the RELATED ARTICLES²⁻⁴ listed at the end of this essay.)

Altruistic natural leaders are people who have a natural, 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.⁵ When one considers the spectrum of human behavioral capacities that we all possess, altruistic natural leaders exemplify expression of the altruistic aspects of our Human Nature, regarding both their innate capacities for kind, altruistic behaviors and their ability, inclination, preference, and willingness to generously upregulate the expression of those kind capacities and greatly downregulate expression of their non-altruistic capacities. They highly value, promote, and protect the

freedom to enjoy being part of an altruistic collaborative effort to meet the needs of others--- the freedom to enjoy up-regulated expression of the kindest aspects of our human nature--- upregulation of this expression in themselves and in society as a whole.⁶ Once in positions of power, they are the least likely among us to be or become corrupt.⁷ 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, they accept requests to serve in such positions.

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 who are in positions of power to make good decisions regarding who 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.

This understanding of Human Nature and this 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.

Other fundamental principles of the CHPEM are to encourage critical thinking, expression of different points of view, respectful dissent, free and open dialogue, and democratic problem solving. Another principle is to emphasize honest, objective, constructive peer review, including careful review of leaders. The altruistic natural leaders of the CHPEM 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 behaviors emerging and prevailing.

In short, because of the above principles and because of the above-described innate and practiced traits of the altruistic natural leaders of the CHPEM, positions of leadership under the CHPEM are populated by leaders who are not likely to abuse power and are not likely to be or become corrupt or authoritarian.

In contrast, 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 article.) 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 are highly ambitious, have demonstrated clever business savvy, and are exceptionally driven, willing, and excited about maximizing corporate profits and “increasing market share.” When one considers the spectrum of the altruistic and non-altruistic aspects of our Human Nature, these corporate leaders tend to exhibit great capacity for non-altruistic behaviors, and/or great inclination and willingness 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.

Furthermore, these corporate 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 exhibit the non-altruistic aspects of our Human Nature.^{8,9}

Moreover, the corporate culture and its reward system tend to transform its leaders (and followers) to become increasingly less altruistic.¹⁰ In contrast, the culture of the CHPEM tends to transform its leaders and participants in a more altruistic, less selfish direction.

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 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. 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.”⁷ 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.

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?

The critic’s lack of faith in the CHPEM’s notion of altruistic natural leaders seems to 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 altruistic 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.¹¹ 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 followed. The corporate era of children’s hospitals did not come about because altruistic natural leaders became corrupt; 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.

Is Great faith in Human Goodness justified?¹²

Granted, current events and behaviors in the world today (wars, racism, hateful intolerance, etc.)¹³ 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.

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 reflects the capitalist culture and its leadership---a culture and leadership that predictably up-regulates expression of our non-altruistic capacities and down-regulates expression of our altruistic capacities.

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.

The CHPEM could markedly increase the percentage of people who are up-regulating expression of the kind, altruistic aspects of our Human Nature, and could markedly reduce the percentage of people who are up-regulating expression of the non-altruistic aspects of 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. 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. Culture matters. The choice of social and economic model matters.

Conclusion: 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.

Qualifying NOTE: Capitalist Leaders-By-Default⁹---More on Human Nature and Capitalist Leadership:

As explained in **Chapter 25**, 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.

RELATED ARTICLES:

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1. The Children's Hospital Public Economy Model (CHPEM)
2. On Human Nature
3. Upregulation and downregulation of the Expression of Human Behavioral Capacities.
4. Human Nature---A Graphic Depiction---Sowing the Seeds for Public Economy and Social Beauty: This presentation may be viewed by accessing the ***Notes From the Social Clinic*** website: www.notesfromthesocialclinic.org or via this direct link:
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5. Moral Incentive vs Monetary Incentive
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8. Key Problem: Under Corporate Capitalism, Leadership Positions Are Populated With People Who Are Inclined to Express Non-Altruistic Capacities of Our Human Nature
9. Capitalist Leaders-By-Default
10. Capitalism Transforms Human Behavior
11. The Social Beauty of Children's Hospitals
12. Is Faith in Human Goodness Justified?
13. Mean Arrangements of Man

CHAPTER 23

Key Problem: Under Corporate Capitalism, Leadership Positions are Populated with People Who Are Inclined to Express Non-Altruistic Capacities of Our Human Nature

By Rob Rennebohm, MD

October 2024

A **major** problem in the world today is that the vast majority of leadership positions in corporations, governments, and other powerful institutions (including universities), throughout the world, particularly in the currently most powerful countries, are populated by leaders who appear to have above-average capacity for non-altruistic behaviors and/or have above-average inclination, willingness, and ability to upregulate expression of their capacity for non-altruistic behaviors; rather than being populated by leaders who have above-average capacity for altruistic behaviors and/or above-average inclination, willingness, and ability to up-regulate expression of their altruistic capacities.¹⁻⁴ To explain what is meant by the above statement, allow me to review the Corporate Capitalist Economic Model's (CCEM's) understanding of Human Nature and the CCEM's approach to leadership and compare that understanding and leadership approach to the Children's Hospital Public Economy Model's (CHPEM's)^{5,6} understanding of Human Nature and leadership.

The CHPEM is fundamentally based on an understanding of Human Nature that is very different from the understanding of Human Nature promoted by corporate capitalism. Corporate capitalism is fundamentally based on a negative, pessimistic, incomplete, and inaccurate understanding of Human Nature---an insistence that human beings, by nature, are predominantly selfish, rather hopelessly so, and that any economic model that is not based on that "reality" is doomed to failure. The corporate capitalist economic model has little faith in Human Goodness and warns against placing faith in the human capacity for altruism. In contrast, the CHPEM is based on a positive, optimistic, more complex and complete understanding of Human Nature that emphasizes the spectrum of human behavioral capacities that we all have and the fact that the social milieu can up-regulate or down-regulate the expression of those capacities.

As explained below and in companion articles, the CHPEM intentionally populates positions of leadership with "altruistic natural leaders" who arise from those individuals who have demonstrated exemplary capacity, inclination, willingness, and ability to express altruistic behaviors; while corporate capitalism populates its leadership positions with people who have

demonstrated remarkable capacity, inclination, willingness, and ability to express non-altruistic behaviors.¹⁻⁴ (For a detailed discussion of Human Nature and approaches to leadership, please see the companion articles listed at the end of this article, as well as the **Qualifying NOTE** at the end of this article.)

“Altruistic natural leaders” are people who have a natural, 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, fame, or control over others. They are motivated by moral incentive, not monetary incentive.⁷ When one considers the spectrum of behavioral capacities that make up our Human Nature, altruistic natural leaders exemplify expression of behaviors at the altruistic end of the spectrum. They exhibit great innate capacities for kind, altruistic behaviors and/or great ability, inclination, and willingness to generously upregulate the expression of those kind capacities and greatly downregulate expression of their selfish capacities. Once in positions of power, altruistic natural leaders are the least likely among us to be or become corrupt.⁸ Such leaders are known (by people in their community) for these innate and practiced traits, and because of these traits they are asked to assume positions of leadership. Such leaders do not seek positions of leadership and power, they accept requests to serve in such positions.

An additional trait that “altruistic natural leaders” possess is an ability to recognize others who do or do not have the characteristics, inclinations, and motives of altruistic natural leaders. This ability enables altruistic natural leaders who are in positions of power to make good decisions regarding who they recommend (people who exemplify expression of the altruistic end of the behavioral spectrum) or do not recommend (people who exemplify expression of the non-altruistic end of the spectrum) for other positions of leadership.

This understanding of Human Nature¹⁻³ and this principle of filling positions of leadership with “altruistic natural leaders”⁴ minimizes the likelihood that positions of leadership and power, under a CHPEM, 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.⁸

Another fundamental principle of the CHPEM is to encourage critical thinking, expression of different points of view, respectful dissent, free and open dialogue, and democratic problem solving.⁹ The altruistic natural leaders of the CHPEM are committed to emphasizing the above principles and preventing “group think.” They are committed to preserving democracy and avoiding abuse of power. Commitment to these principles minimizes the likelihood of autocratic/totalitarian behaviors emerging and prevailing.

In short, because of the above principles and because of the above described traits of the altruistic natural leaders of the CHPEM, positions of leadership under the CHPEM are populated by altruistic natural leaders, who are not likely to abuse power and are not likely to be or become corrupt or authoritarian.

In contrast, 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 article.) 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 are highly ambitious, have demonstrated clever business savvy, and are exceptionally inclined and willing to maximize corporate profits and “increase market share.” When one considers the spectrum of behavioral capacities that make up our Human Nature, these corporate leaders tend to up-regulate the expression of behavioral capacities that fall along the non-altruistic end of the spectrum. They exhibit a great capacity for non-altruistic behaviors; and/or they exhibit great ability, inclination, and willingness to upregulate the expression of those non-altruistic capacities; and/or they exhibit great ability, 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 community. Compared to altruistic natural leaders, corporate leaders are more corruptible and more autocratic. Furthermore, the corporate culture and its reward system tend to transform its leaders to become increasingly less altruistic and more corruptible.¹⁰ In contrast, the culture of the CHPEM tends to transform its leaders and participants in a more altruistic, less selfish direction.

Unfortunately, the world is currently powerfully dominated by practitioners of the Corporate Capitalist Economic Model (CCEM), and their concepts of Human Nature and leadership result in population of leadership positions with people who are inclined, willing, and able to highly express capacities at the non-altruistic end of the human behavioral spectrum. Accordingly, leaders of corporations (particularly giant transnational corporations), leaders in government (including the NIH, FDA, CDC, WHO, Intelligence Agencies and State Departments), and leaders of other major institutions (including some institutions of higher learning that have succumbed to “corporate capture”), have increasingly become populated by leaders who exhibit non-altruistic behaviors and decreasingly populated by the most altruistic, wise, self-less, fair, and least corrupt/corruptible among us.

It is no wonder, then, that poor decisions have been made and are continuing to be made in a world that is powerfully controlled by practitioners of the corporate capitalist economic model. For example, the COVID pandemic would have been managed in an entirely different manner by

the kind of “altruistic natural leaders” that the CHPEM seeks and empowers. Those altruistic natural leaders would not have violated the fundamental principles of science, medicine, ethics, and democracy that the corporate-captured “leaders” egregiously violated.¹¹⁻¹³ Similarly, the Ukraine war would not have occurred if the US government had been led by the kind of “altruistic natural leaders” that are sought and empowered by the CHPEM.^{14, 15} In a world that embraces the CHPEM the horrible atrocities committed in Israel probably would not have occurred, and we would not now be on the verge of WWII and nuclear holocaust.

If we want to understand why/how the world has become such a dangerous mess, we need to understand the views of human nature and leadership embraced and espoused by Corporate Capitalism and the CHPEM, respectively. They are very different. This difference is responsible for much of the mess we see in the world today.¹⁶

Qualifying NOTE: Although leadership positions under corporate capitalism tend not to be populated by people who exhibit the characteristics of altruistic natural leaders, that does not mean that none of the leaders of corporate capitalism is capable of exhibiting the characteristics of altruistic natural leaders.¹⁷ I say this because some leaders of corporate capitalist enterprises, including some CEOs, are upregulating the expression of their capacities for non-altruistic behaviors simply because participation in a capitalist enterprise is their best option (often their only option) to provide well for their families. In other words, they are upregulating these behaviors by default. They may, in fact, have great capacity for altruistic behaviors and altruistic natural leadership, and would be perfectly capable of up-regulating those capacities, if they had the option to play a leadership role in an altruistic enterprise, such as a children’s hospital (during the altruistic era). But in the absence of such an opportunity to exercise and demonstrate their altruistic natural leadership potential, they do what they need to do to be successful providers for their families. That is, by default, they make themselves attractive for leadership positions within corporate institutions. For the above reasons, I am confident that many leaders within corporate institutions could be excellent altruistic natural leaders within the CHPEM, if that opportunity were provided and they were to seize it. (See Chapter 25.)

RELATED ARTICLES:

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10. Capitalism Transforms Human Behavior
11. Eight Fundamental Principles of Science and Medicine: <https://notesfromthesocialclinic.org/eight-fundamental-principles-of-science-and-medicine/>
12. How would Three of Canada’s Greatest Historical Figures Respond to the COVID Situation If they Were Alive today? <https://notesfromthesocialclinic.org/how-would-three-of-canadas-greatest-historical-figures-respond-to-the-covid-situation-if-they-were-alive-today/>
13. Please see additional COVID-related articles in the “**Notes on COVID-19**” section of the **Notes From the Social Clinic** website: www.notesfromthesocialclinic.org.
14. An Analysis of the Situation in Ukraine
15. To Weeping Mothers Whose Children Have Been Killed in Wars:
16. Mean Arrangements of Man
17. Capitalist Leaders-By-Default

CHAPTER 24

Capitalist Leaders-By-Default More on Human Nature and Capitalist Leadership

Rob Rennebohm, MD

October 2024

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.¹⁻⁴ 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 weight of various innate behavioral capacities in individuals; a spectrum regarding the ease and extent of expression of those capacities among individuals; and a spectrum regarding individual 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.⁵ 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 (e.g., 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 CHPM-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 (currently), and often their 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”⁶ have been created and have prevailed. It is no wonder that altruism has been so sidelined and Social Beauty⁷⁻⁹ has been so spotty.

RELATED ARTICLES:

The footnotes refer to the following companion articles, which are listed, by title, in the Table of Contents of this manuscript.

1. On Human Nature
2. Upregulation and Downregulation of the Expression of Human Behavioral Capacities.
3. Human Nature---A Graphic Depiction---Sowing the Seeds for Public Economy and Social Beauty: This presentation may be viewed by accessing the **Notes From the Social Clinic** website: www.notesfromthesocialclinic.org or via this direct link:
<https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>
4. Altruistic Natural Leaders
5. Key Problem: Under Corporate Capitalism, Leadership Positions are Populated With People Who Are Inclined to Express Non-Altruistic Capacities of Our Human Nature
6. Mean Arrangements of Man
7. Social Beauty
8. The Social Beauty of Children’s Hospitals
9. The Children’s Hospital Public Economy Model (CHPEM)

CHAPTER 25

Does Power Always Corrupt?

Rob Rennebohm, MD

October 2024

An anticipated concern about applying the Children’s Hospital Public Economy Model (CHPEM)¹ to the general economy² is the fear that at least some (and perhaps many) of the people who would ascend to positions of leadership and power within the CGPEM-inspired public economy will inevitably become corrupt and will exhibit increasingly autocratic, totalitarian behaviors---“because of human nature” and because “power inevitably corrupts.” The fear is that the leadership of the CHPEM-inspired public economy, despite initially being altruistic and well-meaning, could become increasingly corrupt, decreasingly democratic, and could increasingly lead the public in a totalitarian direction---“because of Human Nature,” because “power inevitably corrupts,” and because “power transforms people.”

Those with the above concerns often cite historical examples of social movements that “may have started out well-meaning, even altruistic, but ended up being totalitarian.” Accordingly, in the opinion of these concerned readers, it would be too dangerous to replace capitalism with a public economy model. They would prefer to stick with the known imperfections of capitalism.

This is an important concern. It warrants careful analysis and respectful discussion.

To begin that discussion, bear in mind that the CHPEM is fundamentally based on an understanding of Human Nature that is very different from the understanding of Human Nature promoted by corporate capitalism.³⁻⁵ 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. The CHPEM is based on a positive, more complex and complete understanding of Human Nature that emphasizes the spectrum of human behavioral capacities (with extremely altruistic capacities at one end of the spectrum and extremely selfish capacities at the other end) and how the social milieu can up-regulate or down-regulate the expression of those capacities. As explained below and in companion articles, the CHPEM intentionally populates positions of leadership with people who are inclined to express robust altruistic capacities, while corporate capitalism populates its leadership positions with people who are inclined and willing to express robust non-altruistic capacities. (For a detailed discussion of Human Nature, please see the several companion articles on Human Nature.)

A fundamental principle of the CHPEM is that leadership positions should be filled with “altruistic natural leaders.”⁶ Altruistic natural leaders are people who have a natural, 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 motivated by moral incentive, rather than monetary incentive.⁷ When one considers the spectrum of Human Nature, altruistic natural leaders exemplify the altruistic end of the behavioral spectrum, regarding their innate capacities for kind, altruistic behaviors and their ability and willingness to generously upregulate the expression of their robust kind capacities and greatly downregulate expression of their selfish capacities. Such leaders are known (by people in their community) for these innate and practiced traits, and because of these traits they are asked to assume positions of leadership. Such leaders do not seek positions of leadership and power, they accept requests to serve in such positions.

An additional trait that “altruistic natural leaders” possess is an ability to recognize others who do or do not have the characteristics, inclinations, and motives of natural leaders. This ability enables altruistic natural leaders who are in positions of power to make good decisions regarding who they recommend (people with altruistic inclinations) or do not recommend (people with non-altruistic inclinations) for other positions of leadership.

This understanding of Human Nature and this principle of filling positions of leadership with “altruistic natural leaders” minimizes the likelihood that positions of leadership and power in a CHPEM-inspired public economy 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.

Other fundamental principles of the CHPEM are to encourage critical thinking, expression of different points of view, respectful dissent, free and open dialogue, democratic problem solving, and rigorous peer review, including careful peer review of the altruistic natural leaders. The altruistic natural leaders of the CHPEM are committed to avoiding “group think.” They are committed to preserving democracy and avoiding abuse of power. These commitments minimize the likelihood of autocratic/totalitarian behaviors.

Because of the above principles and because of the above described traits of the altruistic natural leaders of the CHPEM, positions of leadership under the CHPEM are populated by altruistic natural leaders, who are the least likely among us to abuse power and are not likely to be become corrupt or totalitarian.

In contrast, leadership positions under corporate capitalism tend not to be populated by people with the above-described characteristics of altruistic natural leaders. Instead, capitalist corporations tend to assign leadership positions to individuals who are most likely to help the corporation to maximize profits---i.e., people who are highly ambitious, have demonstrated clever business savvy, and are exceptionally enthusiastic and willing to take steps to maximize corporate profits.⁸ When one considers the spectrum of Human Nature, these corporate leaders tend to exhibit behaviors along the non-altruistic half of the spectrum. They have robust capacities for selfish behaviors; they have great ability and inclination to upregulate the expression of those selfish capacities; and they have great ability and inclination to down-regulate expression of their altruistic capacities. [Please see the important qualifying **NOTE** at the end of this article.] Such people (like the capitalist corporations they lead) tend to be driven by a desire for wealth, power, control, personal gain, and/or fame; and they tend not to be motivated primarily by an altruistic desire to serve the community. Compared to altruistic natural leaders, corporate leaders are far more corruptible and far more autocratic. Furthermore, the corporate culture and its reward system tend to transform its leaders to become increasingly less altruistic.⁹ In contrast, the culture of the CHPEM tends to transform its leaders and participants in a more altruistic, less selfish direction.

So, although the statements that “because of Human Nature” “power corrupts” and “power transforms people” certainly apply to the corporate capitalist economic model, these statements are far less applicable to the CHPEM. History has abundantly shown that the corporate capitalist model has, predictably and increasingly, led to upregulated expression of the least altruistic of our human capacities, particularly by corporate leaders, and has led to ruthless autocratic behaviors, extreme levels of corruption, and many Mean Arrangements of Man¹⁰. In the corporate world there are many examples of leaders who, once they ascend to positions of power, are transformed in a negative direction by that power.

In contrast, the CHPEM’s positive understanding of Human Nature, its emphasis on “altruistic natural leadership,” and the fact that the culture created by the CHPEM tends to transform people in the direction of altruism, results in corruption and autocratic behaviors being far less likely under the CHPEM than under the corporate capitalist model. Stated another way, corruption and totalitarianism are far more likely to occur under the corporate capitalist model than under the CHPEM.

SUMMARY:

It is not surprising that corruption is a huge problem in societies that are governed by the corporate capitalist economic model (CCEM). The CCEM’s beliefs about Human Nature, goals, incentives, and competition, and the CCEM’s criteria for selection of leaders create

fertile ground for growing corruption. Corruption, in fact, is a tactic that can serve corporate interests well (until/unless held accountable), while it utterly fails to serve Humanity. As already stated, the CCEM tends to promote people to leadership positions, in part, because they have proven to be corruptible and willing to violate principles to an extent that benefits the corporation.

An often quoted phrase is: ***“power tends to corrupt and absolute power corrupts absolutely.”*** The intention of this phrase is to warn that the more power a person has, the more likely they are to become corrupt. However, it is important to realize that power does not always corrupt. The extent to which “power corrupts” depends on the extent to which the people in power are unprincipled and easily corruptible in the first place, which, in turn, depends on the prevailing economic model. The CHPEM deliberately and wisely selects “altruistic natural leaders” whose characteristics include “incorruptible” and “highly principled.” Accordingly, power is far less likely to corrupt leaders of the CHPEM. In contrast, the CCEM, unfortunately, selects leaders who are relatively more corruptible and less principled in the first place. It is no surprise, therefore, that “power tends to corrupt” leaders of the CCEM, while power is far less likely to corrupt leaders of the CHPEM.

NOTE:

Although leadership positions within corporate capitalism tend not to be populated by people who exhibit the characteristics of altruistic natural leaders, that does not mean that none of the leaders of corporate capitalism is capable of exhibiting the characteristics of altruistic natural leaders. Some, even many, leaders within corporate capitalism are exhibiting up-regulation of non-altruistic capacities simply by default.¹¹ Please see Chapter 24.

RELATED ARTICLES:

The footnotes refer to the following companion articles, which are listed, by title, in the Table of Contents of this manuscript.

1. The Children’s Hospital Public Economy Model (CHPEM)
2. Application of the CHPEM to the General Economy
3. On Human Nature
4. Upregulation and Downregulation of the Expression of Human Behavioral Capacities.
5. Human Nature---A Graphic Depiction---Sowing the Seeds for Public Economy and Social Beauty: This presentation may be viewed by accessing the ***Notes From the Social Clinic***

website: www.notesfromthesocialclinic.org or via this direct link:

<https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>

6. Altruistic Natural Leaders (soon to be posted)
7. Moral Incentive vs Monetary Incentive
8. Key Problem: Under Corporate Capitalism, Leadership Positions are Populated With People Who Are Inclined to Express Non-Altruistic Capacities of Our Human Nature
9. Capitalism Transforms Human Behavior
10. Mean Arrangements of Man
11. Capitalist Leaders-By-Default

CHAPTER 26

Cost-Based Pricing vs Price-Based Costing

By Rob Rennebohm, MD

October 2024

A key difference between the Children’s Hospital Public Economy Model (CHPEM)¹⁻³ and the Corporate Capitalist Economic Model (CCEM) is that the former practices **Cost-Based Pricing** (CBP) whereas the latter practices **Price-Based Costing** (PBC).

Cost-Based Pricing (CBP):

Cost-Based Pricing means that the price that a seller charges for a product or service is based on what it actually costs the seller to provide the product or service. For example, the price of a loaf of bread is based on what it actually costs to provide the bread. That cost includes the cost of flour and other ingredients, as well as the cost of labor and other appropriate overhead expenditures. (It does not include the cost of excessive or inappropriate expenditures, such as excessive or inappropriate advertising.) A slight amount, over and above the actual cost, might be added to the price (e.g., 4%) to provide a slight cushion for the bakery, to ensure solvency and to contribute to future improvements.

In a CHPEM-inspired economy, the bakery’s concern is to superbly and altruistically provide a needed service and to be fiscally responsible in the process. The bakery is not concerned about “making a profit.” In fact, the leadership of the CHPEM-inspired public economy might even subsidize the bakery so that it can charge a price that is below costs for particularly healthy bread, so that all citizens can afford healthy bread. In other words, the price for pleasurable pastries might be at cost, while the price for particularly healthy bread might be slightly below costs. The same principle might apply to fruits and vegetables (as opposed to less healthy or less necessary foods) in the grocery store.

Similarly, the price that manufacturers of medical equipment and producers of pharmaceuticals charge for their products are based on the actual costs of production. The cost of an MRI machine, for example, would be based on the actual cost of manufacturing the MRI machine. The price charged for a pharmaceutical product would be based on the actual costs of providing that product. The prices charged would not be based on “whatever the market will bear” and is not boosted up in order to make a profit.

Price-Based Costing:

Price-based costing (PBC) means that the price that a seller charges for a product or service is based not on what it actually costs the seller to provide the product or service, but rather on whatever the market will bear. With PBC the seller's goal is to make a profit. The seller will charge whatever price he/she thinks the buyer will acquiesce to paying. The cost to the buyer is based on the price the seller charges, not on the cost of providing the product---i.e., the buyer is subjected to Price-Based Costing, rather than Cost-Based Pricing.

Which pricing system is more altruistic; which would you prefer as a consumer---Cost-Based Pricing or Price-Based Costing?

As already stated, with the CHPEM and its cost-based-pricing (CBP) the goal of the seller is an altruistic one---to superbly provide a needed service and to do so in an honest, fair, fiscally responsible way. "Fiscally responsible" means that the provider is appropriately managing costs by providing appropriate wages/salaries for employees and by keeping expenditures appropriate (i.e., avoiding excessive or unnecessary expenditures). With the Corporate Capitalist Economic Model (CCEM) and its price-based-costing (PBC), the primary goal of the seller is to make a profit. With PBC sellers may vary regarding how much profit they seek and how fiscally responsible they are.

Like the CHPEM-inspired collaborative network of public children's hospitals in Canada during the Altruistic Era,¹ the collaborative network of public activities in the CHPEM-inspired general economy is all about serving the public, not about making profit. Hence, the practice of cost-based pricing in both. The CHPEM-inspired general public economy emulates the network of public children's hospitals in that all of its components work collaboratively, each in its unique way, to serve the people. In contrast, the CCEM, with its price-based costing, is all about making money. The CCEM is a non-collaborative conglomeration of individual disconnected components, each component aggressively pursuing its self-interests, each component competing against other components to maximize market share and profits.

As a consumer, which would you prefer---Cost-Based Pricing or Price-Based Costing? Which is fairer? Which is more honest? Which is kinder? Which offers softness and a sense of caring? Which generates gratefulness for a society's culture? Which offers hardness and generates a sense of alienation and resentment toward a society's culture?

RELATED ARTICLES:

The footnotes refer to the following companion articles, which are listed, by title, in the Table of Contents of this manuscript.

1. The Social Beauty of Children's Hospitals
2. The Children's Hospital Public Economy Model (CHPEM)
3. Application of the CHPEM to the General Economy

CHAPTER 27

Capitalism Transforms Human Behavior: Promotes Preoccupation with Pursuit of Financial Self-Interest

By Rob Rennebohm, MD

October 2024

One of the saddest consequences of corporate capitalism is the extent to which it creates a need for citizens to excessively focus on their financial self-interest and that of their family. Yes, it is important to take care of the financial interests of oneself and one's family, but not so excessively that expressions of our altruistic capacities become greatly down-regulated and sidelined.

In a society that is dominated by capitalistic activity and a capitalistic culture, citizens, by default, must constantly look after their own financial self-interest in order to provide a decent material life for themselves and their family. If parents do not focus on their family's financial self-interest, they may become unable to adequately provide for their children and their own futures. This focus on financial self-interest often becomes obsessive, or at least dominant and preoccupying to an unhealthy extent, and can easily crowd out and sideline altruistic thinking and behavior.

Even citizens who would be enthusiastic participants in an altruistic society (if such a society were available) can easily become consumed with financial self-interest seeking in a capitalistic society, as a pragmatic reaction to the socioeconomic situation that the capitalist culture creates. In that sense, capitalism, particularly corporate capitalism, transforms people. It can transform people who would otherwise be strongly inclined to embrace and participate in altruistic activities and up-regulate expression of their altruistic capacities to, instead, focus on pursuit of financial self-interest. After all, in a capitalist society there is greater need for self-interest seeking than in an altruistic society, and in a capitalist society self-interest seeking is financially rewarded, while altruistic behaviors generally are not.

In a capitalistic economy and culture, financial self-interest seeking is constantly encouraged, often insidiously and subtly, sometimes obscenely. Rather than asking the question, "how can I prepare myself to best contribute to meeting the needs of others?" the dominant question is, "How can I make plans to accumulate an ample amount of wealth for myself and my family?" "What kind of private business can I create or become a part of that will increase my wealth?"

Pursuit of financial well-being becomes a dominant theme in people's lives. For example, home buying, starting with a "starter home" and selling/buying your way up to increasingly larger homes, is an encouraged strategy. You lose if you do not or cannot play that game. The tax system encourages people to selfishly keep track of potential deductions, so as to reduce taxes owed. People are encouraged to accumulate wealth by buying and selling on the stock market, which, in essence, is a form of gambling. Advertising encourages people to look for the best deal and to "get yours." Coupons and "promotion codes" encourage people to focus on their financial self-interest. Restaurant workers, who are largely forced to thrive on tips, learn and practice disingenuous behaviors that garner higher tips, while consumers are constantly weighing how generously they do or do not want (or can afford) to tip. Corporations, of course, primarily reward administrators who most contribute to an increase in corporate profits.

In many ways, capitalism is all about pursuit of financial self-interest. Everyone is forced to pursue their individual financial self-interest. It transforms life into one big game of "Monopoly," which, by the way, has been the dominant childhood board game for many generations.

In contrast, the children's hospital public economy model (CHPEM),¹⁻³ when applied to the general economy,⁴ creates "vast fields of public activity,"⁵ promotes and rewards altruistic behaviors, and minimizes need for financial self-interest seeking. Instead of being consumed by a need to pursue financial self-interest, citizens are able to enjoy participation in an altruistic public economy and are able to enjoy "a most precious freedom"⁶ that results from that participation.

By up-regulating expression of the human capacity for self-interest seeking and by down-regulating expression of altruistic capacities, a capitalist society and capitalist economy transforms people into "pursuers of financial self-interest." In contrast, by up-regulating expression of our capacities for altruism and by down-regulating expression of our capacities for non-altruistic behaviors, the CHPEM transforms people in the direction of altruism and kindness and guides them to disassemble the "Mean Arrangements of Man"⁷ and replace them with kind social arrangements that create greater "Social Beauty"⁸ for all to enjoy.

RELATED ARTICLES:

The Footnotes refer to the following related essays, which are listed, by title, in the Table of Contents of this manuscript.

1. The Children's Hospital Public Economy Model (CHPEM)
2. The Social Beauty of Children's Hospitals

3. The Foundational Pillars of the CHPER
4. Application of the CHPER to the General Economy
5. Create Vast Fields of Public Activity
6. A Most Precious Freedom
7. Mean Arrangements of Man
8. Social Beauty

CHAPTER 28

Public Education, Dialogue, and Informed Consent Prior to Application of the CHPEM to the General Economy

By Rob Rennebohm, MD

October 2024

The author would like to emphasize that he does not recommend application of the Children's Hospital Public Economy Model (CHPEM)¹ to a general economy (i.e., creation of a CHPEM-inspired public economy) until/unless two important conditions have been met:

First, public education: The general public should be provided with thorough information regarding the nature of the CHPEM and the option of applying the CHPEM to the general economy (i.e., the option of creating a CHPEM-inspired public economy).¹⁻³ There should be extensive respectful dialogue about what a CHPEM-inspired public economy would look like and how it would operate. The public would need to thoroughly and freely discuss its concerns and fears about a CHPEM-inspired public economy and would need to become well-versed in the social philosophy, foundational principles, spirit, and practical organizational aspects of a public economy.⁴ This public education should include careful comparison of the CHPEM-inspired public economy with corporate capitalism and other economic models. It should also include preparation of the public to quickly and accurately recognize potential deliberate attempts on the part of corporate capitalists to sabotage the eventual 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. A referendum would protect the public from Congresspersons who have succumbed to "corporate capture" and ceased to truly represent the public.

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 foundational principles of Medicine, Ethics, Democracy, the CHPEM, and application of the CHPEM to a general economy.

In short, plans for a CHPEM-inspired public economy should never be implemented in the general economy until/unless the public has received thorough, honest information about the CHPEM and application of the CHPEM to a general economy, and has democratically voted to

implement the model in a way in which the public is comfortable. The CHPEM honors the court of informed public opinion.

A further fundamental principle of the CHPEM is that the public education it offers should not represent propaganda. Propaganda is manipulative and is often deliberately misleading and dishonest in its attempts to persuade. Propaganda is often delivered in an intolerant, repressive, overzealous manner, such that disagreement with it can endanger those who dissent. Propagandists are quick to label and censor dissenting views as “misinformation,” “disinformation,” or “mal-information.”

Public education about the CHPEM and application of the CHPEM to the general economy, like the information provided during a proper informed consent process in Medicine, must be honest and non-manipulative, and it must not be delivered in an intolerant, repressive, sanctimonious, self-righteous, moralistic, priggish, or pontifical manner. Information about the CHPEM and a CHPEM-inspired public economy can and should stand on its own merits, and it should be delivered in a calm, caring, humble, non-defensive, open-minded manner that encourages constructive critical analysis of it. The CHPEM protects and encourages free speech and encourages critical thinking and respectful dialogue. The CHPEM discourages demonization, ridicule, hateful intolerance, censorship, persecution, intimidation, coercion, and violence. Constructive criticism helps proponents of the CHPEM to improve their own understandings, including recognition of their own mistakes and recognition of how to best proceed. The CHPEM, including education about it, seeks to model the best of human behavior (the best aspects of our Human Nature) and encourages emulation of that behavior throughout the general economy and society as a whole.

It cannot be emphasized enough that the CHPEM strongly encourages **avoidance of intolerant, overzealous, reactionary responses to those with dissenting views**. For example, the CHPEM strongly warns against the reactionary and repressive behavior exhibited during the COVID pandemic by many (including President Biden) who have favored the prevailing COVID narrative and have been intolerant of those who have questioned that narrative, particularly its mandatory mass vaccination campaign. Although President Biden and his followers may have been well-meaning, many of them have engaged in reprehensible censorship, demonization, shaming, persecution, and hateful intolerance. Not only has that behavior been overzealous, reactionary, and wrong, but also the prevailing COVID narrative, itself, has been full of scientifically unsound information and has involved gross violations of fundamental principles of science, medicine, ethics, and democracy. The CHPEM strongly discourages such reactionary, intolerant, overzealous, and hateful behavior. We should learn from these mistakes made during the COVID pandemic. (For further explanation and justification of the above critical

statements about management of the COVID pandemic, please see the “*Notes on COVID-19*” section of the “*Notes From the Social Clinic*” website: www.notesfromthesocialclinic.org

Instead of the behaviors that have been exhibited throughout the COVID pandemic, the CHPEM encourages extensive, honest analysis and healthy, respectful dialogue⁵ about social and economic (and medical/public health) issues, followed by fully informed democratic decision-making. The CHPEM discourages “narrow labelling of people’s social and political beliefs” and promotes the notion that we consider being conservative, progressive, radical, liberal, and revolutionary---all at the same time.⁶

It is hoped that thorough public education about the CHPEM, with extensive analysis and respectful dialogue, will shed light on concerns about application of the CHPEM to a general economy, as well as the potential benefits of a CHPEM-inspired public economy. Again, the option of a CHPEM-inspired public economy should not be implemented until/unless fully informed public consent has been obtained.

Gradual implementation of a CHPEM-inspired public economy versus sudden widespread implementation:

Dialogue about the CHPEM and a CHPEM-inspired public economy should include discussion of **how** it should be implemented, **if** a democratic decision (perhaps, through a nation-wide referendum process?) is made to implement it. Should it be gradually implemented? Or should it be suddenly implemented? It would seem that gradual implementation would be wiser, more palatable, and more instructive. Gradual implementation might look like this:

Once an informed democratic decision has been made to at least temporarily transition (i.e., on at least a trial basis) from a predominantly corporate capitalist economic model (CCEM) to a version of CHPEM-inspired public economy, major public investment could be budgeted for “vast fields of public activity,” That is, funds could be mobilized for development of a vast array of public projects---e.g., a public train industry, public (as opposed to private) construction companies, public pharmaceutical companies, public health care institutions, public agricultural and grocery companies, public timber industry, public technology companies, etc. In the beginning, a limited number of these public entities might be funded and might serve as demonstration projects, much like children’s hospitals (during the altruistic era) have served as an instructive and convincing demonstration of the CHPEM. These initial public entities would focus on being exemplary demonstrations of application of the CHPEM to the general economy. Then, the number and variety of public entities could be expanded.

While the above gradual expansion of public entities is occurring, private free enterprise businesses would be welcome to continue their businesses, including their practice of Price-Based Costing. These private businesses would find themselves competing with their public counterparts. Citizens will notice which entities—the public entities or the private businesses—are serving them in a way they wish to be served and treated. Just as parents noticed that their children were better served by children’s hospitals during the altruistic era versus during the corporate era, citizens will likely find that they prefer the behaviors and services of the public entities, rather than the behaviors and services of the private businesses, particularly the large corporate businesses.

It is likely that, gradually, citizens will decreasingly use and support the private businesses and increasingly use and support the kinder and more affordable public entities. It is likely that citizens will become increasingly grateful for the public entities. It is likely that support for the public entities will become increasingly high-spirited and confident. The private businesses will be welcome to try to compete with the public entities, but they will likely lose in that competition. Many private businesses will fold, due to lack of citizens’ interest in patronizing them. The better model will prevail. The corporate capitalist model may fade away, peacefully, we hope. But, realistically, as history has shown, the corporate capitalist model, particularly the giant transnational corporate capitalist entities and their financial institutions, may refuse to fade away peacefully.

FOOTNOTES:

The footnotes refer to related “companion” essays that further explain the concepts and terms used in the current essay. These related essays are listed in the Table of Contents of this manuscript.

1. The Children’s Hospital Public Economy Model (CHPEM)
2. The Social Beauty of Children’s Hospitals
3. Application of the CHPEM to the General Economy
4. Addressing Concerns About the CHPEM
5. The Dearth of Dialogue
6. Narrow Labelling of People’s Social and Political Beliefs

CHAPTER 29

Addressing Concerns About the CHPEM:

By Rob Rennebohm, MD

October 2024

It is anticipated that many readers will have concerns about the Children’s Hospital Public Economy Model (CHPEM),¹⁻³ particularly the thought of applying the CHPEM to the general economy⁴ (i.e., creation of a CHPEM-inspired public economy). For some readers the mere thought of a Public Economy might trigger one or more of the following fears or questions:

- Is a CHPEM-inspired public economy not too idealistic, too dependent on altruism and Human Goodness, too unrealistic? Is it not too dependent on the view of Human Nature it espouses? Is that view of Human Nature accurate?⁵⁻⁷
- How can the CHPEM ensure that the “altruistic natural leaders” will stay altruistic and not become corrupt?⁸⁻¹² Does the CHPEM take into consideration that “power corrupts?”¹¹
- Without monetary incentive¹³ and competition¹⁴ won’t innovation and creativity be stifled?¹⁵
- Is it realistic to expect people to be adequately motivated by “moral incentive,” especially in the absence of monetary incentive?^{12, 13}
- Given “human nature” and the tendency for “power to corrupt,” how can we be sure that the leaders of a CHPEM-inspired public economy will stay democratic and altruistic and not become authoritarian, even totalitarian?¹¹
- Is the CHPEM not a socialist model, particularly when applied to the general economy?¹⁶
- Is the CHPEM-inspired public economy not a model for a “centralized economy,” rather than a preferable “decentralized economy?”¹⁷
- Would international implementation of the CHPEM-inspired public economies not lead to a “One World Government?”¹⁸
- Will people be able to own and operate their own businesses under a CHPEM-inspired public economy?¹⁹⁻²¹
- Will people be able to personally own anything in a CHPEM-inspired public economy? Or does the state own everything?
- Is the CHPEM not doomed to be a disaster, “just like all other attempts to implement an economic model other than capitalism?”
- Despite its flaws, isn’t capitalism better than all alternatives that have been tried?
- Is the CHPEM not an extremely radical model?²²

In anticipation of the above fears and questions, please see the footnoted **RELATED ARTICLES** listed at the end of this article. Those articles address the above specific concerns. They are designed to facilitate healthy dialogue about those and other concerns.

It is important that these fears and concerns be freely voiced and respectfully and extensively discussed. Indeed, a fundamental principle of the CHPEM is that **critical thinking** should be encouraged, people should feel **free to express differences of opinion**, and concerns should become subjects of healthy, **respectful dialogue**.^{23, 24}

An associated principle of the CHPEM is that, **before a model such as the CHPEM is ever implemented within the general economy**, the social and economic principles of the CHPEM and application of the CHPEM to the general economy should be thoroughly discussed, in both public and private settings, and that discussion should include careful comparison of the CHPEM with corporate capitalism and other economic models.²⁵⁻³⁷

Furthermore, a guiding principle of the CHPEM is that it is a **democratic model**---meaning that after thorough dialogue about the benefits and risks associated with the CHPEM, compared to the benefits and risks of the corporate capitalist model, the public should have the democratic power to decide whether to apply the CHPEM to the general economy, as opposed to retaining the corporate capitalist model or implementing another model. This is analogous to **informed consent** in Medicine. Patients should never be started on a new medical treatment without, first, receiving thorough information about the treatment, including the benefits and risks of the proposed treatment and comparison with other options, and without obtaining the patient's informed consent. Similarly, **an economic model such as the CHPEM should never be applied to the general economy until the public has received thorough, honest information about the CHPEM and has democratically voted to apply the model to the general economy in a way in which they are comfortable**.²³ The CHPEM honors the **court of public opinion**.

Another associated principle of the CHPEM is that it strongly discourages **intolerant, overzealous, reactionary responses to those with dissenting views**. Instead, the CHPEM encourages extensive analysis and healthy, respectful dialogue about social and economic issues, followed by fully informed democratic decision-making.

It is hoped that thorough **public education about the CHPEM**, with extensive analysis and respectful dialogue, will shed light on concerns about the CHPEM, particularly application of the CHPEM to the general economy. Again, a CHPEM-inspired public economy should not be implemented until/unless fully informed public consent has been obtained.

FOOTNOTES:

The footnotes refer to related “companion” articles (chapters) that further explain the concepts and terms used in the current articles. These related articles are listed in the Table of Contents of this manuscript.

1. The Social Beauty of Children’s Hospitals
2. The Children’s Hospital Public Economy Model (CHPEM)
3. Social Beauty
4. Application of the CHPEM to the General Economy
5. On Human Nature
6. Upregulation and downregulation of the Expression of Human Behavioral Capacities.
7. Human Nature---A Graphic Depiction---Sowing the Seeds for Public Economy and Social Beauty: This presentation may be viewed by accessing the **Notes From the Social Clinic** website: www.notesfromthesocialclinic.org or via this direct link:
<https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>
8. Altruistic Natural Leaders
9. Key Problem: Under Corporate Capitalism, Leadership Positions Are Populated With People Who Are Inclined to Express Non-Altruistic Capacities of Our Human Nature
10. Capitalist Leaders-By-Default
11. Does Power Always Corrupt?
12. Which Economic Model is Most Realistic?
13. Moral Incentive vs. Monetary Incentive
14. On Competition
15. Which Economic Model Best Promotes Innovation and Creativity?
16. Is the CHPEM a Socialist Model?
17. Is the CHPEM a Centralized or Decentralized Economic Model?
18. CHPEM and One World Government
19. “Mom and Pop” Capitalism versus Corporate Capitalism
20. Small Business Opportunities Within a CHPEM-Inspired Public Economy
21. Little Economic Story: To What extent Should Capitalism be Practiced in a Public Economy?
22. Narrow Labelling of People’s Social and Political Beliefs
23. Public Education, Dialogue, and Informed Consent Prior to Application of the CHPEM to the General Economy
24. The Dearth of Dialogue
25. The Foundational Pillars of the CHPEM
26. Pride in Being Public

27. Create Vast Fields of Public Activity
28. Cost-Based-Pricing vs Price-Based-Costing
29. A Most Precious Freedom:
30. Mean Arrangements of Man
31. Problematic Aspects of Capitalism---Its Malignant Nature:
32. It's the Economic Model, Mr. Clinton
33. Capitalism Transforms Human Behavior
34. A Little Recognized and Most Pervasive Racism:
35.Because Humanity is Being Abused!
36. Why Is This So Difficult For People To Understand?
37. Welcome to the Social Clinic

CHAPTER 30

A Little Recognized and Most Pervasive Racism

By Rob Rennebohm, MD

September 10, 2020

According to racist thinking, certain groups of people innately have inferior characteristics that make them undesirable, unworthy, and dispensable. The purveyors of racist views believe they, in contrast, are superior, highly desirable, exceptionally worthy, and indispensable.

Throughout history dark-skinned people (people of color), in particular, have been subjected to horrible racism. Fortunately, racism directed at specific groups of people is being increasingly recognized, acknowledged, and corrected---not with sufficient speed or to sufficient extent, but at least some progress is being made.

In addition to racism directed at specific groups, there is a virtually unrecognized, unacknowledged form of racism that affects almost every human being on Earth.

It is a form of racism that denigrates billions of people and abusively claims that almost all in that group are intrinsically weak in character and hopelessly so.

More specifically, this is a racism that claims that all human beings are, by nature, predominantly and hopelessly selfish and largely unworthy. It is a racism directed against the entire Human Race. A racism that espouses the notion that faith in Human Goodness is not justified.

Who has promoted this perception of Human Nature and the Human Race? How accurate, complete, and wise is this perception? Who benefits from its promotion?

This view of the Human Race happens to be the cornerstone, the foundation of the world's prevailing economic model---an economic model that affects everyone on earth. This economic model, Corporate Capitalism, espouses a shallow, incomplete, negative, pessimistic, and abusive view of Human Nature. Capitalism claims that human beings, by nature, are predominantly selfish and rather hopelessly so. Capitalists use this view to claim that capitalism is "the only realistic economic model" and that economic models based on faith in Human Goodness and altruism are doomed to failure, "because of Human Nature." Corporate capitalism justifies itself with this view. Corporate capitalism depends upon, requires, rewards, and gives practice to this view of Human Nature and Human Beings.

The above view of human nature accentuates the negative behavioral capacities of human beings and is incomplete. It largely ignores the positive capacities of our human nature. It is

anti-people in that it shows little respect for and little faith in the positive behavioral capacities of human beings. It also ignores how the social milieu can up-regulate or down-regulate expression of people's positive or negative behavioral capacities, individually and collectively.

There is another, more positive, more complete, more accurate, deeper, more nuanced, healthier, and more helpful understanding of "human nature." It is this:

All human beings innately have capacities for both altruistic and selfish (non-altruistic) behaviors. There is probably a spectrum regarding the extent to which individual people possess and express innate altruistic capacities versus innate selfish capacities. At one end of the spectrum are people who possess and express great capacity for altruism, compared to their capacities for and/or expression of non-altruistic capacities. At the other end are people who possess and express great capacity for non-altruistic behaviors, compared to their capacities for and/or expression of altruistic behaviors. The majority of people fall somewhere between these two extremes. There is probably a Bell-shaped curve regarding the distribution of these innate capacities and the inclination/ability to express them---although it is likely that this curve, in actuality, is shifted considerably towards the altruistic end---that is, more than half of people probably have stronger capacities for altruistic behaviors than for non-altruistic behaviors and/or have greater inclination and ability to express their altruistic capacities than their non-altruistic capacities. (For further discussion of Human Nature, please see the articles entitled ***Human Nature and Human Nature---A Graphic Depiction.***)

This more comprehensive understanding of Human Nature also emphasizes the great extent to which the social milieu can either up-regulate or down-regulate expression of the behavioral capacities of people, individually and collectively.

As with all forms of racism, the racism that capitalism directs against the entire Human Race is abusive, oppressive, demeaning, dispiriting, demoralizing, depressing, controlling, shaming, and leaves people, individually and collectively, feeling insecure, unworthy, "dirty," fearful, ashamed, powerless, and hopelessly trapped. Though not as horrific in scale, these feelings are similar to those experienced by women who have been chronically subjected to the physical and emotional torment of abusive, controlling men who systematically damage a female's self-confidence, self-esteem, and self-worth. Though not as horrific in scale, this racist treatment is also similar to that endured throughout history by oppressed populations throughout the world---Africans; African-Americans; indigenous peoples on all continents; and exploited, impoverished, and abused peoples throughout the world.

So, the racism that affects the most people in the world is the anti-Human racism espoused, promoted, practiced, and powerfully imposed by corporate capitalism. Just as abused women deserve to be freed from the abusive men who control them; all members of the Human Race deserve to be freed from the view of Human Nature that corporate capitalism uses to control

and abuse them. Just as abused women and the many severely oppressed populations in the world deserve to discover, celebrate, and protect their abundant goodness and worth; the Human Race as a whole deserves to discover, celebrate, and protect its human goodness and worthiness. Just as informed solidarity helps abused women and other oppressed groups to challenge their oppressors; informed solidarity can help free the Human Race from the oppression of corporate capitalism and its racist view of Human beings. In this liberation effort, those who have experienced the greatest degrees of racism (people of color) and have been exploited the most can provide invaluable insight and great leadership. They deserve our greatest attention.

Although capitalism's negative and abusive view of human nature and the Human Race is the greatest source of its power and control over human beings, this view is also its greatest weakness, its Achilles' heel. For, if this view of human nature is exposed and effectively challenged, capitalism's power will collapse. Just as the power of an abusing male dissolves when he is exposed and held to account; the power of corporate capitalism will dissolve when its view of human nature is fully exposed and it is held to account.

Just as liberated women are free to evolve into the marvelous women they were intended to become; a Human Race, liberated from capitalism's abusive view of Human Nature, becomes free to develop new, healthy social arrangements and the Social Beauty that human beings were intended to create and enjoy.

So, in addition to continually addressing the horrible systemic racism that has been directed against specific groups within the Human Race (e.g. the racism experienced by African Americans, Asian-Americans, Hispanic Americans, and Native Americans, et al), the systemic racism that capitalism has directed against the entire Human Race also needs to be exposed and corrected. While continuing to address the racism that has been directed against individual groups of people, it will be important for all groups to avoid generalization, stereotyping, divisiveness, intolerance, and violence—all of which are counter-productive and distract from the additional task of recognizing and correcting the racist view of Humanity promoted by the capitalist economic model. Capitalism depends on a strategy of "divide and conquer" to get its way. Polarization and intolerant division distracts people from recognizing and addressing the deepest roots of their oppression. The Human race must avoid falling into that trap of division and entrenched polarization. (At least to some extent, have we already fallen into that trap---a trap set by and even financed by powers behind corporate capitalism?)

Liberation of the Human Race and creation of widespread Social Beauty will become possible only when one of the most pervasive and powerful forms of racism---the anti-Human racism espoused, practiced, and imposed by corporate capitalism---is effectively challenged. Exposure and correction of the anti-Human racism promoted by capitalism is a key to the elimination of

the horrific racism experienced by Africans, African-Americans, indigenous populations, and oppressed people throughout the world. Elimination of all forms of racism and creation of Social Beauty will require replacement of the capitalist economic model and its abusive view of Human Nature with an economic model based on a healthier and more accurate view of Human Nature. All of Humanity, including all of the most obvious historical and current victims of racism, can unite to develop a healthier economic model, healthier social arrangements, and, thereby, Social Beauty bereft of racism.

In short, we must all become anti-racists, and this includes being against corporate capitalism---because capitalism, fundamentally, is based on, justified by, and depends upon its anti-Human racism. Capitalism without its anti-human racism cannot survive.

Bottom line: Capitalism is a racist economic model. It promotes and benefits from a negative, abusive, denigrating, demoralizing, and inaccurate view of human nature and the entire human race, and it leads to unhealthy social arrangements and behaviors. We need to expose this abuse and replace capitalism with an economic model that is based on a more accurate understanding of human nature and creates kinder, more healthy and helpful social arrangements. This is best accomplished by encouraging all groups of people to unite and collaborate to expose and replace capitalism with a deeper understanding of human nature and a healthier economic model (e.g. Public Economy).

CHAPTER 31

Which Economic Model Best Generates Innovation and Creativity? Free Market Capitalism or the Children’s Hospital Public Economy Model (CHPEM)?

By Rob Rennebohm, MD

March 2024

A common statement made by proponents of corporate capitalism is that “it is the best economic model for generating innovation and creativity.” It is claimed that “competition,” “monetary incentive,” and the “free market” are largely responsible for generating this innovation and creativity and are the “sine qua non” for such innovation. These claims are made as if they are proven facts. An accompanying claim is that while innovation and creativity flourish under capitalism, they are stifled in non-capitalist economies, “because of the lack of monetary incentive, competition, and the free market.” By extension, this would imply that the Children’s Hospital Public Economy Model (CHPEM)^{1, 2} and a CHPEM-inspired public economy³ would stifle innovation and creativity, specifically because this model lacks monetary incentive and sufficient competition. But are these claims true? Or are they assumptions that have not been adequately examined?

First of all, it should be realized that in the currently prevailing corporate capitalist economy, much of the most important innovation and creativity has occurred not in the private sector but in the public not-for-profit sector. For example, over the past several decades many spectacular innovations and advances have been made in Medicine: Marked advances in our understanding of immunology and treatment of cancer and autoimmune diseases have occurred. Biological therapies (anti-TNF therapies, e.g.) have revolutionized and markedly improved the care of autoimmune diseases, like rheumatoid arthritis. Other advances have reduced the mortality rate of childhood acute lymphocytic leukemia from 90% in the early 1970s to less than 10% by 2000. The human genome project has transformed medical research. These advances have been made possible, primarily, by the creative innovative thinking and hard work of dedicated modestly salaried academic physicians and PhD-level scientists who have been motivated primarily by moral incentive⁴ and the great satisfaction of contributing to medical progress. Many of these innovators (if not the majority of them) have had salaried positions at public universities. Salaried, too, are those innovative academic physicians and scientists at private medical schools/hospitals and at the National Institutes of Health (NIH, a public institution).

The creativity and innovation demonstrated by the above physicians and scientists has not required monetary incentive, competition, or the free market. Capitalism does not deserve credit for most of these advances; Public activity, conducted by salaried public employees, deserves the bulk of the credit.

An associated fact is that the pharmaceutical companies that have provided spectacularly helpful new medications (like biologic therapies and new cancer drugs) have not usually discovered these advances through their own creative, innovative efforts. Instead, in the vast majority of cases, these private enterprises have simply taken advantage of the discoveries made by the above-mentioned academic physicians and scientists. The main contribution of the pharmaceutical companies is that they know how to mass produce these new therapies, market them, and make them available on a large scale. That contribution does not require nearly as much creativity and innovation as the actual discoverers have demonstrated.

The point of the above discussion is that most of the innovations in Medicine have been generated by salaried physicians and scientists, many (if not most) of whom work in the public sector; and, in comparison, private enterprises have contributed relatively little to innovations in Medicine, though they like to advertise (falsely) that they are primarily responsible for these discoveries and innovations.

While we are comparing the innovative contributions of modestly salaried public-employed academic physicians and scientists to the innovative contributions of pharmaceutical companies, we should also take a moment to compare the extent to which each has honored the fundamental principles of science, medicine, and ethics ---e.g., ethical treatment of human subjects and honest collection and presentation of data. Most academic physicians and scientists at most public universities have had a history of doing honest and ethical research---at least until the COVID era. In contrast, private pharmaceutical companies (Pfizer, in particular) have a long history of fraudulent data collection and presentation, even hiding results that would obviously cast doubts about the safety and efficacy of their product. This reprehensible behavior (egregious violations of fundamental principles of science, medicine, and ethics) has been particularly displayed by pharmaceutical companies during the COVID pandemic.

(For justification of the above critical comments, please see the numerous articles posted in the ***“Notes on COVID-19”*** section of the ***“Notes From the Social Clinic”*** website: www.notesfromthesocialclinic.org)

Unfortunately, academic medical institutions, including public medical schools/hospitals, have participated in these COVID-era violations---but that has primarily occurred because these institutions, including the NIH, FDA, and WHO, have been “captured” by the pharmaceutical/transnational corporate capitalist complex. During the COVID pandemic, physicians and scientists who have disagreed with the official COVID narrative have been afraid to speak up, out of fear of being reprimanded, demonized, losing their employment, even losing their license. Those who have spoken up have often been censored. Prior to this corrupt “corporate capture,” most academic medical institutions did not egregiously violate the fundamental principles of science, medicine, and ethics.^{5, 6}

The point of the above paragraphs is that in Medicine the private sector enterprises (e.g., pharmaceutical companies) have not only played a minor role in innovation (compared to innovation generated within the public sector) but have played a major role in the increasing violations of fundamental principles of science, medicine, and ethics that we have seen, particularly during the COVID era (e.g., by Pfizer). That is, the private enterprise sector has not only been relatively unimpressively innovative, but it has also been impressively unscrupulous and untrustworthy.

Now let me explain why a CHPEM-inspired public economy would greatly generate innovation. Innovation and creativity are top priorities of the CHPEM. Accordingly, the “altruistic natural leaders”⁷ of a CHPEM-inspired public economy would create and fund an abundance of opportunities for innovative/creative work to be done and would seek creative people to take advantage of those opportunities. These opportunities would be in the fields of science, engineering, information technology, the Arts, and education, for example. Under the CHPEM-inspired public economy, creative individuals in music, the visual arts, literature, dance, and film, e.g., would have far more opportunity to create, innovate, share, and teach than has been the case under capitalism. They would be sought and funded to do so.

Finally, it should be pointed out that when proponents of capitalism boast about the great achievements and innovations that have occurred during capitalism’s reign as the dominant economic model (e.g., achievements and innovations that have occurred over the past 100 years), they assume that equal or greater achievements and innovations would not have occurred if, instead, a model like the CHPEM had reigned during the same period of time. But there is no evidence whatsoever that such an assumption is correct. In fact, as pointed out earlier in this essay, there is evidence that the CHPEM has been highly innovative, has been primarily responsible for many of the advances for which capitalism has erroneously taken credit, and has probably been more innovative than capitalism has been. In other words, it is very possible, even likely, that we would now be enjoying greater innovations and advances if

the CHPEM, rather than capitalism, had been the reigning economic model over the past 100 years.

RELATED ARTICLES:

The footnotes refer to the following companion articles, which are listed, by title, in the Table of Contents of this manuscript.

1. The Social Beauty of Children’s Hospitals
2. The Children’s Hospital Public Economy Model (CHPEM)
3. Application of the CHPEM to the General Economy
4. Moral Incentive vs Monetary Incentive
5. Eight Fundamental Principles of Science and Medicine:
<https://notesfromthesocialclinic.org/eight-fundamental-principles-of-science-and-medicine/>
6. How would Three of Canada’s Greatest Historical Figures Respond to the COVID Situation If they Were Alive today? <https://notesfromthesocialclinic.org/how-would-three-of-canadas-greatest-historical-figures-respond-to-the-covid-situation-if-they-were-alive-today/>
7. Altruistic Natural Leaders

CHAPTER 32

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

By Rob Rennebohm, MD

September 7, 2024

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 and accurate 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 and intolerance.
- 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 CHPEM-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 CHPEM-inspired general public economy seeks to create work opportunities and training for all aptitudes.
- The CHPEM-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 CHPEM-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 CHPEM-inspired public economy practices “cost-based pricing,” not “price-based costing.”
- The CHPEM-inspired public economy would not tolerate predatory lending. It would not tolerate exploitation of labor.
- The CHPEM-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 CHPEM-inspired public economy places great emphasis on development of the Arts and Culture---music, literature, poetry, the visual arts, dance, etc. The CHPEM 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 CHPEM.
- The CHPEM-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 CHPEM-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 CHPEM-inspired public economy.^{20, 21}

Accordingly, the CHPEM-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, totalitarianism, 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, including an abundance of small, local public businesses, it does not forbid private enterprise.²²⁻²⁴
- 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 (i.e., not sabotaged by forces that do not want public education to succeed), 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, mutually constructive 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 “Hugoiist.” 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 initial efforts. Chiang Kai-Shek and his American collaborators need to be held accountable for promoting animosity towards and sabotage of the early 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 scientifically and medically misguided 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).

RELATED ARTICLES:

The following related essays are listed, by title, in the Table of Contents of this manuscript:

1. The Social Beauty of Children's Hospitals
2. The Children's Hospital Public Economy Model (CHPEM)
3. The Foundational Pillars of the CHPEM
4. On Human Nature
5. Up-Regulation and Down-Regulation of the Expression of Human Behavioral Capacities
6. Human Nature--A Graphic Depiction--Sowing the Seeds for Public Economy and Social Beauty: <https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>
7. Moral Incentive vs Monetary Incentive

8. On Competition
9. Altruistic Natural Leaders
10. Capitalist Leaders-By-Default
11. Key Problem: Under Corporate Capitalism, Leadership Positions Are Populated With People Who Are Inclined to Express Non-Altruistic Capacities of Our Human Nature
12. A Most Precious Freedom
13. Eight Fundamental Principles of Science, Medicine, and Ethics
14. Narrow Labelling of People's Social and Political Beliefs
15. Application of the CHPEM to the General Economy
16. Create Vast Fields of Public Activity
17. Does Power Always Corrupt?
18. Cost-based pricing vs Price-based costing
19. Which Economic Model Best Promotes Innovation and Creativity?
20. Public Education, Dialogue, and Informed Consent Prior to Application of the CHPEM to the General Economy
21. Addressing Concerns About the CHPEM
22. Small Business Opportunities within a CHPEM-inspired Public Economy
23. Mom and Pop Capitalism vs Corporate Capitalism
24. Little Economic Story: To What Extent Should Capitalism be Practiced within a Public Economy?
25. Mean Arrangements of Man
26. Social Beauty
27. An Analysis of the Situation in Ukraine
28. To Weeping Mothers Whose Children Have Been Killed in Wars
29. The CHPEM and One World Government
30. A Most Pervasive Form of Racism
31. ...Because Humanity is Being Abused
32. The Dearth of Dialogue
33. Is the CHPEM a Centralized or Decentralized Economic Model?
34. Why Is This So Difficult To Understand?
35. How Would Three of Canada's Greatest Historical Figures Respond to the COVID Situation, if They Were Alive Today?

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

CHAPTER 33

Is the CHPEM a Centralized or Decentralized Economic Model?

By Rob Rennebohm, MD

October 2024

If the Children’s Hospital Public Economy Model (CHPEM)¹ were to be applied to a general economy² would it be a centralized or decentralized economic model? Does its implementation result in a “centralized public economy,” in which power, wealth, and decision-making are primarily wielded by central leadership? Or does it result in a “decentralized public economy” composed of a multitude of local public activities that are guided by local leaders of the public economy?

This article explains that the CHPEM is a decentralized model which, however, is guided by a central unifying set of social, philosophical, economic, scientific, medical, and ethical principles.^{3,4}

The network of Public Children’s Hospitals in Canada exemplifies this concept, at least during the “altruistic era.”⁵ What follows is a description of Canada’s children’s hospitals during the “altruistic era:” Each province of Canada has its own provincial children’s hospital (or hospitals). These hospitals are located in major metropolitan population areas and are associated with public medical schools in those same areas. The Province of Alberta, for example, has two provincial public children’s hospital---one in Calgary and another in Edmonton. These are the only two major metropolitan population areas in Alberta. Each hospital is associated with a provincial public, university-based medical school. The province of Ontario has several major metropolitan population areas. A public children’s hospital and a public medical school are present in each of those metropolitan areas. British Columbia has one major metropolitan population area, with one public children’s hospital and one public medical school to serve the people of British Columbia. All of Canada’s children’s hospitals are public, as are the medical schools and universities with which they are affiliated.

Each of the public children’s hospitals in Canada is independent and free to develop its own unique version of excellence. Funding for each hospital comes from the provincial government, but the hospital’s budget and its specific utilization of funds is determined by the altruistic natural leaders of the hospital, who have gained and deserved the trust and appreciation of the provincial governmental leaders. There is no central authority in Ottawa (the capital of the Canadian national government) that dictates how each children’s hospital is to perform or how much funding each is to receive.

[Important Note: It is important to again emphasize that the above description of children’s hospitals in Canada was true during the “altruistic era” of children’s hospitals but has become less true during the “corporate era,” as those hospitals and the provincial governments that fund them have become increasingly corporatized.⁵ During the “corporate era,” the “altruistic natural leaders” who had led children’s hospitals during the “altruistic era” were replaced by leaders who were willing and inclined to enthusiastically engage in corporate practices. Now, most leaders within the children’s hospitals and provincial governments are committed to a corporate capitalist mind-set. In this article, the description of Canada’s children’s hospitals applies to what they were like during the altruistic era, not the more recent corporate era.]

There is, however, a central unifying set of social, philosophical, economic, scientific, medical, and ethical principles that guides the collaborative network of provincial public children’s hospitals in Canada, at least during the “altruistic era.” One principle is that they are committed to collaboration and helping each other to achieve optimal performance.⁵ They are committed to the social and economic principles of the CHPEM. They understand and are guided by the foundational pillars³ of the CHPEM model: its positive understanding of human nature;⁶⁻⁸ its understanding of moral incentive vs monetary incentive;⁹ its understanding of the true nature and healthy role of competition;¹⁰ its understanding of “a most precious freedom;¹¹” its understanding of “altruistic natural leaders;¹²⁻¹⁴” and, thereby, its commitment to an altruistic approach.¹⁵ They are also committed to the same fundamental principles of science, medicine, and ethics⁴---such as honest, scientifically-sound collection of data; honest analysis and presentation of those data; rigorous, objective, fair peer-review; thorough and honest patient education; and informed consent. They are also committed to healthy dialogue¹⁶ and avoidance of narrow categorization of people’s social, economic, and political beliefs.¹⁷ It is commitment to the above principles that provides a central guiding spirit that unifies the individual efforts of each local children’s hospital in the loose horizontally collaborative national network of independent local public children’s hospitals.

Similarly, the above unifying spirit and principles guide the loose international network of children’s hospitals. All have the same mission---to serve children in the most exemplary way possible---each doing so in their own local, creative way.⁵

So, the CHPEM is a decentralized model that is, however, unified and guided by a central set of principles.

Likewise and accordingly, it is possible to envision what a public economy would look like if the principles, experiences, and spirit of the CHPEM were to be implemented throughout the general economy.² That general public economy would be decentralized, but guided by a central set of fundamentally important principles. The general economy would be composed of a vast array of local public efforts (“vast fields of public activity”¹⁸) that are working both

individually (independently and uniquely) and collaboratively to meet the needs of the people in an exemplary fashion, to correct the Mean Arrangements of Man,¹⁹ to provide a Most Precious Freedom,¹¹ and to create greater Social Beauty²⁰ that all can enjoy.²¹

RELATED ARTICLES:

The Footnotes refer to the following related essays, which are listed, by title, in the Table of Contents of this manuscript.

1. The Children's Hospital Public Economy Model (CHPEM)
2. Application of the CHPEM to the General Economy
3. The Foundational Pillars of the CHPEM
4. Eight Fundamental Principles of Science, Medicine, and Ethics:
<https://notesfromthesocialclinic.org/eight-fundamental-principles-of-science-and-medicine/>
5. The Social Beauty of Children's Hospitals
6. On Human Nature
7. Up-Regulation and Down-Regulation of the Expression of Human Behavioral Capacities
8. Human Nature--A Graphic Depiction--Sowing the Seeds for Public Economy and Social Beauty: This presentation may be viewed by accessing the **Notes From the Social Clinic** website: www.notesfromthesocialclinic.org or via this direct link:
<https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>
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14. Capitalist Leaders-By-Default
15. Little Economic Story: To What Extent Should Capitalism be Practiced within a Public Economy?
16. The Dearth of Dialogue

17. Narrow Labelling of People's Social and Political Beliefs
18. Create Vast Fields of Public Activity
19. Mean Arrangements of Man
20. Social Beauty
21. Why Is This So Difficult To Understand?

CHAPTER 34

“Mom and Pop” Capitalism vs. Corporate Capitalism

By Rob Rennebohm, MD

October 2024

In all of the chapters of this manuscript and all of the articles posted on the “Notes From the Social Clinic” website, the term “capitalism” is intended to primarily refer to large corporate capitalism (e.g., giant transnational capitalist corporations), as opposed to small “Mom and Pop” capitalism (small local private businesses). I make this point because there are many examples of small private businesses whose owners have operated in an exemplary kind, altruistic manner. So, please understand that the criticisms against “capitalism” advanced on this website are primarily directed at big corporations, not small local private enterprises.

However, just because many small business owners have operated very admirably, does not mean that capitalism is okay. In fact, it is the opinion of the author that the truly kind and altruistic small business owners could be even happier, could contribute even more, and could find greater meaning, if their businesses were a component of a Public Economy. They would still creatively lead their business, but they would do so with the financial support, admiration, and gratitude of the Public.

CHAPTER 35

Small Business Opportunities Within a Children’s Hospital Public Economy Model (CHPEM)-Inspired Public Economy

**By Rob Rennebohm, MD
September 9, 2024**

An anticipated concern of many who read about the Children’s Hospital Public Economy Model (CHPEM)^{1, 2} and its proposed application to the general economy³ is the fear that the CHPEM-inspired public economy would not allow a person who “dreams of running his/her own business” an opportunity to do so. For example, many readers might worry that a person who has always dreamed of creatively operating his/her own unique, local coffee shop or restaurant or other “Mom and Pop” small local private enterprise would not have opportunity to do so in a CHPEM-inspired public economy.

This is an important concern to carefully and sensitively address. Indeed, the extent to which citizens should have opportunity to own their own businesses---as opposed to all businesses being owned by the public---is an instructive, top priority issue for individual and public study and for healthy, respectful public dialogue.

[NOTE: 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,^{4, 5} after the public develops sufficiently deep understanding of the CHPEM-inspired public economy⁶⁻²³ 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 take pride in and support the public economy²⁴ 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, a private school, a private drug store, or a private plumbing service) and an equally funded and equally excellent public service (a public children’s hospital, public school, public drug store, or public plumbing service), the vast majority will eventually choose to support the public service and take great pride in doing so. In other words, in the author’s opinion 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 and accurately 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.]

It should be understood that the CHPEM-inspired public economy would highly value small local public-owned businesses and would seek to create an abundance of small local public-owned businesses that are creatively and responsibly operated by local citizens who care deeply about their community, want to please their community, strive to meet the community's needs in an exemplary fashion, and are appreciated and supported by their customers. In fact, **in a CHPEM-inspired public economy, the number of small local public businesses would be greater than the number of small local private businesses that currently exist in the capitalist economy.**

The CHPEM strongly disagrees with the economic model that enables and empowers large national chain stores, "box" stores, and national franchises (e.g., Starbucks, McDonalds, Safeway, COSTCO, Home Depot, Amazon) to dominate local communities and neighborhoods, to the detriment of small local businesses. For one thing, the large-scale, bulk buying power of these big businesses places small local businesses at a marked disadvantage, even driving them out of business. Also, customer service at national chain stores tends to be more disinterested, impersonal, and insincere than is the more genuine and friendly service at authentic local small businesses. The CHPEM would prefer that such large chain stores and national franchises cease to exist and be replaced by small, local, geographically and population-based public businesses.

The CHPEM would prefer that each community/neighborhood have, for example, its own local, creative, unique public-owned coffee shops and restaurants that are run by a local person (or family) who knows the community, is known and admired by the community, is committed to pleasing the community, and runs the coffee shop or restaurant in a highly responsible, responsive, and exemplary fashion. In response to democratic proposals from communities/neighborhoods, local leaders of the CHPEM-inspired public economy would strive to make such coffee shops and restaurants a reality. Democratically elected "altruistic natural leaders"¹² within the local CHPEM-inspired public economy would budget for a proposed public-owned coffee shop, would tender applications for an excellent person to manage/operate the coffee shop, and would select a best candidate. In this way, a person who has always dreamed of running their best version of a coffee shop (or restaurant or local grocery store) would have opportunity to do so. [NOTE: the CHPEM's emphasis on "altruistic natural leaders" markedly increases the likelihood that decisions will be made fairly and wisely, without corruption. Please see articles on "Altruistic Natural Leaders"¹² and "Corruption."¹⁵)

Unlike conditions under capitalism, the above manager/operator would not need to take out a risky loan in order to realize his/her dream, would not need to focus excessively on financial matters, and would not need to worry about unkind and/or unfair competition (e.g., from bulk-buying national franchises or other more aggressive competitors). Instead, the manager could

focus on customer service and on running the business in a fair, kind, creative, fiscally and socially responsible way.

An anticipated concern of some readers is that they object to the idea of having to “propose” such a business and then “apply” for the manager position. The concern might be that “too much bureaucracy” would likely be involved and decisions might not be made correctly or fairly. Such objectors would prefer that “anyone who wants to try to start and own a new business should have the freedom to do so,” on their own, without having to make a proposal to the leaders of the CHPEM-inspired public economy. This, they would say, represents “free enterprise,” the freedom to start, own, and run your own business “the way you want to,” with “no one (especially government) telling you what you can and cannot do.”

But objectors should realize that a fundamental principle of the CHPEM is that people who populate positions of leadership and power should be “altruistic natural leaders,” i.e., people whose behaviors, inclinations, and motives exemplify expression of the altruistic half of the human behavioral spectrum, (not the non-altruistic half of that spectrum) and who are recognized to have exemplary “natural leadership” traits. (See the articles on Human Nature⁸⁻¹⁰ and Altruistic Natural Leaders.¹²) By definition, altruistic natural leaders are the least corruptible, most kind, most fair, and the least selfish among us; whereas “leaders” who are inclined to express the non-altruistic capacities of our Human Nature are much more likely to be unfair or become corrupt.¹²⁻¹⁵ The fact that positions of CHPEM leadership and power are populated by “altruistic natural leaders” greatly increases the likelihood that decisions made by leadership will be fair, wise, altruistic, resistant to corruption, and will remain that way. (See article “Does Power Always Corrupt?”¹⁵)

Such objectors should also realize that, historically, one of the most important services in our lives---medical school-based health care and its medical research--- has been largely operated on a grant proposal/application basis. For example, when a children’s hospital or one of its physicians recognizes a new need and desires to meet that need, the hospital (or physician) writes a detailed grant proposal and, if the proposal has merit, relevant leaders of Health Services (e.g., the NIH in the case of research) approve and provide funds for the proposal. Historically, most advances in medicine have come about through this grant proposal process. Academic pediatricians have much preferred this grant proposal process, as opposed to being told “If you want to do that research, go ahead, but you will need to use your own money, take out your own loan, buy your own lab equipment and supplies, and hire and pay your own lab assistants.”

The above grant proposal process worked very well when the leaders of Health Services were altruistic natural leaders who were honest, fair, knowledgeable, and incorruptible and made good decisions---i.e., during the Altruistic Era of Children’s Hospitals.¹ The grant proposal

process does not work well, however, when Health Services have been “captured” by large, powerful, profiteering corporations and led by dishonest, corrupt, incompetent leaders who have conflicts of interest and work to please corporate entities (e.g., pharmaceutical corporations and large health care corporations) at the expense of the citizenry---as we have abundantly seen during the COVID pandemic, in particular. That is why it is so important to make sure that natural, authentic, altruistic, competent, properly motivated, incorruptible people are in positions of leadership and power---not only in the health care sector of the economy, but also in other sectors of the general economy. A fundamental principle of the CHPEM is a commitment to ensuring that altruistic natural leaders (as opposed to dishonest, corruptible people) are placed in positions of leadership.¹⁴ Historically, the grant proposal process has made fair and wise decisions when positions of leadership are populated by altruistic natural leaders.

Bear in mind that the vast majority of the human population is not private business owners. Only 6.7% of the US adult population owns a business, and only 10% of small business owners are true “Mom and Pop” business owners (businesses jointly owned and operated equally by spouses). The vast majority of the population works for a salary or an hourly wage and a high percentage of such people probably have no serious interest in “owning their own business.” So, it is not as if the CHPEM-inspired public economy, if it were to discourage private small business ownership, would result in a huge percentage of the population not having an opportunity to independently “start, own, and run” their own small business. To what extent do readers think it is absolutely essential to preserve “the freedom to own one’s own business,” when the beneficiaries of this “freedom” probably represents less than 7% of the population, and when preservation of this freedom includes preservation of large powerful private corporate businesses who would also have this freedom and would continue their current behaviors---unless the proposal is to allow small private businesses, but not allow (or at least markedly curtail) big businesses? When the ratio of advantages/disadvantages of preserving the “freedom to own one’s own business” is taken into account, is it essential to preserve this freedom? That is an important and instructive question for careful individual and collective study and for healthy, respectful public dialogue.

Having said the above, bear in mind what the author said in the **NOTE** (third paragraph of this article), that in the author’s opinion private businesses should be allowed in a CHPEM-inspired public economy.

Bear in mind, too, that a fundamental principle of the CHPEM is that the CHPEM should not be implemented until/unless extensive pre-implementation public education about the CHPEM has occurred and the public has democratically decided, ultimately, to proceed with careful implementation.^{4,5} It would be a huge mistake to implement a CHPEM-inspired public economy

before the public has had access to thorough, thoughtful, honest information about the CHPEM and opportunity for extensive dialogue about the CHPEM, including discussion of social philosophies, economic models, relevant history. That is, the CHPEM should be 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 potential mistakes within a CHPEM-inspired public economy---and, furthermore, should be implemented only after a thusly informed citizenry democratically decides to proceed with careful implementation of the CHPEM-inspired public economy (via referendum, if necessary).

Because the CHPEM is committed to comprehensively and superlatively meeting the needs of the public, and because of the CHPEM's emphasis on public education (including, in particular, extensive public education about the CHPEM before its implementation), the public (in my opinion) would likely eventually conclude that there is little need for private entrepreneurship after implementation of the CHPEM. Many of those who, in the past, had strong desire to "create their own business" and believed that opportunity for "free enterprise" was absolutely essential, would likely eventually discover that leading or contributing to the public economy is more rewarding, more meaningful, and less stressful than "owning your own business." They would likely find considerable gratification in running (but not owning) or otherwise contributing to a public economy business 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 altruistic natural leaders of the public economy. That has been the experience of academic pediatricians and pediatric nurses---at least during the altruistic era of children's hospitals (before the corporatization of children's hospitals).

By the way, as an academic pediatrician, I can attest to the fact that almost none of my colleagues had any interest in "going into private practice" (i.e., owning their own medical business). We wanted to be able to focus on the scientific and clinical care aspects of practicing medicine; we did not want to spend time on "the business aspects" of medicine. At one point early in my career I joined a small private pediatrics practice, complete with its fee-for-service billing practices. I worked in that practice for 2 years. I found it to be a disturbing and dispiriting practice model, at least for me. (During that experience in "private practice," I received a salary of \$32,000 per year until my billings sufficiently exceeded that amount. I returned to academic medicine before achieving that billing goal.)

Finally, bear in mind that the free enterprise economy has many characteristics that many of us find increasingly tiresome, aggravating, and disturbing. Think of the incessant commercial interruptions on television and radio, particularly the pharmaceutical commercials, many of which are misleading. For every 10 minutes of sports talk I listen to on the radio, I need to sit through at least 5 minutes of highly irritating advertisements. Think of the predatory credit card interest rates and the parasitic “third party” “handling” fees we pay for scheduling a hotel stay. Think of the obscene income inequality, exemplified by people like Jeff Bezos, Wall Street financial players, Hollywood actors, celebrity musical entertainers, sports stars, and even celebrity news presenters. Think of the excessive pricing that takes advantage of “whatever the market will bear.” These are predictable accompaniments of a free enterprise economy. These would not be characteristics of a CHPEM-inspired public economy.

Summary:

The extent to which citizens should have opportunity to own their own businesses---as opposed to all businesses being owned by the public---is an instructive, top priority issue for individual and collective study and for careful, respectful public dialogue. Several important considerations need to be taken into account: A fundamental principle of the CHPEM is that it should not be implemented until extensive public information and public dialogue about the CHPEM has occurred and the informed public has, then, democratically decided whether to proceed with implementation of the CHPEM. That is, the CHPEM should be 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 within a CHPEM-inspired public economy. Because the CHPEM is committed to comprehensively and excellently meeting the needs of the public, and because of the CHPEM’s emphasis on public education (including extensive public education about the CHPEM before its implementation), it is the author’s opinion that an informed public would likely eventually conclude that there is little need for private entrepreneurship after full implementation of a CHPEM-inspired public economy.

BUT THIS IS A MATTER FOR THE PUBLIC TO DEMOCRATICALLY DECIDE AFTER CAREFUL STUDY AND RESPECTFUL DIALOGUE.

RELATED ARTICLES:

The Footnotes refer to the following related essays that are listed, by title, in the Table of Contents of this manuscript.

1. The Social Beauty of Children's Hospitals
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11. On Competition
12. Altruistic Natural Leaders
13. Capitalist Leaders-By-Default
14. Key Problem: Under Corporate Capitalism, Leadership Positions are Populated With People Who Are Inclined to Express Non-Altruistic Capacities of Our Human Nature
15. Does Power Always Corrupt?
16. A Most Precious Freedom
17. Little Economic Story: To What Extent Should Capitalism be Practiced within a Public Economy?
18. Mom and Pop Capitalism vs Corporate Capitalism
19. Cost-based Pricing vs Price-based Costing
20. Which Economic Model Best Promotes Innovation and Creativity
21. Mean Arrangements of Man
22. Is the CHPEM a Socialist Model?
23. Narrow Labelling of People's Social and Political Beliefs
24. Pride in Being Public

CHAPTER 36

Agricultural Activity in a CHPEM-Inspired Public Economy

By Rob Rennebohm, MD

November 2024

Currently, farming is in a state of crisis, in the USA, in Europe, and globally. This crisis has been brought about by increasingly powerful giant transnational capitalist agricultural corporations (Big-Agriculture). Small family farms have not been able to compete with corporate megafarms and are being bought up by these transnational agricultural corporations. As Big-Agriculture has increasingly dominated world food production and food distribution, small family farms have been increasingly threatened, to the point of potential extinction.

Historically, small family farmers and rural farm communities have provided a solid foundation and wholesome culture for societies. Big-Agriculture has greatly weakened these rural communities and the culture they developed. Throughout the world, rural farm communities are suffering mightily, and many are disappearing.

Making matters worse, Big-Agriculture has increasingly violated fundamental principles of good farming. Conservation principles (i.e., ecologically protective farming) have been violated. Agrochemicals (e.g., Monsanto's glyphosate) have been polluting the soil and human beings, potentially irreversibly. In its pursuit of profit, power, and control, Big-Agriculture has disrespected the environment, farm animals, and Humanity.

For more on the crisis facing farming, please see the following article:

<https://www.globalresearch.ca/farmers-world-unite-oppose-big-business-interests/5871012>

The power of Big-Agriculture is currently so great that it is unlikely that farmers of small family farms will be able to reverse Big-Agriculture's increasing dominance, even if they "unite" and receive strong help from advocates of small family farms. In my opinion, the most effective way to correct the mess that Big-Agriculture is making is to consider the option of applying the Children's Hospital Public Economy Model (CHPEM) to agriculture.¹⁻⁴ Why should we consider this option and what would farming look like if the CHPem were applied to agriculture? As a way to answer these questions let me tell a story about my grandfather.

During the 1920s, 30s, and early 40s, my grandfather owned and operated one of the larger wheat farms near Cheney, Washington, a few miles south of Spokane. My mother fondly remembers harvest time, when all of the wheat farmers around Cheney would work together to harvest each farmer's acreage, one at a time, in the late summer. They had to time things just right---waiting long enough for the hot summer sun to ripen the golden tassels of wheat, but

harvesting before late summer rains matted down the waving fields of grain. There was both wisdom and luck involved. Most important was teamwork and group effort. They would gather their horse-drawn combines and harvest the first farm, then move to the second farm, then the next. It was a collaborative effort. None of the farmers could have harvested their individual farm by themselves. When it was my grandparent's turn to have their wheat harvested, my grandmother would provide a huge steak and eggs breakfast each morning for all the farmers and farm-hands. After all of farms had been harvested, there was a celebration

I never met my grandfather because he died a few years before I was born. From what I could gather, he was an "altruistic natural leader."⁵⁻⁷ He was highly respected among his fellow farmers and in the community as a whole. He had an innate and practiced ability to lead other farmers in a kind, competent, effective way. Other farmers trusted his advice and judgment. They loved his sense of humor, too. He reportedly enjoyed playing practical jokes on his friends. He was a leader in encouraging and teaching new conservation measures to other farmers. His understanding of ecologically protective farming was ahead of his time. He taught fundamental principles of responsible farming to the younger farmers. He was a leader at the local grange and would help his fellow farmers decide when it was best to send their wheat down the Columbia River to Portland.

He was an "FDR democrat" who believed in "public works" and cared about the plight of farmers during and after the Great Depression. He worked, politically, to obtain farm subsidies from the US Department of Agriculture when farmers desperately needed financial assistance during difficult times. These well-deserved and gratefully received subsidies enabled the farmers to "farm the right way" and honor conservation principles, rather than take harmful short cuts.

I suspect my grandfather was like the excellent physicians I have worked with: He was conservative, progressive, liberal, radical, and revolutionary all at the same time.⁸ His social, political, and economic thinking and beliefs could not be categorized by just one of those labels. All of those labels fit. He was not reactionary or overzealous. He was committed to the fundamental principles of wholesome healthy farming. He was appropriately tolerant of new and different ideas, but strongly objected to violation of conservation principles and ethical practices.

My grandfather would have been horrified by the corporatization of agriculture that has occurred during recent decades—the chemicalization promoted by Monsanto; the potentially irreversible contamination of the soil, our food, and Humanity; the replacement of small family farms with multinational corporate mega-farms; the violations of conservation principles and other ethical and scientifically-sound practices of farming; the affront to common sense and

common decency on the part of Big-Agriculture; and Big-Agriculture's increasing dominance of world farming and world food production.

Were he to be alive today, I suspect my grandfather would have recognized and understood these trends as the predictable evolution and outcome when the corporate capitalist model is applied to agriculture---just as I have recognized and understood the predictable evolution and outcome of application of the corporate capitalist model to health care. There are obvious parallels between the predictable evolution of corporatized agriculture and that of corporatized health care. Potentially irreversible disaster has occurred in both cases.

I cannot speak for my grandfather, of course, but I can easily imagine that in response to this harmful corporate evolution of agriculture, my grandfather would have been willing to strongly consider the option of applying the Children's Hospital Public Economy Model (CHPEM) to agriculture as a meaningful way, and possibly the only way, to fight Big-Agriculture and preserve small family farms, restore conservation principles, protect the soil, restore responsible farming in general, and provide healthier food at affordable food prices. He would have realized the likely futility of farmers of small family farms rising up to take on Big-Agriculture. He would have realized that Big-Agriculture is too powerful, too wealthy, too unwilling to reform itself, and too resistant to legislated regulatory checks on its behavior.

I believe my grandfather would have embraced the notion of a "public economy" (a CHPEM-inspired public economy), cautiously at first but then enthusiastically. In his case, he would have focused on application of the CHPEM to wheat farming and farming in general. He would have considered how, in a public economy, skilled farmers who had little or no farmland of their own or were tired of financially struggling to maintain a small or medium-sized private farm, particularly when competing against ruthless corporate mega-farms, would have opportunity to become "public farmers" who farm public farm land---just like salaried "public school teachers" teach in "public schools" and salaried academic pediatricians practice medicine in public children's hospitals.

The public would provide the farmland, resources, and equipment. The "public farmer" could fully concentrate on farming---much like academic pediatricians appreciate and prefer working for a salary at a public children's hospital, where they can focus on the science and clinical practice of medicine and need not deal with the "business aspects" of owning their own "private practice." For similar reasons, some farmers who privately owned farmland, even large acreage, might prefer to sell their land to the public; farm that same land for the sake of the public; farm that land in "the right way;" and forego the "business aspects" of private farm ownership.

Granted, such a change would result in some sacrifice of individual control (loss of some aspects of individual liberty) but it would result in the public, including farmers of small farms, having greater public control over (and freedom from) an out-of-control and immensely powerful Big-Agriculture. I suspect my grandfather would have argued that creating greater public control over Big-Agriculture (by developing Public Agriculture) was well worth sacrificing some individual control, some aspects of personal individual liberty. Besides, he would have realized that as a “public farmer” he would not need to sacrifice the principles and freedoms that he, personally, held most dear (e.g., conservation principles, respect for the land and farm animals, respect for Humanity, and a “most precious freedom”⁹); whereas the capture of farming by Big-Agriculture involves great sacrifice of these principles and this most precious freedom. On balance, he would feel more free and able to do more good as a “public farmer” than is the current case for private farmers who struggle to keep their small family farms afloat.

Becoming a public farmer does not mean that farmers would ignore the business aspects of farming. Public farmers who have a talent for and interest in the business aspects of farming would be asked to take the lead in looking after the financial aspects of the public farms. They would be doing so for the sake of the public, not for their own benefit---much like “altruistic natural leaders” in a public children’s hospital are asked to assume leadership positions that involve creation of appropriate budgets. I imagine that my grandfather would have been a highly valued “altruistic natural leader” within the public farm system, and he would have readily agreed to serve in that capacity. He would have enjoyed the “precious kind of freedom” that the public farms would provide. (See article entitled, “A Most Precious Kind of Freedom.”)

Many of my academic pediatrics friends and I have concluded the following: Ownership of a private practice is over-rated; corporatization of health care is unacceptable; and working for a public children’s hospital (during the altruistic era) has been the most enjoyable and meaningful way to work. Similarly, farmers of small family farms would likely conclude: Ownership of a private small family farm is over-rated; corporatization of agriculture is unacceptable; and being responsible for farming a public plot of land, as part of a larger public farm system that is devoted to “farming right” and serving the public with healthy affordable food, would be the most enjoyable and meaningful way to be a farmer.

So, in the final analysis, my guess is that my grandfather, if he were alive today, would respond to the current farming crisis by strongly encouraging farmers of small and medium sized farms to consider application of the CHPEM to agriculture---i.e., consider becoming “public farmers” in a “public farm system.” This would be analogous to schoolteachers being “public school teachers” in a “public education system,” or physicians being “public physicians” in a “public health care system.”

I hasten to add that none of this “application of the CHPEM to agriculture” or to other components of the general economy should occur without extensive public education and dialogue about the CHPEM beforehand.^{10, 11} An essential principle of the CHPEM is that it should never be implemented in a general economy until/unless the public has received thorough education about the CHPEM, has engaged in extensive dialogue about it, and has democratically determined whether it wants to implement a version of the CHPEM. This is analogous to the paramount importance of “patient education” and the “informed consent” process in Medicine.

Further comments on what farming would be like in a CHPEM-inspired public economy: Laws prohibiting agricultural malpractice by Multinational Agribusinesses would be proposed, publicly discussed, then subjected to a vote (perhaps by referendum in order to bypass the lobbying influence on Senators and Representatives). Similarly, laws shutting down Agrichemical businesses, like Monsanto, would be proposed. Agribusinesses, including agrichemical businesses, would be held to account (via public hearings and investigative reports) and the possibility of appropriate penalties would be publicly discussed---e.g., farm land bought up by irresponsible Big-Agriculture would be returned to the public, to be farmed by responsible public farmers.

While considering proposals to dismantle the current irresponsible transnational corporate agribusinesses, proposals could be made to create more small and medium-sized family farms than have ever existed in recent US history. One proposal would be for these farms to be publicly-owned but family-operated. The public would acquire or mobilize farmland and seek excellent, responsible farmers to farm it. This acquisition of land could occur via various means: Farmland currently owned by irresponsible Agribusinesses could be given to the public, as part of a penalty arrangement. Farmers that currently still own farmland would be asked to consider selling their land to the public according to an attractive arrangement that would be more than fair to the farmer. Public land that has not heretofore been used for agricultural purposes could be mobilized to do so.

Excellent, responsible farmers, preferably farmers who have heretofore been farming small and medium-sized family farms, would be sought to farm these public farmlands. They would receive appropriately generous public support—a generous salary, all of the equipment and supplies they need, educational resources (especially for less experienced farmers), and the gratitude and respect of the public. The farmers would be viewed by the public and would view themselves in the same way that CHPEM-inspired pediatricians who work for public children’s hospitals are viewed and view themselves. These farmers would be public “physicians for the land” who provide care for the land and healthy food for the public. They and the public would

develop great pride in their Public Agriculture.¹² The food produced by the public farm system (public agriculture) would become healthier, as would the soil. As a result, all of us could become healthier.

An additional benefit of the public farm system is that rural farm communities would become revitalized and more wholesome than ever before. Not only would these communities thrive as farming communities, but also other public activities would be developed in these communities, rendering these communities more economically diverse, as well as more demographically diverse. The rural communities could be transformed into highly attractive places to live, thereby contributing to a reversal of unhealthy, excessive urbanization.

In my opinion, as this CHP-EM-inspired public farm system (Public Agriculture) is increasingly developed, the new “public farmers” would enjoy their work more than ever before and would find their work more meaningful than ever before. They would sense how much they are appreciated by the public. They would appreciate not having to worry so much about the financial stresses involved in farming. They would appreciate the appropriate salary, the farming equipment, and other forms of ample support provided by the public farm system. They would appreciate the freedom and support to “farm the right way.” They would experience the same “precious freedom” that pediatricians experienced during the altruistic era of public children’s hospitals.² They would also notice how their rural farm community has come alive again, is prospering and becoming more wholesome, diverse, and healthy than before. When they look back, they will conclude that their lives and their rural communities are far better off than was the case during Big-Agribusiness domination of farming.

I suspect that my grandfather would be pleased to see the “vast fields of public agricultural activity”¹³ that a CHP-EM-inspired public economy would create on the farmlands of America. He and his fellow farmers would be glad to see the replacement of Big-Agriculture with Public Agriculture---replacement of “Mean Arrangements of Man”¹⁴ with kind public arrangements that create Social Beauty¹⁵ for all to enjoy. He would be pleased by the return to ecologically protective farming. He would be happy that farmers could again enjoy a “Most Precious Freedom.” He would find peace in seeing rural farm communities create Social Beauty to match the beauty of his beloved “amber waves of grain.”

RELATED ARTICLES:

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1. The Children’s Hospital Public Economy Model (CHPEM)

2. The Social Beauty of Children's Hospitals
3. Foundational Pillars of the CHPEM
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5. Altruistic Natural Leaders
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8. Narrow Labelling of People's Social and Political Beliefs
9. A Most Precious Freedom
10. Public Education, Dialogue, and Informed Consent Prior to Application of the CHPEM to the General Economy
11. Addressing Concerns About the CHPEM
12. Pride in Being Public
13. Create "Vast Fields of Public Activity"
14. Mean Arrangements of Man
15. Social Beauty

CHAPTER 37

The Achilles' Heel of Corporate Capitalism

By Rob Rennebohm, MD

November 2024

The capitalist era dates from the 16th century (approximately 500 years ago). Since then capitalism has become increasingly dominant, globally, particularly over the past 300 years. Currently, global corporate capitalism is flourishing and dominating more powerfully than ever.

Corporate capitalism is a terribly flawed social and economic model. It has spawned many "Mean Arrangements of Man"¹ and many Social Atrocities. These mean arrangements and Social Atrocities represent downstream effects of capitalism. They represent symptoms of a society that has been infected with a social and economic model that sidelines the conscience, upregulates expression of the non-altruistic aspects of our Human Nature,²⁻⁴ and atrophies the soul.

While it is important to treat the symptoms of a society that has become infected with the corporate capitalist model, it is of equal or greater importance to address the root cause of the model's ability to infect, thrive, and sustain its dominance.

Why has this social and economic system (global corporate capitalism) dominated for so long? It is the contention of this manuscript that this flawed social and economic model has been able to thrive and increasingly dominate because the social understandings upon which it is foundationally based have not been adequately challenged. Symptoms created by capitalism have been addressed (partially), but the root cause of the model's ability to infect, cause illness, thrive, and continue to dominate has not been adequately exposed and addressed.

More specifically, it is the contention of this manuscript that corporate capitalism has been able to survive and dominate for several centuries because it has been able to convince us (or otherwise force us to accept) that the social understandings upon which it is based (which, in fact, are misunderstandings) are true. Namely, the corporate capitalist model is based on and promotes the following social (mis)understandings:

- A negative, incomplete, simplistic, pessimistic, inaccurate, and abusive (mis)understanding of Human Nature²⁻⁶---one that emphasizes our human capacity for self-interest seeking and claims that selfishness is the dominant behavioral capacity of human beings. Making matters worse, corporate capitalism ignores how a chosen economic model can upregulate expression of our non-altruistic behavioral capacities and downregulate expression of our altruistic capacities (as is the case with corporate

capitalism) or can upregulate expression of our altruistic capacities and downregulate expression of our non-altruistic capacities (as is the case with the Children's Hospital Public Economy Model⁷⁻¹⁰).

- An insistence that “monetary incentive” is the “sine qua non” of any successful economic model---because, “due to human nature,” people need monetary incentive for adequate motivation and adequate performance.
- A negative, inaccurate, simplistic, and perverse understanding of the nature and role of competition.
- An insistence that monetary incentive and capitalism's distorted version of competition are essential for innovation and creative advancements.
- A belief that private free enterprise and free market activity are essential components of any successful social and economic model.
- A belief that capitalism, despite its many flaws, is the best economic model that has ever been created---because it takes into account the above understandings (the purported “realities” of human nature, etc.) and because alternative models “do not sufficiently take the above ‘realities’ into account and inevitably lead to authoritarian and totalitarian behaviors.”

It is the contention of this manuscript that the above social understandings represent unfortunate and powerfully misleading misunderstandings. For comparison, the Children's Hospital Public Economy Model (CHPEM) is based upon the following social understandings¹⁰:

- A positive, comprehensive understanding of Human Nature²⁻⁴ that emphasizes the spectrum of human behavioral capacities that we all have (including capacities for altruistic behaviors and capacities for non-altruistic behaviors), and emphasizes that the social and economic model that a society chooses can either upregulate expression of our non-altruistic capacities and downregulate expression of our capacities for altruistic behaviors (as is the case with corporate capitalism) or do the opposite, up-regulate expression of our altruistic capacities and downregulate expression of our capacities for selfish behaviors (as is the case with the CHPEM).
- An understanding that “moral incentive” is a sufficient motivating factor and that “monetary incentive” is neither essential nor desirable.¹¹
- A positive, accurate understanding of the true nature and role of “competition,” particularly the understanding that the word “competition” comes from the Latin “com petere,” which means “to seek (new heights) together.”¹²
- A realization that “monetary incentive” and capitalism's version of competition are not necessary for innovation and creativity.¹³
- A realization that private free enterprise and free market activity are not essential for a successful social and economic model. Instead, a different kind of freedom might be the most precious of all---the freedom to enjoy widespread upregulation of the expression of human altruistic behavioral capacities---upregulation in oneself and in society as a whole (which are inter-dependent).¹⁴ This “precious freedom” is provided by a public economy, but not by a capitalist economy.

- A realization that it is best to fill positions of leadership in society and the economy with “altruistic natural leaders” who have demonstrated exemplary altruism, honesty, kindness, and incorruptibility---as opposed to filling positions of leadership with those who will make corporate entities most profitable.¹⁵⁻¹⁸
- A realization that it is unrealistic to think the “Mean Arrangements of Man” that are currently harming Humanity can be corrected by continuing the economic model that has spawned and exacerbated these problems in the first place.¹⁹ The most realistic way to correct the Mean Arrangements of Man is to develop kind arrangements that spawn Social Beauty²⁰ rather than Social Atrocity and Social Misery. The CHPEM creates and supports kind arrangements and spawns greater Social Beauty.

Most people have accepted the negative and incomplete understanding of Human Nature that has been insistently taught by the corporate capitalist economic model (CCEM). Most people have not been introduced to the positive, more complete and more accurate understanding of Human Nature upon which the CHPEM is based. Most people have also accepted the notion that “monetary incentive” is essential for motivation, excellent performance, and innovation, and have not considered that “moral incentive” can be an adequate motivating factor. Most people have been taught a negative and rather perverted understanding of the nature and role of “competition.” Most have never heard of “altruistic natural leaders.” Most have never heard of “Social Beauty” or the concept of “Social Clinic.” Most have rarely, if ever, thought of a “Public Economy,” and when/if they do, it is a thought that reflexively strikes fear of totalitarianism and loss of liberty. Most have been taught that capitalism, despite its flaws, is the most “realistic” and most successful economic model ever implemented, and that alternative models are inferior, “always lead to disastrous results,” should be feared, and should not be considered. Most people have not worked in an altruistic children’s hospital, or a similarly altruistic setting---which means they might have little personal experience with collaborative, altruistic, non-profiteering efforts that practice the foundational pillars of the CHPEM.

In short, pro-capitalist teachings (which amount to propaganda) have been extraordinarily powerful and effective. That propaganda has convinced people that no alternative economic models need to be considered. Worse, the message has been that alternative economic models are dangerous to even think about. This pro-capitalist propaganda has vaccinated people against consideration of any alternative models. That has made it difficult for people to understand “Social Beauty,” the CHPEM, and application of the CHPEM to the general economy. Pro-capitalist propaganda has been so powerful that most people are hesitant to even read about these alternative ideas.

But what has been least recognized is that the foundational (mis)understandings of corporate capitalism (those listed above) are its Achilles’ heel (i.e., where it is most vulnerable) and the

most effective way to hold corporate capitalism to account and reverse its harmful effects on society is to expose the inaccuracies and flaws of its foundational (mis)understandings and explain how the foundational pillars of the CHPEM represent a more accurate and helpful understanding of Human Nature and how to organize as a society.

It cannot be emphasized enough how extremely powerful, effective, and abusive the pro-capitalist, anti-public, anti-Humanity, propaganda has been.^{5,6} It is not enough to just treat the symptoms of corporate capitalism.

Corporate capitalism is not threatened by symptomatic treatment of the problems it creates. Symptomatic treatment (e.g., softening or partial correction of the “Mean Arrangements of Man”) may result in a somewhat kinder and gentler form of capitalism and give the illusion of progress, but does not affect the root cause of capitalism’s power or its ability to adjust in order to continue infecting and dominating. In fact, symptomatic treatment of capitalism without accompanying exposure and correction of its foundational social misunderstandings enables capitalism to continue its dominance because such treatment gives the false impression that capitalism is okay as long as it is made kinder and gentler via better regulation and periodic injections of compassion. That is why capitalism is not threatened by symptomatic treatment. In fact that symptomatic treatment makes capitalism more palatable and thereby enhances its ability to survive and continue dominating.

Therefore, in addition to treating the symptoms of corporate capitalism, we must focus on **corporate capitalism’s Achilles’ heel**---its inaccurate, powerfully misleading foundational social (mis)understandings. That is where the corporate capitalist model is most vulnerable and would feel most threatened. Throughout the past several centuries, the corporate capitalist social and economic model has been able to infect, thrive and dominate because its foundational social (mis)understandings have not been sufficiently exposed and challenged. Accordingly, the most realistic way to free Humanity from the corporate capitalist model is to focus on its Achilles’ heel.

RELATED ARTICLES:

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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: This presentation may be viewed by accessing the **Notes From the Social Clinic** website: www.notesfromthesocialclinic.org or via this direct link:
<https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>
5. A Little Recognized and Most Pervasive Form of Racism
6. ...Because Humanity Is Being Abused
7. The Children's Hospital Public Economy Model (CHPEM)
8. The Social Beauty of Children's Hospitals
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17. Capitalist Leaders-By-Default
18. Does Power Always Corrupt?
19. Which Economic Model is Most Realistic?
20. Social Beauty

CHAPTER 38

Why Is This So Difficult For People To Understand?

By Rob Rennebohm, MD

October 2024

I often shared my writings on Social Beauty¹ and COVID² with my mother. I valued her wise reactions. Once, after she read a batch of new writings, she turned to me and with a quizzical frown and a quarter-smile she said, “Why is this so difficult for people to understand?” This was in early 2021. She was 99 years old at the time.

I think my mother intuitively understood the themes of my “writings on Social Beauty.” She grew up on a wheat farm on the outskirts of Cheney, Washington, a few miles south of Spokane. She had bright, competent, caring parents. Her father operated one of the larger wheat farms in the area. My mother fondly remembers harvest time, when all of the wheat farmers around Cheney would work together to harvest each farmer’s acreage, one at a time, in the late summer. They had to time things just right---waiting long enough for the hot summer sun to ripen the golden tassels of wheat, but harvesting before late summer rains matted down the waving fields of grain. There was both wisdom and luck involved. Most important was teamwork and group effort. They would gather their horse-drawn combines and harvest the first farm, then move to the second farm, then the next. It was a collaborative effort. None of the farmers could have harvested their individual farm by themselves. When it was my grandparent’s turn to have their wheat harvested, my grandmother would provide a huge steak and eggs breakfast each morning for all the farmers and farm-hands. After all of farms had been harvested, there was a celebration

I never met my grandfather, because he died before I was born. From what I could gather, he was an “altruistic natural leader.”³ He was highly respected among his fellow farmers and in the community as a whole. He had an innate and practiced ability to lead other farmers in a kind, competent, effective way. Other farmers trusted his advice and judgment. They loved his sense of humor, too. He reportedly enjoyed playing practical jokes on his friends. He was a leader in encouraging and teaching new conservation measures to other farmers. His understanding of ecologically protective farming was ahead of his time. He taught fundamental principles of responsible farming to the younger farmers. He was a leader at the local grange and would help his fellow farmers decide when it was best to send their wheat down the Columbia River to Portland.

He was an “FDR democrat” who believed in “public works” and cared about the plight of farmers during and after the Great Depression. He worked, politically, to obtain farm subsidies

from the US Department of Agriculture when farmers desperately needed financial assistance during difficult times. These well-deserved and gratefully received subsidies also enabled the farmers to farm the right way and honor conservation principles, rather than take harmful short cuts.

I suspect my grandfather was like the excellent physicians I have worked with: He was conservative, progressive, liberal, radical, and revolutionary all at the same time. His social, political, and economic thinking and beliefs could not be categorized by just one of those labels.⁴ All of those labels fit. He was not reactionary or overzealous. He was committed to the fundamental principles of wholesome healthy farming. He was appropriately tolerant of new and different ideas, but also strongly objected when/if conservation principles and ethical principles were violated.

My grandfather would have been horrified by the corporatization of agriculture⁵—the chemicalization promoted by Monsanto; the potentially irreversible contamination of the soil; the replacement of small family farms with mega-farms, the violations of conservation principles and other ethical and scientifically-sound practices of farming; the affront to common sense and common decency on the part of Big-Agriculture; and Big-Agriculture’s increasing dominance of world farming and world food production..

Were he to be alive today, I suspect my grandfather would have recognized and understood these trends as the predictable evolution and outcome when the corporate capitalist model is applied to agriculture---just as I have recognized and understood the predictable evolution and outcome of application of the corporate capitalist model to health care. There are obvious parallels between the predictable evolution of corporatized agriculture and that of corporatized health care. Potentially irreversible disaster has occurred in both cases.

I cannot speak for my grandfather, of course, but I can easily imagine that in response to this harmful corporate evolution of agriculture, my grandfather would have been willing to strongly consider the option of applying the Children’s Hospital Public Economy Model (CHPEM)⁶⁻¹⁰ to agriculture as a meaningful way, and possibly the only way, to fight Big-Agriculture and preserve small family farms, restore conservation principles, protect the soil, restore responsible farming in general, and provide healthier food at affordable food prices. He would have realized the likely futility of farmers of small family farms rising up to take on Big-Agriculture. He would have realized that Big-Agriculture is too powerful, too wealthy, too unwilling to reform itself, and too resistant to legislated regulatory checks on its behavior.

I believe my grandfather would have embraced the notion of a “public economy” (a CHPEM-inspired public economy⁶⁻⁹), cautiously at first but then enthusiastically. In his case, he would have focused on application of the CHPEM to wheat farming and farming in general.¹⁰ He would

have considered how, in a public economy, skilled farmers who had little or no farmland of their own or were tired of financially struggling to maintain a small or medium-sized private farm, particularly when competing against ruthless corporate mega-farms, would have opportunity to become “public farmers” who farm public farm land---just like salaried “public school teachers” teach in “public schools” and salaried academic pediatricians practice medicine in public children’s hospitals.

The public would provide the farmland, resources, and equipment. The “public farmer” could fully concentrate on farming---much like academic pediatricians appreciate and prefer working for a salary at a public children’s hospital, where they can focus on the science and clinical practice of medicine and need not deal with the “business aspects” of owning their own “private practice.” For similar reasons, some farmers who privately owned farmland, even large acreage, might prefer to sell their land to the public; farm that same land for the sake of the public; farm that land in “the right way;” and forego the “business aspects” of private farm ownership.

Granted, such a change would result in some sacrifice of individual control (loss of some aspects of individual liberty) but it would result in the public, including farmers of small farms, having greater public control over (and freedom from) an out-of-control and immensely powerful Big-Agriculture. I suspect my grandfather would have argued that creating greater public control over Big-Agriculture (by developing Public Agriculture) was well worth sacrificing some individual control, some aspects of personal individual liberty. Besides, he would have realized that as a public farmer he would not need to sacrifice the principles and freedoms that he, personally, held most dear (e.g., conservation principles, respect for the land and farm animals, respect for Humanity, and a “most precious freedom”¹¹); whereas the capture of farming by Big-Agriculture involves great sacrifice of these principles and this most precious freedom. On balance, he would feel more free and able to do more good as a “public farmer” than is the current case for private farmers who struggle to keep their small family farms afloat.

Becoming a public farmer does not mean that farmers would ignore the business aspects of farming. Public farmers who have a talent for and interest in the business aspects of farming would be asked to take the lead in looking after the financial aspects of the public farms. They would be doing so for the sake of the public, not for their own benefit---much like “altruistic natural leaders” in a public children’s hospital are asked to assume leadership positions that involve creation of appropriate budgets. I imagine that my grandfather would have been a highly valued “altruistic natural leader” within the public farm system, and he would have readily agreed to serve in that capacity. He would have enjoyed the “precious kind of freedom” that the public farms would provide. (See article entitled, “A Most Precious Kind of Freedom.”)

Many of my academic pediatrics friends and I have concluded the following: Ownership of a private practice is over-rated; corporatization of health care is unacceptable; and working for a public children's hospital (during the altruistic era⁷) has been the most enjoyable and meaningful way to work. Similarly, farmers of small family farms would likely conclude: Ownership of a private small family farm is over-rated; corporatization of agriculture is unacceptable; and being responsible for farming a public plot of land, as part of a larger public farm system that is devoted to "farming right" and serving the public with healthy affordable food, would be the most enjoyable and meaningful way to be a farmer.

So, in the final analysis, my guess is that my grandfather, if he were alive today, would respond to the current farming crisis by strongly encouraging farmers of small and medium sized farms to consider application of the CHPEM to agriculture---i.e., consider becoming "public farmers" in a "public farm system." This would be analogous to schoolteachers being "public school teachers" in a "public education system," or physicians being "public physicians" in a "public health care system."

[Note: I hasten to add that none of this "application of the CHPEM to agriculture" or to other components of the general economy should occur without extensive public education and dialogue about the CHPEM beforehand.^{12, 13} An essential principle of the CHPEM is that it should never be implemented in a general economy until/unless the public has received thorough education about the CHPEM, has engaged in extensive dialogue about it, and has democratically determined whether it wants to implement a version of the CHPEM. This is analogous to the paramount importance of "patient education" and the "informed consent" process in Medicine.]

Given that my mother grew up on a wheat farm and had parents like my grandparents, it is not surprising that she could easily grasp the themes in my writings on Social Beauty. It also helped that she had devoted her adult life to raising four children and, at the same time, taught piano (in our home) to hundreds of community children. She was a marvelous teacher, like her mother and father. She taught piano to children for the right reasons. She was not motivated by monetary incentive, but rather by a desire to contribute in a meaningful way.¹⁴ Indeed, her teaching generated only a very modest amount of income for our family. She probably would have preferred to receive a public-granted salary for her work, like public school teachers receive their salaries. Teaching in our home would have been a win-win situation for my mother and the public. By teaching in our home she would have been providing free overhead.

So, why is it so difficult for people to understand the concepts and recommendations discussed in my writings on Social Beauty? Here are my thoughts:

A majority of the American people have probably had minimal, if any, exposure to the fundamental ideas explained in these writings. The term “Social Beauty”¹⁵ is probably new to many. Many also probably wonder what “Public Economy” means, if they have even heard the term. They are likely to be unaware of the foundational pillars⁸ of the Children’s Hospital Public Economy Model (CHPEM), which, briefly, are as follows:

- A positive, comprehensive understanding of Human Nature¹⁶⁻¹⁸ that emphasizes the spectrum of human behavioral capacities that we all have, and emphasizes that the social and economic milieu can either upregulate expression of our non-altruistic capacities and down-regulate expression of our capacities for altruistic behaviors (as is the case with corporate capitalism) or do the opposite, up-regulate expression of our altruistic capacities and down-regulate expression of our capacities for selfish behaviors (as is the case with the CHPEM).
- An understanding that “moral incentive” is a sufficient motivating factor and that “monetary incentive” is neither essential nor desirable.¹⁴
- A positive, accurate understanding of the true nature and role of “competition,” particularly the understanding that the word “competition” comes from the Latin “com petere,” which means “to seek (new heights) together.”¹⁹
- A realization that “monetary incentive” and capitalism’s version of competition are not necessary for innovation and creativity.²⁰
- A realization that private free enterprise and free market activity are not essential for a successful social and economic model. Instead, a different kind of freedom might be the most precious of all---the freedom to enjoy widespread upregulation of the expression of human altruistic behavioral capacities---upregulation in oneself and in society as a whole (which are inter-dependent).¹¹ This “precious freedom” is provided by a public economy, but not by a capitalist economy.
- A realization that it is best to fill positions of leadership in society and the economy with “altruistic natural leaders” who have demonstrated exemplary altruism, honesty, kindness, and incorruptibility---as opposed to filling positions of leadership with those who will make corporate entities most profitable.^{3, 21-23}

Instead, most Americans have been repeatedly taught a different set of understandings. Namely:

- A negative, incomplete, and inaccurate understanding of Human Nature---one that emphasizes human capacity for selfishness and claims that selfishness is the dominant behavioral capacity of human beings; one that ignores the influence of a chosen economic model on the upregulation or downregulation of the expression of our spectrum of human behavioral capacities.
- An insistence that “monetary incentive” is the “sine qua non” of any successful economic model---because, “due to human nature,” people need monetary incentive for adequate motivation and adequate performance.
- A negative, inaccurate, perverse understanding of the nature and role of competition.

- An insistence that monetary incentive and capitalism’s version of competition are essential for innovation and creative advancements.
- A belief that private free enterprise and free market activity are essential components of any successful social and economic model.
- A belief that capitalism, despite its many flaws, is the best economic model that has ever been created---because it takes into account the above understandings (the “realities” of human nature, et cetera) and because alternative models “do not sufficiently take the above ‘realities’ into account and inevitably lead to authoritarian and totalitarian behaviors.”

Most people have accepted the negative and incomplete understanding of Human Nature that has been taught by the corporate capitalist economic model (CCEM). Most have not been introduced to the positive, more complete and more accurate understanding of Human Nature upon which the CHPEM is based. Most people have also accepted the notion that “monetary incentive” is essential for motivation and innovation, and have not considered that “moral incentive” can be an adequate motivating factor. Most people have been taught a negative and rather perverse understanding of the nature and role of “competition,” Most have never heard of “altruistic natural leaders.” Most have been taught that capitalism, despite its flaws, is the most “realistic” and most successful economic model ever implemented, and that alternative models are inferior, would lead to disastrous results, should be feared, and should not be considered.²⁴ Most people have not worked in an altruistic children’s hospital,⁷ or a similarly altruistic endeavor---which means they might have little personal experience with collaborative, altruistic, non-profiteering efforts that practice the foundational pillars of the CHPEM.

In short, the pro-capitalist propaganda has been extraordinarily powerful and effective. It has convinced people that no alternative economic models need to be considered. Worse, the message has been that alternative economic models are dangerous to even think about. This pro-capitalist propaganda has artificially immunized people against consideration of any alternative models. That has made it difficult for people to understand “Social Beauty,” the CHPEM, and application of the CHPEM to the general economy. Pro-capitalist propaganda has been so powerful that most people are hesitant to even read about these alternative ideas.

But what has not been sufficiently understood is that the foundational (mis)understandings of corporate capitalism (those listed above) are its Achilles’ heel (i.e., where it is most vulnerable) and the most effective way to hold corporate capitalism to account and reverse its adverse effects on society is to point out the weakness of its foundational (mis)understandings and explain how the foundational pillars of the CHPEM represent a more accurate and helpful understanding of Human Nature and how to organize as a society.

It cannot be emphasized enough how extremely powerful, effective, and abusive the pro-capitalist, anti-public economy, anti-Humanity, propaganda has been.^{25, 26} We must focus on corporate capitalism's Achilles heel---its inaccurate, misguiding foundational (mis)understandings.

It is people who somehow developed natural immunity to the capitalist propaganda, like my mother, who grew up with wholesome ideas of collaboration, honest hard work, farming the right way, commitment to ethical principles, and who were influenced by "altruistic natural leaders," who are able to relate to the principles upon which the CHPEM is based and are able to recognize the weakness of the foundational (mis)understandings upon which corporate capitalism is based. They are able to recognize how the corporate capitalist model generates "Mean Arrangements of Man,"²⁷ while the CHPEM generates Social Beauty and a "Most Precious Freedom."

My mother died in 2021, at the age of 100. Forty five minutes before her death, I was visiting her at her assisted living residence and found her to be extremely agitated and distraught. She turned to me with an anguished look on her face and said, "Everything is a mess!! People are just flapping their wings, accomplishing nothing!!" She explained that she was talking about what was going on in the world. She was distraught because of what she imagined was in store for her great grandchildren, their generation, and generations to come.

I held her hand and did the best I could to assure her that things would change for the better, that the current "mess" would teach valuable lessons, and that we human beings would soon learn how to create greater Social Beauty for all of Humanity to enjoy. I encouraged her to place trust in Human Goodness. As she listened, her facial muscles gradually relaxed, the anguish on her face vanished, and soon thereafter she fell asleep, in apparent peace. I left her alone and returned to my home. But before I reached home, I received a phone call from the assisted living residence. She had died moments earlier. I hope she truly did die in peace.

My message to my mother was that because of our collective Human Goodness, the majority of human beings would soon be able to understand why and how the current prevailing Mean Arrangements of Man (the current "mess") could be replaced with kind arrangements that create abundant Social Beauty. Humanity just needs some help to understand the root causes of the "mess" and what treatment options exist to reverse this "mess." I would like to think that she agreed and that those reassuring thoughts allowed her to let go of her angst and fears and helped her to die in peace, knowing that she could trust her faith in Human Goodness. I hope my reassuring thoughts will prove to be accurate. I think they will.

RELATED ARTICLES:

Most of the footnotes refer to the following related essays, which are listed, by title, in the Table of Contents of this manuscript.

1. Notes on Social Beauty: www.notesfromthesocialclinic.org
2. Notes on COVID-19: www.notesfromthesocialclinic.org
3. Altruistic Natural leaders
4. Narrow Labelling of People's Social and Political Beliefs
5. Farmers of the World Must Unite: <https://www.globalresearch.ca/farmers-world-unite-oppose-big-business-interests/5871012>
6. The Children's Hospital Public Economy Model (CHPEM)
7. The Social Beauty of Children's Hospitals
8. The Foundational Pillars of the CHPEM
9. Application of the CHPEM to the General Economy
10. Agricultural Activity in a CHPEM-Inspired Public Economy
11. A Most Precious Freedom
12. Public Education, Dialogue, and Informed Consent Prior to Application of the CHPEM to the General Economy
13. Addressing Concerns About the CHPEM
14. Moral Incentive vs Monetary Incentive
15. Social Beauty
16. On Human Nature
17. Up-Regulation and Down-Regulation of the Expression of Human Behavioral Capacities
18. Human Nature--A Graphic Depiction--Sowing the Seeds for Public Economy and Social Beauty: This presentation may be viewed by accessing the **Notes From the Social Clinic** website: www.notesfromthesocialclinic.org or via this direct link: <https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>
19. On Competition
20. Which Economic Model Best Promotes Innovation and Creativity?
21. Capitalist Leaders-By-Default
22. Key Problem: Under Corporate Capitalism, Leadership Positions are Populated With People Who Are Inclined to Express Non-Altruistic Capacities of Our Human Nature
23. Does Power Always Corrupt?
24. Which Economic Model is Most Realistic?
25. A Little Recognized and Most Pervasive Form of Racism

- 26. ...Because Humanity Is Being Abused**
- 27. Mean Arrangements of Man**

CHAPTER 39

COMMON SENSE

By Rob Rennebohm, MD

November 2024

How a society chooses to organize itself makes a huge difference. The economic model it chooses makes a difference, as does the set of foundational social understandings it chooses to guide its social, economic, and political life.

For the past 500 years, or so, most societies have chosen (or at least accepted) the capitalist economic model and have been guided by the social understandings upon which capitalism is based, upon which capitalism depends, and that capitalism promotes and rewards.

The corporate capitalist model is based on the following foundational social understandings:

- A negative, incomplete, simplistic, pessimistic, inaccurate, and abusive understanding of Human Nature¹⁻³---one that emphasizes our human capacity for self-interest seeking and claims that selfishness is the dominant behavioral capacity of human beings. Making matters worse, corporate capitalism ignores how a chosen economic model can upregulate expression of our non-altruistic behavioral capacities and downregulate expression of our altruistic capacities (as is the case with corporate capitalism) or can upregulate expression of our altruistic capacities and downregulate expression of our non-altruistic capacities (as is the case with the Children’s Hospital Public Economy Model⁴⁻⁷).
- An insistence that “monetary incentive” is the “sine qua non” of any successful economic model---because, “due to human nature,” people need monetary incentive for adequate motivation and adequate performance.
- A negative, inaccurate, and perverse understanding of the nature and role of competition.⁸
- An insistence that monetary incentive and capitalism’s distorted version of competition are essential for innovation and creative advancements.
- A belief that private free enterprise and free market activity are essential components of any successful social and economic model.
- A belief that capitalism, despite its many flaws, is the best economic model that has ever been created---because it takes into account the above understandings (the purported “realities” of human nature, etc.) and because alternative models “do not sufficiently take the above ‘realities’ into account and inevitably lead to authoritarian and totalitarian behaviors.”

It is the contention of this manuscript that the above social understandings represent unfortunate and powerfully misleading misunderstandings.

There is an alternative social and economic model, the Children's Hospital Public Economy Model (CHPEM).⁴⁻⁷ This model has been practiced for many decades by academic pediatricians at public children's hospitals throughout the world, to the great benefit of children at a bargain price for societies. A society could choose to apply the CHPEM to its general economy. The foundational social understandings of the CHPEM could be chosen to guide the social, economic, and political life of a society.

The CHPEM is based on the following foundational social understandings: ⁷

- A positive, comprehensive understanding of Human Nature¹⁻³ that emphasizes the spectrum of human behavioral capacities that we all have (including capacities for altruistic behaviors and capacities for non-altruistic behaviors), and emphasizes that the social and economic model that a society chooses can either upregulate expression of our non-altruistic capacities and downregulate expression of our capacities for altruistic behaviors (as is the case with corporate capitalism) or do the opposite, up-regulate expression of our altruistic capacities and downregulate expression of our capacities for selfish behaviors (as is the case with the CHPEM).
- An understanding that "moral incentive" is a sufficient motivating factor and that "monetary incentive" is neither essential nor desirable.⁹
- A positive, accurate understanding of the true nature and role of "competition," particularly the understanding that the word "competition" comes from the Latin "com petere," which means "to seek (new heights) together."⁸
- A realization that "monetary incentive" and capitalism's version of competition are not necessary for innovation and creativity.¹⁰
- A realization that private free enterprise and free market activity are not essential for a successful social and economic model. Instead, a different kind of freedom might be the most precious of all--the freedom to enjoy widespread upregulation of the expression of human altruistic behavioral capacities---upregulation in oneself and in society as a whole (which are inter-dependent).¹¹ This "precious freedom" is provided by a public economy, but not by a capitalist economy.
- A realization that it is best to fill positions of leadership in society and the economy with "altruistic natural leaders" who have demonstrated exemplary altruism, honesty, kindness, and incorruptibility---as opposed to filling positions of leadership with those who will make corporate entities most profitable.¹²⁻¹⁵
- A realization that it is unrealistic to think the "Mean Arrangements of Man"¹⁶ that are currently harming Humanity can be corrected by continuing the economic model that has spawned and exacerbated these problems in the first place.¹⁷ The most realistic way to correct the Mean Arrangements of Man is to develop kind arrangements that

spawn Social Beauty¹⁸ rather than Social Atrocity and Social Misery. The CHPEM creates and supports kind arrangements and spawns greater Social Beauty.

A society could choose to organize its social, economic, and political life according to the CHPEM and the foundational social understandings upon which the CHPEM is based. A society could choose to practice the social behaviors that the CHPEM encourages.

Or societies could continue to accept the corporate capitalist economic model, follow the foundational social (mis)understandings it espouses, and practice the social behaviors it encourages and rewards.

The CHPEM develops kind social arrangements and creates Social Beauty. The corporate capitalist economic model creates “Mean Arrangements of Man” and the byproducts thereof (forever wars, hideous exploitation, obscene income inequality, racism, poverty, abuse of women, abuse of Humanity, hateful intolerance, authoritarianism, totalitarianism, fascism, potential WWII, and potential nuclear war).

If we use our common sense, which is the better choice? Does it make common sense to continue an economic model that has been creating Mean Arrangements of Man and Social Atrocity throughout the past 500 years, or so---arrangements that have severely harmed billions of people and the Earth itself?

Or does it make better sense to choose a social and economic model, like the CHPEM, that develops kind arrangements that create Social Beauty that all of Humanity (and the Earth itself) can enjoy?

RELATED ARTICLES:

The Footnotes refer to the following related essays, which are listed, by title, in the Table of Contents of this manuscript.

1. On Human Nature
2. Up-Regulation and Down-Regulation of the Expression of Human Behavioral Capacities
3. Human Nature--A Graphic Depiction--Sowing the Seeds for Public Economy and Social Beauty: This presentation may be viewed by accessing the **Notes From the Social Clinic** website: www.notesfromthesocialclinic.org or via this direct link: <https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>

4. The Children's Hospital Public Economy Model (CHPEM)
5. The Social Beauty of Children's Hospitals
6. Application of the CHPEM to the General Economy
7. The Foundational Pillars of the CHPEM
8. On Competition
9. Moral Incentive vs Monetary Incentive
10. Which Economic Model Best Promotes Innovation and Creativity?
11. A Most Precious Freedom
12. Altruistic Natural leaders
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. Does Power Always Corrupt?
16. Mean Arrangements of Man
17. Which Economic Model is Most Realistic?
18. Social Beauty

CHAPTER 40

The Dearth of Dialogue

By Rob Rennebohm, MD

November 2024

Humanity is currently facing many serious problems---the wars in Ukraine, Israel, Lebanon, and Yemen; less publicized wars elsewhere; potential war with Iran; potential WWIII, potential nuclear war; the COVID pandemic and potential epidemics/pandemics in the near future; economic stress; global economic instability and potential global economic collapse; persistent racism, imperialism, and neo-colonialism; climate issues; and angry disagreement and polarization over which leaders should be elected to address these problems.

Despite the extreme seriousness of these problems, there has been almost a complete absence of healthy, respectful dialogue about them, not only in the public arena, but also in private quarters, among friends and within families. This absence of dialogue has been particularly obvious during the nearly 5 year-long COVID pandemic. There has been virtually no dialogue between those who have supported the prevailing COVID narrative and its vaccination campaign and those who have questioned that narrative/campaign. Instead of healthy, respectful dialogue, we have witnessed hateful intolerance, demonization, censorship, and persecution of those with dissenting points of view. Excellent, knowledgeable, responsible physicians and scientists who have dared to speak up regarding their legitimate science-based concerns about the way in which the COVID situation has been managed, have been ridiculed, censored, and threatened with loss of employment and licensure. This intolerance has been disproportionately demonstrated by those who have supported the prevailing COVID narrative and its vaccination campaign.

There has also been a dearth of healthy dialogue regarding the other serious issues mentioned earlier.

Rather than respectfully engaging in healthy dialogue about differences of opinion, rather than learning from each other, people have been increasingly choosing to avoid all conversation about such issues. Many people literally run away from any such dialogue. Such dialogue is considered "too stressful" and is thought to be totally fruitless anyway. Most people have preferred to keep their opinions to themselves or only share their opinions with people whom they know to be like-minded.

Democracy does not thrive without healthy, respectful dialogue. In fact, democracy dies when dialogue ceases to occur. Social, geopolitical, and economic problems do not get solved without

healthy, respectful dialogue. Extremism, hateful polarization, hateful intolerance, and fascism tend to fill the void.

Currently, we are experiencing considerable social chaos, and it is only worsening. Unless we engage, at a population level, in healthy, respectful dialogue these problems will only fester and civil wars, fascism, WWII, and nuclear war could occur. The notes on this website are intended to facilitate that dialogue.

At the very least we can try to emulate the practice of excellent physicians,¹ which is to be responsibly conservative, progressive, radical, liberal, and revolutionary---all at the same time; and to avoid reactionary thinking, polarizing behavior, overzealousness, and hateful intolerance.

In addition to understanding mistakes made in the management of the COVID pandemic and how to avoid those mistakes in the future, we need to understand mistakes made regarding social, economic, and geopolitical arrangements, and we need to engage in healthy dialogue regarding the possibility of replacing current misguided “Mean Arrangements of Man”² with social and economic arrangements that will breed Social Beauty³⁻⁶ rather than hateful intolerance, social and economic chaos, fascism, and wars.

RELATED ARTICLES:

The following related articles are listed in the Table of Contents of this manuscript.

1. Narrow Labelling of People’s Social and Political Beliefs
2. Mean Arrangements of Man
3. Social Beauty
4. The Social Beauty of Children’s Hospitals
5. The Children’s Hospital Public Economy Model (CHPEM)
6. Application of the CHPEM to the General Economy

Also, for justification of the comments I have made regarding management of the COVID pandemic, please see the comprehensive articles posted in the ***Notes on COVID-19*** section of the ***Notes From the Social Clinic*** website: www.notesfromthesocialclinic.org

CHAPTER 41

Which Economic Model is Most Realistic?

By Rob Rennebohm, MD

October 2024

Humanity is currently facing many threats: wars in Ukraine and Israel-Palestine, potential WWII, possible nuclear holocaust, an ongoing COVID pandemic, other potential epidemics and pandemics, climate concerns, potential global economic collapse, extraordinarily high levels of animosity and intolerance between polarized groups, and epidemics of depression, anxiety, drug addiction, loneliness, alienation, lack of meaningfulness, and individual and collective loss of direction and spirit.

What are the root causes of these problems, and what is the most effective and realistic way to address them?

A major contention of this website is that many of the above problems are predictable consequences of the social and economic model that currently prevails throughout the world---³namely, the Global Corporate Capitalist Economic Model (GCCEM) and the “Mean Arrangements of Man”¹ and Social Atrocities that are created by this model. As is explained extensively in companion articles, the GCCEM is based on, justified by, depends upon, and promotes:

- a very negative, pessimistic, simplistic, incomplete, and inaccurate understanding of Human Nature;²⁻⁴
- a perverted understanding of “competition;”⁵
- an unhealthy notion of how to motivate people;⁶
- a dangerous “leadership” model that grants leadership and power to people with inclinations and willingness to up-regulate expression of the non-altruistic behavioral capacities of our Human Nature;⁷⁻¹⁰ and
- polarizing promotion of narrow labelling of people’s social and political beliefs¹¹

As explained in companion articles (and not re-explained here), these unhealthy and inaccurate, but prevailing understandings have predictably led to poor decision-making by those in positions of power, and have contributed mightily to the “Mean Arrangements of Man” and the current associated threats facing humanity.

It is the contention of this website that the safest and most effective way to address these problems is to strongly consider the option of an alternative social and economic model---

namely, the Children's Hospital Public Economy Model (CHPEM).¹²⁻¹⁵ As is explained extensively in companion articles, the CHPEM is based on a set of understandings that is completely different from the set of understandings promoted by the GCCEM. Specifically, the CHPEM is based on:

- a very positive, more complete, more nuanced, more accurate, and optimistic understanding of Human nature;²⁻⁴
- faith in Human Goodness;
- a healthy, more accurate understanding of competition;⁵
- promotion of "moral incentive," rather than monetary incentive;⁶
- a leadership model that places people with strong altruistic inclinations (i.e., the kindest among us) in positions of power---a leadership model that is more likely to result in kind, fair, wise decisions;⁷⁻¹⁰ and
- avoidance of a narrow labeling of people's social and political beliefs.¹¹

It is the contention of this website that application of the CHPEM to general economies, if allowed, could result in a safer, healthier, more peaceful world and could markedly reduce the extent of depression, anxiety, drug addiction, loneliness, alienation, and lack of meaningfulness in people's lives---particularly if efforts to implement and develop the CHPEM are not deliberately sabotaged by those who are threatened by replacement of the GCCEM with the CHPEM.

A major argument of critics and skeptics of the CHPEM is that the CHPEM is an unrealistic model. They believe the CHPEM is too idealistic, relies too much on altruism and "altruistic natural leaders,"⁷ and over-estimates the goodness of Humanity. They contend that "because of Human Nature" and "because power corrupts and transforms" the CHPEM would be doomed to fail. They point out that attempts to implement economic models other than capitalism "have always failed," and have failed with "monstrous results." They contend that capitalism, despite its short comings, is the best and most "realistic" economic model, because it is the only model that accurately takes the "realities of human nature" into account.

The counter-argument offered by this website, as explained in several companion articles, is that children's hospitals have already proven (decades ago) that the CHPEM can be a highly successful and sustainable social and economic model,¹³ and that there is no good reason why the CHPEM cannot work well in the larger economy, if allowed to do so (i.e., if not sabotaged).¹⁵

It is the contention of this website that **not only is the CHPEM a realistic approach to addressing current threats to Humanity, but also it is unrealistic to expect the GCCEM to be**

able to successfully address these threats. If the GCCEM has played a major role in causing these problems, why would we think the GCCEM would be able to solve these problems?

It is totally unrealistic, totally pollyannish to think that the enormous problems currently threatening Humanity can be solved by continuing the very model, the GCCEM, that has been a major root cause of these problems in the first place. The most realistic way to effectively address these problems is to marginalize the GCCEM and implement a far healthier social and economic model---a model like the CHPEM, which has already proven to be a successful and sustainable model.

AFTERWORD:

Although it is unrealistic to expect resolution of the many serious problems currently facing humanity without changing the prevailing social and economic model (global corporate capitalism) and reversing the Mean Arrangements it has created, it remains to be seen whether citizens in individual nations and citizens of the world will be willing to engage in sufficient study of and dialogue about the option of applying the CHPEM to general economies. If so, current illness afflicting Humanity and the earth itself could be effectively treated and great Social Beauty¹³ could result. The companion articles (Chapters) on this website are intended to stimulate and facilitate such study and dialogue and infuse both with clarity and inspiration.

RELATED ARTICLES:

The Footnotes refer to the following related articles (Chapters), which are listed, by title, in the Table of Contents of this manuscript.

1. Mean Arrangements of Man
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: This presentation may be viewed by accessing the **Notes From the Social Clinic** website: www.notesfromthesocialclinic.org or via this direct link: <https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>
5. On Competition

6. Moral Incentive vs Monetary Incentive
7. Altruistic Natural Leaders
8. Capitalist Leaders-By-Default
9. Key Problem: Under Corporate Capitalism, Leadership Positions are Populated
With People Who Are Inclined to Express Non-Altruistic Capacities of Our Human
Nature
10. Does Power Always Corrupt?
11. Narrow Labelling of People's Social and Political Beliefs
12. The Children's Hospital Public Economy Model (CHPEM)
13. The Social Beauty of Children's Hospitals
14. Foundational Pillars of the CHPEM
15. Application of the CHPEM to the General Economy

CHAPTER 42

...Because Humanity is Being Abused

Rob Rennebohm, MD

October 2024

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 and selflessly 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 CHPEM) to fail. The GCCEM espouses the notion that Human Goodness is not good enough to enable an economic model like the CHPEM 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}

RELATED ARTICLES:

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5. The Social Beauty of Children’s Hospitals
6. The Children’s Hospital Public Economy Model (CHPEM)
7. The Foundational Pillars of the CHPEM
8. Application of the CHPEM to the General Economy
9. A Little Recognized and Most Pervasive Form of Racism
10. Social Beauty
11. Why Is This So Difficult To Understand?

CHAPTER 43

Problematic Aspects of Capitalism

By Rob Rennebohm, MD

When the economic model that is called “capitalism¹” is examined in the Social Clinic, it appears (at least to this Social Clinician) to be an unwise and harmful economic model. The premises upon which it is based are deeply flawed, and its side effects are unacceptable. In this essay key arguments for capitalism are critically examined, important side effects of capitalism are explored, and an alternative economic model (Public Economy) is introduced.

Regarding Human Nature:

Capitalism is based upon and justified by an inaccurate, incomplete, simplistic, excessively negative, and abusive understanding of Human Nature. According to the advocates of capitalism, human beings are, “by nature,” primarily selfish, and rather hopelessly so. This view of “human nature” emphasizes the negative capacities of human beings and largely ignores, or at least minimizes, the positive capacities of our human nature. It is anti-people in that it shows little respect for and little faith in the positive capacities of human beings. In fact, it is an abusive view of Human Nature---much like the cruel, belittling message an abusive husband gives to an abused wife to keep her from believing in her self-worth.

There is a more positive, more complete, more accurate, deeper, kinder, and more helpful understanding of “human nature.” It is this:

Human beings innately have capacities for both altruistic and selfish (non-altruistic) behaviors. Each of us has our own unique mixture of these capacities, at least regarding the extent to which specific capacities are more easily and strongly expressed. Among people, there is probably a spectrum, regarding the ratio of capacity for and/or expression of altruistic behavior versus capacity for and/or expression of selfish behavior. At one end of the spectrum are people who tend, naturally, to easily and strongly express extraordinarily strong innate capacities to behave altruistically (saint-like people, at this farthest end of the spectrum). At the other end of the spectrum are people who tend to easily and strongly express extraordinarily strong innate capacities to be selfish (ruthless, sociopathic mobsters, e.g. at this farthest end of the spectrum). The majority of people fall somewhere between these two extremes. There is probably a Bell-shaped curve regarding the distribution of these innate capacities and the inclination/ability to express them---although it is likely that this curve, in actuality, is shifted considerably towards the altruistic end---that is, more than half of people probably have stronger capacities for altruistic behaviors than for non-altruistic behaviors and/or have greater inclination and ability to express their altruistic capacities than their non-altruistic capacities. Perhaps we have been able to survive as a species because this is so.

For further discussion of Human Nature, please see the articles entitled ***Human Nature and Human Nature---A Graphic Depiction***---<https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>

People not only differ regarding which innate capacities are strongest and/or most naturally and easily expressed, but also regarding the extent to which they have been taught or otherwise influenced by their upbringing, role models, education, institutional experiences, other life experiences, and behavioral practice to express and practice their altruistic capacities versus their self-serving ones. That is, environmental factors, including social factors and practice, can influence whether a person is more likely to express their innate altruistic capacities than their innate selfish capacities, or vice versa. Such factors can up-regulate (increase) or down-regulate (decrease) the expression of an individual's capacity for altruism; and can either up-regulate or down-regulate expression of an individual's capacity for selfishness. In that sense, environmental factors are capable of skewing the bell-shaped curve (toward the altruistic, or toward the selfish ends of the spectrum) when it comes to the actual expression of capacities.

Because of the above-mentioned differences regarding the strength of a person's innate capacities and/or the ease and intensity with which a person is inclined to express innate capacities, and because of differences in the social influences that affect such expression, people are drawn toward different types of human activity. For example, Albert Schweitzer, the famous German physician who altruistically dedicated his life to developing a hospital in the heart of Africa, was probably naturally drawn to that challenge. That was his most natural inclination and interest. He probably had a great abundance of the capacity for altruism and this capacity was probably easy for him to strongly express. He was also undoubtedly influenced by role models, his upbringing, his religious beliefs, his education, and other life experiences. He probably had little innate inclination or interest in building a highly profitable business empire, or otherwise expressing his more selfish capacities. That kind of accomplishment, for him, probably would not have created much satisfaction, anyway.

In contrast, other people have robust innate capacities to acquire wealth and/or obtain power over others, and they are greatly inclined to vigorously exercise those capacities and do so with enthusiasm, ease, fascination, excitement, and with little attention to conscience. Such people become either further inclined or less inclined to express those capacities, depending on their life experiences and role models. If a child is brought up in a family dominated by a father who is a ruthless business tycoon, and that child is encouraged and taught how to be a "chip off the old block," then it is likely that the child will exhibit behaviors similar to the father's, particularly if the child is sufficiently indoctrinated and not encouraged to think independently and question things. If that same child, however, were to spend summers working in a hospital in the slums of a big city, he/she may learn to exercise innate altruistic inclinations and greatly increase expression of them.

So, how a family or a society organizes itself, teaches itself, and practices certain behaviors can have a tremendous influence on the extent to which its members express their innate altruistic capacities/inclinations, as opposed to their selfish capacities/inclinations. If a society teaches a negative, anti-people view of human nature and insists on an economic model that is based on

that view, dependent on that view, and virtually requires and rewards selfish behaviors---then, its people will tend to exercise their selfish tendencies, and their altruistic capacities will be repressed, under-expressed, under-practiced, under-valued, under-supported and will wither. On the other hand, if a society teaches an accurate, positive view of human nature and develops an economic model that promotes expression of the altruistic capacities in all of us, and gives ample practice to those capacities---then, its people and its institutions will behave increasingly altruistically and less selfishly.

It should also be realized that individual human beings need help from their society and culture, if they are to optimize expression of their altruistic capacities and minimize expression of their selfish tendencies. Most of us cannot do this alone. Some people may be able to do this without help, because of extraordinary make-up and/or very helpful life experiences. "Religion" helps some people, but has historically failed to adequately affect the big picture, primarily because the prevailing economic model, which has remained inadequately unchallenged, gives huge practice to behaviors that contradict what most of the world's religions teach. Religions would have far more beneficial effects on individuals and society as a whole, if the economic model that so profoundly affects people's daily lives were to reinforce and give practice to desired behaviors, instead of promoting and rewarding the very behaviors that most religions warn against.

A related concept is that the more one practices an up-regulated capacity, the easier and more automatic (habitual) that practice becomes. Capitalism, unfortunately, gives great practice to our non-altruistic capacities---so much so that those capitalistic behaviors become increasingly entrenched, automatic, and hard to reverse---and an increasing percentage of people are drawn into such practice, largely by default, since there is little or no opportunity to practice an alternative, more positive, economic model. Furthermore, those capitalistic behaviors are abusive to the bulk of the population (predatory debt and heartless excessive pricing, e.g.), and a side effect of this chronic abuse is up-regulation of protective, defensive behaviors (fearfulness, wariness, distrust, resentment, tension, anger, even outrage) among the abused general population---which is not a healthy state for them or the larger society. In short, capitalism creates a vicious cycle that increasingly escalates unkind, unhealthy behaviors.

A Public Economy, on the other hand, gives great practice to our most altruistic capacities---such that expression of those capacities increasingly becomes easier, more automatic, and more entrenched---and a side benefit of the kind, non-abusive nature of the Public Economy is creation of a state of ever-increasing peacefulness and gratitude among the Public. The Public becomes appropriately more trusting, has more confidence in themselves and their society, and develops increasing faith in Human Goodness. This, in turn, increases their appreciation of and support for the Public Economy. In short, the Public Economy model creates ever-increasing levels of kind behavior, individually and collectively.

As explained above, Capitalism's understanding of Human Nature is erroneous, incomplete, simplistic, excessively negative, and abusive. It would seem wise, therefore, to strongly challenge the oft-stated notion that our current economic model (capitalism) is the best that we can do, "because of human nature." We can and we need to develop a much better economic model---one that is based on an accurate understanding of Human Nature; one that helps all of

us to maximize expression and development of the altruistic capacities that we all have. All of us, individually and collectively, would benefit from, and need, such a model.

Regarding the Profit Motive (monetary incentive):

Capitalism is also fundamentally based on the erroneous notion that monetary incentive (including the profit motive) is an essential motivator of human work activity.

A very common argument put forth to justify the capitalist economic model is that, “because of human nature (the erroneous view mentioned above),” the profit motive and other material incentives are absolutely necessary to adequately motivate people to perform well. The argument goes that people, “by nature,” are selfish and tend to not work hard or well, unless they are either watched closely or are provided with some form of monetary reward (incentive). The further claim is that any economic model that relies on altruism and is not driven by monetary incentive is doomed to fail, again, “because of human nature.” This capitalist view, like the capitalist view of Human Nature, is inaccurate, excessively negative and is abusively dismissive of human capacity for goodness.

It is not true that people will perform well only if monetary incentives are involved. This view, which is based on an incomplete understanding of Human Nature, disregards and disrespects the human capacity for altruism. Academic pediatricians have already solidly demonstrated that the “profit motive” is not necessary for high-level work achievement. In fact, many academic pediatricians would argue that injection of the profit motive into medical practice is harmful to work achievement. Most nurses, teachers, and dedicated workers of all sorts have, like academic pediatricians, demonstrated that the profit motive is not necessary. Instead, what motivates them is the desire to contribute in a meaningful way, and the satisfaction they feel when doing so.

Regarding Competition:

Another fundamental belief of capitalism is that “competition” is an essential element for a successful economic system. More specifically, the belief is that “without competition, people and companies will not have sufficient incentive to work hard and perform well.” While capitalism’s emphasis on the “profit motive” stems from belief in a negative and incomplete view of Human Nature, its emphasis on “competition” stems from a perverted understanding of what the word “competition” truly means. This misunderstanding of human nature and the true meaning of competition are two main reasons why people believe, erroneously, that capitalism is the best and “only realistic” economic model for humankind.

It is true that “competition,” properly understood and properly practiced, can be a good thing, at least in sports, and is one way to add excitement, fun, and bring out the best in people as they seek to improve themselves, individually and collectively. However, the key and the difficulty is the proper understanding and proper practice of competition---because competition, improperly understood and improperly practiced, is usually not a good thing and tends to bring out the worst in people.

So, what is the “proper understanding” of competition, and how is it “properly practiced?”

By definition, “competition,” contrary to popular belief, is not about “beating others,” or “being better than others,” or “being the best.” It is not even about “winning” or “losing,” and it certainly is not about “defeating.”

The word “competition” comes from the two Latin words “com” and “petere.” “Petere” means “to seek,” and “com” means “with,” or “together.” So, the word “competition,” accurately understood and by definition, means “to seek together,” or “to seek (new heights) together.”

Thus, “competition” is simply a means by which people can work together (collaborate) to create an atmosphere and a spirit that will encourage and help all participants to reach new heights of accomplishment (do their best), and to enjoy the process of doing so. It is about all helping each other, so that all can get better (and/or have fun), both as individuals and as a group. When competition is properly understood and properly practiced, everyone wins. When competition is improperly understood and improperly practiced, there is only one winner and all others are diminished.

The true purpose of competition is not to determine who is “better,” but, rather, to create a process and an enjoyable atmosphere that will help all participants to become better.

A proper understanding and the proper practice of competition are not easy. Philosophically and psychologically, a proper understanding of competition is difficult to grasp, and the behavioral and emotional goals of its practice are even more difficult to achieve. Competition is a sophisticated concept and is fraught with pitfalls and emotional challenges, even when it is properly understood and properly practiced. The proper practice of competition represents an ideal that is barely realistic in the healthiest imaginable culture and is totally unrealistic in an unhealthy culture (especially a capitalistic culture). When competition is poorly understood and poorly practiced, it tends to do great harm to all concerned---this includes harm to those who are trying to practice competition properly.

For further discussion of competition, please see the related article entitled, “On Competition.”

Have practitioners of current global capitalism been demonstrating a proper understanding and proper practice of competition? Do businesses in the same industry enthusiastically and collaboratively “seek new heights together” with their “competitors?” Do businesses that “are in competition with one another” strive to genuinely and sincerely encourage, help, and hope for their competitors to reach their maximum potentials? Do businesses and their boards of directors think the process of trying to be the best they can be is more important than the final standings? Do businesses try to avoid focusing attention on their own success? Do they try not to covet the position of more successful businesses? Do they avoid diminishing the accomplishments of others? Is the goal, truly, that all become better?

Or, has capitalism been practicing a grotesque, perverted, cut-throat version of competition? Does the “competition” promoted and practiced in capitalism seem to be all about “winning,” “defeating,” beating others,” “being better than others,” being #1,” scheming to dominate the market (at the expense of others and by any means necessary), boasting about “being best,

“exceptional” (even when it is not true),” and hoping that the competition will somehow fail, even purposefully making moves to impair or discourage the competition.

It appears as though proponents and apologists for capitalism have grossly misunderstood the true meaning and purpose of “competition,” and are espousing and practicing an unhealthy, perverted, vulgar version of it--a version that tends to bring out the worst in people. Worse, with this economic model, the success of a business, realistically, depends on how well it executes this twisted, perversion of competition. Under this model, how long would a CEO last if he/she were to insist that the company genuinely (i.e. not as a public relations ploy) encourage, help, and hope for its competitors to reach their fullest potential, versus a CEO that insists that the company aggressively seek full domination of the market at the expense of the competition?

Even worse, this perverted version of competition has been a major cause of wars and the exploitation (of people and natural resources) throughout history. Fear of “competitors,” a perceived need to capture and control natural resources and market share, a perceived need to keep others from obtaining resources and gaining market share, and a perceived need to dominate the global or regional economy have been the driving forces behind most wars and the harmful exploitation of people and the earth. A healthy, accurate understanding of competition could result in a marked reduction of war and exploitation.

Do we really want an economic system that promotes and depends upon such a perverted and unhealthy understanding and practice of competition? Is that the best we can do? Isn't it possible to develop an economic system that promotes only the healthiest understanding and healthiest practice of competition? Is it even necessary, though, to inject properly understood and properly practiced competition into economic activity, at all---particularly considering how difficult its proper practice is, how many pitfalls it involves, and how idealistic it is to expect people to practice it properly, especially in our current culture? Is it best to limit competition to the realms of sports and games and leave competition out of economic activity?

Regarding Up-Regulation and Down-Regulation of Human Behavioral Capacities:

As mentioned earlier, human nature consists of capacities for both selfishness and altruism. Expression of each capacity can be either up-regulated (increased) or down-regulated (decreased). An unfortunate side effect of capitalism is that capitalism, by nature, up-regulates (increases the expression of) the human capacity for selfishness and down-regulates human capacity for altruism. Furthermore, capitalism is either unaware of, or ignores, the fact that social influences have the potential to either up-regulate or down-regulate individual and collective human capacity for altruism and kindness. The proponents of capitalism do not seem to grasp this important concept of up-regulation and down-regulation. They do not seem to realize that the Public Economy model, unlike the capitalist model, up-regulates the expression of altruistic capacities and down-regulates the expression of non-altruistic capacities.

Regarding Individualism:

Another fundamental aspect of capitalism is its unfortunate emphasis on and reverence for extreme individualism. Individualism and self-interest seeking are paramount in capitalism and

considered to be virtuous. The individual is far more important than the collective. Individualistic private activity is preferred to collective public activity. Individualistic free enterprise and free trade are championed, and both are motivated by quest for individual profit. Contrary to capitalism's belief, individualism, at least in my opinion, is not the key to a successful economy, nor is it the key to freedom. In my opinion, the most important and precious freedom does not come from the individualism and self-interest orientation espoused, required, and rewarded by capitalism. It comes from participating in collective public efforts to genuinely look after others. The most precious freedom is the freedom to enjoy widespread up-regulated expression of the human capacity for kindness---up-regulation both in oneself and in the larger society.

Regarding Free enterprise, Free Trade, the "Invisible Hand" of the Marketplace, Intellectual property, and "Trickle Down" benefits:

A central belief of capitalism is that the "invisible hand" of the marketplace will, and should, regulate the economy and will make the economy work. Allowing the market to solve problems is deemed preferable to democratic public planning. Free enterprise and free trade are deemed to be essential, particularly regarding innovation. And, innovations must be protected by "intellectual property rights." Capitalism also claims that "trickle down" economics (the notion that wealth created by a few at the top will trickle down to adequately benefit the rest of the population) is appropriate and works---neither of which is true. (Another phrase for this notion is "horse and sparrow" economics---meaning that if you give lots of grain to the horses, the sparrows will find plenty of grain in the manure.) The truth is: free enterprise, free trade, the "invisible hand" of the marketplace, intellectual property rights, and "trickle down" economics are not necessary or desirable aspects of a healthy and successful economic model.

Regarding Promotion of Unhealthy Leaders:

An important side effect of capitalism is that it elevates people from the more selfish end of the human capacities/expression spectrum into positions of power and leadership, rather than populating leadership with people from the altruistic end of the behavioral spectrum.

Capitalism, which is based on the already discussed negative view of human nature, not only up-regulates heartlessness and down-regulates kindness, but it also rewards the former and punishes the latter. Capitalism up-regulates and rewards individualism, aggressive self-interest seeking, suspiciousness, a perverted form of competition, exaggeration (if not outright lying), avoidance of healthy self-criticism, and resistance to countervailing truths. In many instances, people with sociopathic proclivities rise to the top, whereupon they behave in abusive, controlling, often violent ways and hire like-minded/like-behaving individuals.

For example: To what kind of behaviors do members of the most financially and politically powerful (the billionaire class) owe their membership in that group? Was it practice of altruism? Or, was it a willful and enthusiastic practice of cut-throat competition and heartless decision-making? Do altruists rise to high positions in powerful corporate organizations? Or is altruism (genuine altruism, not fake "promotional" altruism) viewed as a liability by such organizations? The fact is that, realistically, the big "winners" in capitalism are the people and organizations

that are the most aggressive, most cut-throat, most manipulative, most heartless, most self-promoting, and the most self-interest seeking ---in short, the “winners” are those who are inclined and willing to express robust capacities for non-altruistic behaviors. Since those “winners” prefer to elevate like-minded and like-behaving people to positions of “leadership,” the positions of power are increasingly populated with people who are inclined and willing to express robust capacities for non-altruistic behaviors. People who prefer to express their altruistic capacities not only don't win the capitalist game, they do not want to play it.

As a result, the financially and politically powerful increasingly become composed of people with a mentality and behaviors closer and closer to the extreme non-altruistic end of the behavioral spectrum; while people at the altruistic end of the spectrum are increasingly marginalized, or worse.

When people who are inclined and willing to express robust capacities for non-altruistic behaviors increasingly populate positions of power and “leadership,” it is no wonder that increasingly heartless and increasingly harmful decisions are made. The predictable result are Mean Arrangements of Man and Social Atrocities.

Creation of a culture of up-regulated heartlessness and violence:

When the financially and politically powerful consist predominantly of people who believe in a negative view of human nature, insist on capitalism, practice a perverted understanding of competition, and exhibit behaviors at the far non-altruistic end of the spectrum---a further side effect is that they create a culture of up-regulated heartlessness and violence. These powerful people, e.g., deny universal public funded health care, privatize what should be public services, exploit workers, and trap people in predatory debt. Internationally, to protect corporate interests, they engage in “regime-change operations” and collusion with corrupt leaders in other countries. They create a culture that is hypocritical, superficial, false, violent, soulless, and boring. Ultimately, they tend to create an increasingly authoritarian society, especially if they feel threatened by an opposition that offers a practical and healthy alternative plan. Most frighteningly, their ignorance, arrogance, and lack of conscience lead them to seriously consider actual use of nuclear weapons, even pre-emptively, even in response to perceived non-nuclear “threats.”

As mentioned earlier, this abusive culture breeds unhealthy, but predictable, reactions on the part of the abused (the bulk of the world’s population). The general population, chronically subjected to predatory capitalistic behaviors, understandably becomes increasingly resentful, wary, anxious, suspicious, guarded, angry, distrustful, even outraged by the abusive behaviors they experience on a daily basis. This seething emotional undercurrent is made even worse when it seems hopeless that a healthy alternative social existence will ever be possible. The predictable result is that some of the abused become increasingly prone to behave with uncharacteristic unkindness, not just towards the powerful, but also towards each other; others become silent, passive, apathetic, depressed, and resigned to their plight.

Endless promotion of economic “growth,” ever-increasing consumerism, and environmental disaster:

Another side effect of capitalism is that its emphasis on, indeed its dependency upon, “growth” and consumerism inevitably results in ever-increasing damage to the earth. And, of course, it promotes a very materialistic culture.

Corporatization of society and the crushing of individual and collective souls:

Capitalism ultimately and inevitably (unless it is extensively and intensely regulated) leads to obscene income inequality and rule by the ultra-wealthy corporate class of people---who, as mentioned earlier, are inevitably and increasingly led by people who are inclined and willing to express robust non-altruistic behavioral capacities. Society becomes increasingly corporatized, sterile, cold, uncaring, heartless, and undemocratic, not to mention boring. Peoples’ souls are crushed. People become increasingly alienated and disgusted with the corporate culture created by the ultra-capitalists. An undercurrent of seething anger prevails in society. The root cause of this seething outrage is typically poorly understood, barely discussed. Free-floating anxiety becomes pervasive. Fascism rises, as it becomes increasingly necessary to protect the interests of the ultra-capitalists, through control and force.

Capitalism’s false claim:

One of capitalism’s most erroneous claims is that “Human beings would not be enjoying the wonderful advances in living standards that they enjoy today, were it not for capitalism’s entrepreneurial spirit, competence, and achievement.” This claim assumes that no other economic model could possibly have resulted in the level of efficiency and achievement that capitalism has demonstrated. This claim is not only erroneous, it is arrogant and ignorant. There is an alternative economic model that has contributed more innovation and achievement to Humanity than has capitalism---at least in health care--- and has done so with great efficiency, at a bargain price for society---the Children’s Hospital Public Economy Model (CHPEM).

The Malignant Nature of Capitalism:

A further problem with capitalism, and its most frightening feature, is that it has malignant characteristics. It is a very seductive economic model, with its tempting promises of potential wealth and privilege. It tempts and appeals to our most selfish capacities and quickly rewards those who get sucked in. Like medical malignancies, capitalism dislikes regulation, breaks rules, and illegally invades. Once it establishes a foothold, it becomes very difficult to treat and inexorably worsens. It has the capacity to destroy and seeks to destroy normal healthy processes (like true democracy).

To further explain the malignant nature of capitalism, the reader is referred to the extensive dialogue between Dr. H. and her colleagues in Chapter 4 (A Little Economic Story...). following That dialogue (which is fictitious, but based on real physicians and real experiences) is between a pediatric hematologist/oncologist (Dr. H) and a pediatric cardiologist (Dr. C) and pediatric radiologist (Dr. R). Drs. C and R would like their children’s hospital to introduce fee-for-service, profit-making, capitalist practices. Dr. H would like the hospital to continue its Public Economy

model, and worries about the malignant nature of capitalism. Dr. H passionately explains and details the many problematic aspects of corporate capitalism.

Conclusion---Replacement of Capitalism with the Public Economy Model:

There are many other problems with the capitalist economic model, but we will stop here. The above list of problems is sufficient to cast appropriate doubts regarding the worthiness of the capitalistic economic model.

Why would we want such a flawed and problematic economic model---one that is based on an erroneous, incomplete, negative, abusive view of Human Nature; promotes an erroneous, perverse, destructive understanding of competition; insists, incorrectly, that monetary incentive is an absolutely essential motivating factor; up-regulates the worst of our human behavioral capacities and down-regulates and marginalizes our best behavioral capacities; populates leadership positions with people who have repeatedly exhibited behaviors associated with unkind human behavioral capacities; promotes unending quest for growth and increased global consumption; ravages the environment; corporatizes society and crushes individual and collective souls; is undemocratic in its planning and decision-making; is malignantly seductive and destructive; creates “mean Arrangements” and Social Atrocity, rather than Social Beauty; claims, erroneously, that no other economic model is viable or safe; and further claims, arrogantly and erroneously, that the nation that currently dominates global capitalism, the USA, is the exceptional, indispensable, most competent, most generous, and most responsible nation in the world---which is a disturbingly supremacist point of view.

Why have we allowed this sad, dangerous, destructive, abusive economic model to prevail over Humanity and the earth itself for more than 400 years? Surely we can do better than this. Surely, there is a better economic model.

Unfortunately, Capitalism will continue to dominate until a credible alternative economic model, which refutes and corrects the above beliefs, is effectively presented to and embraced by the world’s people. Fortunately, a healthy alternative economic model, the Children’s Hospital Public Economy Model (CHPEM), has already been developed, implemented, and practiced (for decades) by Academic Pediatricians, internationally, and has proven to be remarkably successful.

Academic Pediatricians throughout the world (best exemplified in Canada) have practiced an altruistic Public Economy Model at their own institutions, while also developing a Collaborative International Network of Public Children’s Hospitals that have superbly served the world’s children. Academic Pediatricians see no reason why the Public Economy they have modeled could not be applied to the general economies of any and all nations.

The successful practice of a Public Economy model by Academic Pediatricians suggests that an alternative to global capitalism, including an alternative to global capitalism “with Chinese characteristics,” would be a Collaborative International Network of Unique, Independent,

Creative, Self-Determined and Self-Reliant, Democratic National Public Economies. Led by the example of academic pediatricians, and guided by the Education of Medicine and the Education of Poverty, rather than the Education of Wealth, such a Network could replace capitalism, create Social Beauty, transform human behavior, and ameliorate the current suffering of Humanity and the Earth itself.

NOTE:

In this essay, and in all other essays in this book, the term “capitalism” is intended to primarily refer to large corporate capitalism (e.g. giant transnational corporations), as opposed to small “Mom and Pop” capitalism (small businesses). There are many examples of small businesses whose owners have operated in a kind, altruistic manner. The criticisms advanced in this essay are primarily directed at big businesses and apply much less to small businesses.

However, just because some small business owners have operated very admirably, does not mean that capitalism is okay. In fact, it is the opinion of this social clinician that the truly kind and altruistic small business owners could be even happier if their businesses were a component of a Public Economy. They could still lead their businesses, but they would do so at the request of the Public and with the financial support, admiration, and gratitude of the Public.

RELATED READINGS:

- Mean Arrangements of Man
- On Human Nature
- Up-Regulation and Down-Regulation of the Expression of Human Behavioral Capacities
- Human Nature--A Graphic Depiction--Sowing the Seeds for Public Economy and Social Beauty: <https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>
- From 1945 Until Today--20 to 30 Million People Killed by the USA. By James A. Lucas. Published on Global Research:
<https://www.globalresearch.ca/from-1945-until-today-20-to-30-million-people-killed-by-the-usa/5660519>
- Giants: The Global Power Elite, by Peter Phillips. 2018.

CHAPTER 44

The Corporate Consortium---Its Make-up, Power, Wealth, and Plans: Hypotheses Regarding Current and Potential Global Geo-Political-Economic Plans/Scenarios

**By Rob Rennebohm, MD
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The world is currently critically ill---multiple horrific wars (e.g., Ukraine, Israel-Gaza, potential World War III, potential nuclear holocaust, terrorism, obscene income inequality, economic instability, declining civility, increasing fascism, environmental degradation, climate disruption, COVID-19, other potential pandemics, and an alarming amount of chronic illness and cancers.. In association, the souls and health of Humanity have been suffering.

What has been going on in the world, geo-politically and economically, over the past few decades? How did this mess (even before COVID) come about? What do we imagine could happen in the months and years ahead? What kinds of global economic plans/scenarios could play out? Most importantly, what kind of a plan could rescue Humanity and the Earth itself from this profound critical multisystem illness?

In this essay 6 current or potential Global Economic Plans/Scenarios are imagined and presented. Each represents only a hypothesis, regarding what has been going on and what could develop in the future. As with any hypothesis, each of these hypotheses needs to be scrutinized, tested and discussed in order to determine how accurately each reflects truth. Indeed, the purpose of this essay is to encourage much-needed critical analysis and dialogue about what has been going on and what might occur in the future.

For a quicker read, focus on Plans 1, 4, and 6 and skip the rest. Plan 4 is the new Corporate Consortium Plan that may be on the immediate horizon. Plan 6 is the author's preferred plan. Plan 1 is what has been going on for the past several decades. Plan 2 is the purported BRICS plan. Here are the 6 plans/scenarios:

1. A Uni-Polar Global Corporate Capitalist Economy, led by a USA-dominated Consortium of Transnational (Supranational) Corporate Ultra-Capitalists.
2. A Multi-Polar, More Inclusive, More Equitable, Kinder Global Corporate Capitalist Economy, led by China, Russia, and Partners---i.e., BRICS
3. A Uni-Polar Global Capitalist Economy "with Chinese characteristics," dominated and led by China.
4. A Multi-Polar Global Corporate Capitalist Economy, tightly controlled by a New Expanded Consortium of Transnational (Supranational) Corporate Ultra-Capitalists.
5. A Bi-Polar, Split Global Capitalist Economy---A Split Global Economy, with "the West" (primarily the USA) pitting itself against a China-led (or China/Russia-led) Eurasian-African Economy.

6. A Collaborative International Network of Unique, Independent, Creative, Self-Determined, Self-Reliant, Democratic National Public Economies

The first plan is the one that has appeared to be in place for most of the past 70 years and is currently in rapid decline. The second (the BRICS plan) is a kinder, more inclusive, multi-polar version of the first. The third is a global capitalist economy with “Chinese characteristics” that is dominated by China (as opposed to a global capitalist economy dominated by the US). The fourth scenario, which may currently be in process or at least imminent, is worse than the first three, because it would represent a global economy that is completely and undemocratically controlled by a New Expanded Consortium of Transnational (Supranational) Corporate Ultra-Capitalists. The fifth, which would lead to continuous chaos and wars, is what could transpire if the USA refuses to give up its domination of the global economy and continues to confront its “enemies.” The sixth plan is the one promoted by this essay---the Public Economy economic model.

This essay explains each of the first five Plans/Scenarios and why they are seriously problematic (particularly Plans 1, 4, and 5) and offers the sixth plan for consideration as a positive, healthy, peaceful, and democratic alternative to the other five plans.

Plan 6 is important because it is time to stop focusing only on what is wrong with corporate capitalism and start focusing on what, exactly, could replace corporate capitalism as the world’s prevailing economic model. Capitalism will continue to reign until it is challenged by a specific alternative economic model that receives enthusiastic and widespread public support, globally. If protests take the form of effectively articulating exactly what the protesters are for (e.g. replacement of capitalism with Public Economy models), and if millions of people across the globe participate in such protests, then a peaceful transition from corporate capitalism to a healthy economic model can occur.

(Note to readers: Those with limited time or patience might want to skip the discussions of Plans 1-5 and go straight to Plan 6, which is this essay’s recommended response to the world’s current illness.)

1. A Uni-Polar Global Corporate Capitalist Economy, led by a USA-dominated Consortium of Transnational (Supranational) Corporate Ultra-Capitalists.

The following understanding of this plan is offered for scrutiny and discussion:¹

For the past 70 years the USA has dominated the global economy. Western Europe and Japan have played supportive roles and have benefitted from complying with US wishes. Israel has played a major role behind the scenes.

The goal of those behind this USA-dominated geo-political, economic, and cultural arrangement has been to create and maintain tight control over a uni-polar global corporate capitalist economy so that USA-based transnational corporations (and like-minded transnational corporations based in other countries) can freely and profitably exploit natural and human

resources throughout the world. The USA has worked behind the scenes in Western Europe (e.g. France, UK, Germany, and other EU members) and in other wealthy allied countries to ensure that obedient pro-American, pro-capitalist leaders ascend to positions of power in those countries. The USA has also repeatedly orchestrated the placement of obedient pro-USA “puppet” regimes, including dictators and strongmen, in positions of power in countries throughout the less wealthy countries of the world, to ensure protection and continuation of transnational corporate activities in those countries. When anti-colonialist, anti-imperialist, pro-socialist movements have developed, those movements have been demonized and crushed, and when necessary the USA has orchestrated regime change, including assassination, regime change via deliberate creation of chaos (including creation of “false flag” events), terrorism, economic strangulation, and conventional and hybrid warfare.

USA domination of the global economy has been facilitated by designation of the US dollar as the global reserve currency. This has given the USA enormous and unfair advantage, including the ability to “print money” for use in the global economy, without backing and with impunity. USA domination has been furthered by US control over the IMF, World Bank, WTO, Bank of International Settlements, G7, G20, Group of 30, WEF, Trilateral Commission, and other transnational institutions and organizations. The USA has further protected its uni-polar control by establishing more than 800 military bases throughout the world, deploying Special Operations Command (SOCOM) troops in 147 countries, and dominating and expanding NATO.

In addition to using military might and economic warfare to maintain and expand control, the USA has developed and directed an elaborate and effective pro-USA, pro-capitalist public relations/propaganda network---including corporate media, think tanks, NGOs, and Councils (e.g. the Atlantic Council and the Council on Foreign Relations)---to promulgate the supremacist (and highly debatable) notion of American exceptionalism and indispensability, including the claim that the USA is a nation of superior kindness, generosity, competence, values, and leadership, and is the primary source for good in the world.

This geo-political/economic arrangement has created great wealth for the USA and its closest allies, while causing great suffering for the vast majority of the world’s population. The goal was to create a prosperous “American Century.” That goal has largely been met (at least for the wealthiest 1%), and many of the 1% (at least in the USA) would like to see the American Century continue indefinitely.

Who created this USA-Dominated Uni-Polar Global Corporate Capitalist Economy? How does this system work, and how is it maintained? The following understanding is offered for scrutiny and discussion:

It has taken a well-coordinated team of elite players and organizations to achieve and maintain this system. Most importantly, all of the leading team members have been absolutely committed to the ideological notion that Global Capitalism is the best economic model for all of Humanity and that the USA is the most competent and responsible country to lead the global economy and maintain global stability. This team, which, for purposes of discussion, we will refer to as a Consortium of Transnational Corporate Capitalists (CTCC, or the “Consortium” for short), has consisted of the following members/components:

Geo-Political Strategists: Among the most powerful members of the “Consortium” are its key geo-political advisors. The greatest single geo-political mastermind behind the strategies and actions of the Consortium has been the late Henry Kissinger. The late Zbigniew Brzezinski also played a major role. The Consortium has been highly dependent on the geo-political knowledge, advice, and manipulative skills of these two men, particularly Kissinger, who continued to provide advice until his recent death.

Asset Management Firms and other Transnational Financial Institutions: As has been explained, by Peter Phillips in his excellent book, *Giants: the Global Power Elite*¹, extremely powerful roles have been played by the following transnational financial institutions, all of which have been dominated by the USA: Global Asset Management Firms (e.g. BlackRock); Global Investment Banks (e.g. JP Morgan); Multinational Consultancy Groups (e.g. Woods Group); Central Banks (e.g. the FED, central banks in Europe, the World Bank, the Bank for International Settlements), and the International Monetary Fund (IMF).

Of the above, the Asset Management Firms have been the most powerful. As documented by Phillips, the 17 largest Asset Management Firms manage more than US\$41 trillion that millionaires, billionaires, and corporations have given to them to invest for further profit. In other words, these firms decide how and where US\$41 trillion is going to be invested in the global economy. For comparison, the annual budget of the US government is US\$3.9 trillion. The leaders of the US government decide how to allocate \$3.9 trillion each year, while the directors of the 17 largest Asset Management Firms have \$41 trillion to invest; and the latter primarily invest in profit-making activities (which increases the \$41 trillion of wealth), while the US government must spend money on non-profitable services (e.g. education, health, welfare, and defense) and pays private corporations to provide products (e.g. weapons manufacturers) and many of the services (e.g. building of infrastructure). The profitable Asset Management Firms and the profitable Corporations they serve become increasingly wealthy, while the non-profitable US government increasingly goes into debt (especially when it gives tax cuts to the already wealthy).

CEOs of Transnational Corporations: The world’s giant corporations extract natural resources, make products, and generate the profits that are then invested by the Asset Management Firms. The geo-political strategists help create and protect opportunities for these corporations to freely make these profits, globally. The CEOs of transnational Corporations sit on the Boards of Asset Management Firms, international policy bodies, and the other powerful components of the Consortium of Transnational Corporate Capitalists (CTCC).

Geo-political and Economic Think Tanks: Neo-Conservative think tanks (e.g. Brookings Institute, Project for the New American Century); Neo-Liberal think tanks (e.g. Center for a New American Security); and Pro-American, pro-Capitalist Academics (e.g. University of Chicago Economists and foreign policy experts at the JFK School of Government) have provided additional geo-political, economic, and military/security advice to other members of the Consortium, while also serving a Public Relations and Propaganda role by “researching” and creating narratives that support the Consortium’s interests, ideology, and plans. Corporate “mainstream” media play a major role in “educating” the public about these narratives

Other Planners/Advisors/Facilitators: Many global organizations have been established to advise the Consortium and facilitate implementation of global capitalist plans---the Group of Thirty, Atlantic Council, Trilateral Commission, Bilderberg Group, Council on Foreign Relations, Business Roundtable, WTO, etc. These groups meet regularly (e.g. the World Economic Forum meets in Davos, Switzerland each year) to develop and explain Consortium plans and to direct governments (mostly western governments) to implement them. The Military/Industrial/Intelligence/Security Complex---e.g. the Pentagon, the Intelligence Community, National Security Advisors, weapons manufacturers, and lobbying groups (most notably AIPAC) also provide the Consortium with specific advice, regarding implementation, maintenance, and protection of Consortium plans and interests.

Enablers, Executioners, and Enforcers: The following people and entities further enable, execute, and/or enforce the wishes of the most powerful leaders of the Consortium: the US President, US Congress, US State Department, CIA, other US Intelligence Agencies, Pentagon, USAID, Pro-American Presidents/Prime Ministers of other countries, NATO, Pro-American/pro-capitalist NGOs (e.g. National Endowment for Democracy, Soros Foundation), ultra-wealthy families (e.g. Rockefellers); and Corporate Media (e.g. NYT, Washington Post, CNN, Hollywood). In addition, the US Armed Forces protect the Consortium's interests, as does a network of private military and security companies (e.g. Blackwater), that have been developed to more secretly protect the interests of the Consortium. Other more clandestine executioners, and enforcers include mercenary "Freedom Fighters," terrorist groups (e.g. Al Qaeda and ISIS---yes, these were created, funded, armed, and have been directed by the USA), the Mafia, and Drug Cartels (as exemplified by the role of drug cartels in the Reagan-Bush Iran-Contra affair.)

Power Table X (which may be found at the end of this essay) depicts the members of the Consortium sitting around a board room table, as they discuss the agenda displayed on the table. The most powerful members of the Consortium, in terms of setting the agendas and making specific plans are the Geopolitical strategists (particularly Kissinger, historically) and the financial institutions (particularly the Asset Management Firms and the Investment Banks). They sit at the head of the table. The next most powerful members are seated elsewhere around the table. Those sitting farther away from the table (including the US President and Congress) primarily play subservient roles of enabling, executing, or enforcing the plans made by those sitting closest to the table.

Every four years, the leaders of the Consortium decide whom they prefer to have in the White House. They then elevate and support that person and enlist the Corporate Media to ensure his/her election. They then make sure that the President of the USA effectively executes the plans of the Consortium. The Corporate Media not only promote the Consortium's choices for US President and Congress, but the Media also slant the news to promote the Consortium's desired "narratives," which simplistically portray the USA as the "good guys" who are protecting the world from the "bad guys." The leaders of the Consortium decide who the "enemies" are and instruct the Media to demonize those individuals or countries. In these ways, the corporate media serve as a major propaganda arm of the Consortium.

The FED, IMF, World Bank, other central banks, and the WTO enable and execute the economic plans of the Consortium, including plans for economic de-stabilization and economic warfare

(e.g. sanctions), as well as global investments the Consortium would like to make. The Military is responsible for conventional warfare, when needed. But, often, the “dirty work” that is needed to carry out the agenda of the Consortium is done by a clandestine network of CIA operatives, mercenaries, terrorists, mafia members, and drug cartels who loosely and secretly collaborate to raise money for and actually execute Consortium plans (e.g. the Iran-Contra affair). Pro-USA, pro-capitalist NGOs (funded by the USA and/or Consortium members, like George Soros) play roles in destabilization and regime change in “uncooperative” nations, as well as promotion of desirable leaders.

Although many might dismiss the above described “Consortium” as a “conspiracy theory,” it is not. As Peter Phillips has carefully documented, this network of people and institutions actually exists, and its members actually collaborate (a more accurate word would be “collude”). The members mentioned above actually meet regularly to discuss the agenda outlined on the table. Most notable are the annual meetings of the Trilateral Commission and the Group of Thirty. As Peter Phillips has documented, the Trilateral Commission has over 400 members (including 55 executive committee members) from all countries of the world, except Russia, who specifically represent the same groups mentioned above (directors of financial institutions, CEOs of transnational corporations, and other leaders in the worlds of politics, business, and academics). And, as depicted in Power Table X, the most powerful members of the Trilateral Commission are the geo-political strategists, the Directors of Asset Management Firms, and the Global Investment Banks. The Group of Thirty consists of the same types of powerful individuals. These same individuals also meet at the annual Davos World Economic Forum and meetings like the G-20, G7 meetings, which are designed primarily to discuss how the presidents/prime ministers of various countries are to support and execute plans made by the Consortium.

The Consortium is not a democratic network. Despite the fact that this Consortium controls the global economy and associated geo-political events, none of its most powerful members is elected to serve in this capacity. Most US citizens have no idea that such a Consortium exists, much less who its members are, how powerful it is, and how much money it has at its disposal (much of it deposited in secret accounts in off-shore tax-free havens in places like the Cayman Islands and the City of London). They have little awareness of how peripheral the role of the US President is, at least at the level of planning. As Power Table X depicts, the American people are barely even in the room and have no real representation at the table. Most of the world’s people have absolutely no access to the room.

Over the past few years it has become increasingly apparent to the Consortium’s shrewdest architects (like Kissinger) that this current USA-dominated uni-polar model of global capitalism is unsustainable, has run its course, and needs to be modified. Kissinger sensed that the “American Century” is over and that an “Asian Century” is dawning and inevitable. Kissinger advised the Consortium to prepare for transition from a uni-polar to a multi-polar global capitalist economy. Unfortunately, Kissinger’s plan is probably Plan 4, rather than Plan 2, and he certainly did not want Plan 6. He also advised against Plan 5. The extent to which other powerful members of the current Consortium will be willing to allow development of a multi-polar global economy remains to be seen. Some members (a minority) of the Consortium’s

power structure will likely want to fight to the bitter end to preserve the current USA-dominated uni-polar model (Plan 1), and will even be willing to risk World War III and potential nuclear holocaust to do so. Other wiser members of the power structure, like diabolical Kissinger, recognize the realistic and pragmatic need for change. All of those in the Consortium's power structure, though, will insist upon corporate capitalism as the predominant economic model and will steadfastly fight and prevent alternative non-capitalist economic models.

2. A Multi-Polar, More Inclusive, More Equitable Global Capitalist Economy, led by China, Russia, and Partners---i.e., BRICS (Brazil, Russia, India, China, and South Africa)

The following understanding of this plan is offered for scrutiny and discussion:

Over the past 3 decades, and particularly over the past decade, China has taken the lead in developing a new multi-polar global capitalist economy, as a replacement for the USA-dominated uni-polar "world order." This effort is exemplified by the "New Silk Road" Projects and the Shanghai Cooperation Organization. Russia (to a great extent) and Iran (to a lesser extent) have been partnering with China in this effort, and many other countries are feeling tempted to join (such as Pakistan and some European countries). This group of nations is in the process of rejecting the US-dominated uni-polar model, rejecting the US dollar as the global reserve currency, and developing a new multi-polar global capitalist economy.

This new global economy will still be a capitalist economy, but will, potentially, have new characteristics: a mixture of state capitalism and private corporate capitalism (at least in some countries, as seen most notably within China itself); a markedly diminished role for the US government; more evenly distributed, multi-polar leadership (more inclusive and equitable participation); trade in currencies that do not give excessive advantage to any one nation; more peaceful collaboration between nations; less imperialism and less colonialism (supposedly); less debt trapping (supposedly); and more respect for the sovereignty of nations.

The US will be welcome to participate in this new global capitalist economy, but only as a cooperating co-equal, not as a domineering power. Countries within this global economy will likely vary, regarding the extent to which they choose to provide a "Scandinavian style" social safety net for their citizens---such as a universal Public Health Care and other public services.

Although this potential multi-polar model, realistically, will likely be dominated by China and Russia, the hope would be that China and Russia would promote more inclusion, more fairness, and more equitable participation for other countries than we have seen with the current exploitative USA dominated uni-polar model. The hope, too, would be that China and Russia (being the leaders of this new model) would discourage the imperialism, colonialism, predatory exploitation, warring, regime changes, and racism that the US and Western European countries have exhibited so floridly throughout their histories.

It remains to be seen, however, the extent to which this new model, particularly its leaders (China and Russia), would truly be committed to the above improvements (i.e. more inclusion, more fairness, less exploitation, etc.) and would bring them about.

Although this multi-polar, more inclusive, more equitable model of global capitalism could represent a marked improvement over the current uni-polar model, it still represents a capitalist model (with both private sector capitalism and state capitalism, as well as public-private partnership capitalism) and, therefore, perpetuates the serious problems associated with capitalism. Those problems may be lessened in severity under this new model, but are not likely to be lessened sufficiently..

3. A Uni-Polar Global Capitalist Economy “with Chinese characteristics,” dominated and led by China.

The following understanding of this plan is offered for scrutiny and discussion:

Although China is probably committed to Plan 2, it is possible that China, while giving the impression that it is committed to Plan 2 (more inclusion, more fairness, more equitable participation, and less imperialism, colonialism, exploitation, warring, regime changes, and racism), will, instead, seek to create a uni-polar global capitalist economy that is thoroughly dominated by China---a version of Plan 1, but with “Chinese characteristics” and Chinese domination (as opposed to US domination). China has certainly developed the wealth, the power, and the know-how to do so.

At this point it is important to emphasize that China, under the leadership of Xi Jing Ping (following in the footsteps of Deng Xiao Ping), has clearly chosen a capitalist economic model. China’s current model may be a mixture of “state capitalism” and “private sector capitalism,” but it is still capitalism---as evidenced, for example, by the extensive amount of private sector entrepreneurship, the obscene income inequality that has been permitted (many millionaires and billionaires in China), the callous and widespread exploitation of ordinary workers, and a belief in monetary incentive, “trickle down” theory, and other tenets of capitalism. Also disturbing is the absurd extent to which urbanization (including massive proliferation of sterile, ugly, de-humanizing high rise apartments) has occurred in China, and the growing extent to which state surveillance is being implemented in China. China has certainly not chosen a Public Economy model---an altruistic model that is described in detail in the discussion of Plan 6 (see below). The Public Economy model does not produce billionaires, does not exploit workers, does not use high-tech surveillance of citizens’ private lives to control them, does not believe in “monetary incentives,” or the necessity of “competition,” or the need for private enterprise. Chinese capitalism may be wiser and kinder than the grotesque capitalism practiced by the USA, but it is still capitalism, and it is undemocratic.

For the above reasons, it seems wise to view China’s current leadership (Xi Jing Ping, et al) with a certain amount of skepticism, regarding their commitment to egalitarianism and kindness. It is appropriate to apply this skepticism when thinking about both Plan 2 and Plan 3.

4. A Multi-Polar Global Corporate Capitalist Economy, controlled by a New Expanded Consortium of Totalitarian Transnational (Supranational) Corporate Ultra-Capitalists:

The following understanding of this plan is offered for scrutiny and discussion:

Although it is quite possible that Plan 2---a kinder, fairer, more inclusive multi-polar model of global capitalism--- is what is developing (under the leadership of China and Russia), there is no assurance that this is, indeed, what is happening. It is possible that the world is currently "being prepared" for a much more sinister form of global corporate capitalism (with considerable and unfortunate advice coming from Kissinger)---namely, a multi-polar global capitalist economy that will be completely controlled by and protected by a small multi-national group of ultra-powerful transnational (supranational) corporate capitalists who are quite totalitarian in mind-set---i.e. by a New Expanded, even more powerful Consortium than the one described earlier (Plan 1). In other words, it is possible that the relatively benign-appearing multi-polar model discussed earlier (Plan 2) is not going to eventuate in a more inclusive, more fair, more democratic global capitalist economy, but, instead, will soon be followed by a takeover of the entire global economy by a New Expanded Consortium of collaborating ultra-powerful transnational corporate capitalists (e.g. powerful Chinese, Russian, Japanese, Indian, Korean, European, American, and Canadian ultra-capitalists) who are committed to serving and protecting each other's opportunities to accumulate wealth and power, and who care little about the citizens of their native countries (i.e. are supranational, in that they care little about their home nations).

It is possible that, currently, ultra-powerful capitalists (billionaires) in China, Russia, Japan, India, the USA, Western Europe, and to a lesser extent in other countries, are already banding together and collaboratively preparing for a transition from the old, out-of-date, no longer sustainable, too-much-exposed, USA-dominated uni-polar global capitalist economy (Plan 1) to a new global corporate capitalist economy that will be completely dominated and co-equally controlled by this New Expanded group of powerful multi-national ultra-capitalists (Plan 4). This New Expanded Consortium that would control the global economy would be an expanded, multi-polar (now including ultra-capitalists from Russia and China), even more transnational and supranational version of the original USA-dominated Consortium (Plan 1) discussed earlier.

The following scenario can be imagined:

Leaders of the current USA-dominated Consortium (described earlier, in Plan 1) have recently recognized (thanks to Mr. Kissinger) that the days of their USA-dominated unipolar model are numbered and that their future (their opportunity to continue to enjoy extreme wealth and power) lies primarily in economic development and control of Asia/Eurasia/Africa, with North American markets no longer being more than modestly needed as a source of wealth. Ultra-wealthy multinational corporate capitalists from the USA, China, Russia, India, Japan, Korea, Europe, Canada, and other countries, along with their associated (expanded and more inclusive) global financial institutions and geo-political accomplices, are already in the process of creating a new Global Corporate Capitalist Economy that is run by their New Expanded Consortium of Multinational Corporate Capitalists and associated financial institutions.

This New Expanded Consortium of Giant Multinational Corporations/Global Financial Institutions, guided by geo-political strategists like Kissinger, will soon declare that the "good times" that average Americans have been enjoying for the past 70 years (primarily during the 50s, 60s, and 70s) are now over and that "austerity" is now necessary for the USA (except for

the super-rich, of course). In other words, America will be “thrown under the bus” and will likely be turned into a version of present day Greece.

This New Expanded Consortium will soon declare that, “because the world has become such a dangerous mess” (so many wars, so much terrorism, so much climate disruption, so much suffering, so many refugees, and so much economic instability, so much debt, so much incompetence, the emergence of so many dangerous demagogues in many countries---and, now, the COVID epidemic), “it has become necessary” for their New Consortium to heroically step in to restore order and save the world from WWII, nuclear holocaust, COVID, and total global economic collapse. Suddenly, thanks to the New Consortium’s heroic intervention, the wars and terrorism (which certain members of the Consortium deliberately created and the other members deliberately tolerated) will cease, WWII and nuclear holocaust will be averted, a new global reserve currency will be established, and "in fairness" the next 70 years will favor the peoples of Asia/Eurasia, while the ordinary people of North America (and western Europe) will be asked to accept “overdue austerity." The austerity will be quite harsh. The New Consortium will throw Americans "under the bus," because the New Consortium has concluded that it can now thrive wonderfully well without the huge North American market. The Asian and Eurasian market is where profit-making opportunities will be greatest.

Members of the New Consortium, of course, will be able to continue their wealthy existence (as supranationals) wherever they please, living in any one of their homes on multiple continents. Their lives will not change, except to become even wealthier, more privileged, more powerful, and more international. Corporate capitalists from the USA, China, Russia, Japan, Korea (S. Korea), Europe, and India (and a few from Eurasian countries) will enjoy fraternizing in greater luxury than ever before.

Much of the blame for “the need for the New Consortium to save the world” and the "need to impose austerity on the USA” will be placed on Trump and leaders like him. At a time of their choosing (quite soon?), the New Consortium will declare that Trump's incompetence, ignorance, economic mis-management, boorishness, incivility, and bellicosity have become so threatening that the New Consortium feels a responsibility to step in to restore order, civility, and economic stability, and even prevent a nuclear holocaust. The New Consortium will justify their decisions on a “humanitarian” basis---on the basis of their felt “responsibility to protect (R2P)”. The New Consortium will declare that the USA will need to be punished, to at least some degree, for the de-stabilizing tariffs and economic sanctions implemented by the Trump administration. The New Consortium will declare that the USA, under Trump, has been responsible for terrorism, unnecessary wars, and war crimes---for which it must be punished. All of this will be said to justify punishment of the USA (i.e. the American people) with austerity, at the very least. “Besides,” it will be argued (and reasonably so), “the USA has had its turn to enjoy prosperity; now it is only fair for the people in Asia/Eurasia to have their turn to enjoy prosperity.”

The New Consortium will, of course, leave out the fact that its members, long before Trump, were responsible for creating the terrorism, wars, enormous debt, and economic instability in

the first place---with the USA and European members taking the lead, while the Asian members played their role of remaining silent and focusing on preparatory economic development in Asia/Eurasia, in anticipation of playing key roles in the New Consortium.

It is conceivable that the New Consortium preferred that Trump become President, because they knew he would be the perfect "patsy" for eventual blame. Despite their feigned protestations, the Consortium (at least some of its most powerful members) may have wanted Trump to become president.

So, at some point, when the time seems right to them, and now may be the right time, the New Consortium will step in to heroically save the world from WWII, nuclear holocaust, terrorism, economic collapse, future pandemics, climate disruption, and even from Trump. Trump will be sacrificed, as planned all along. The American people will also be sacrificed, as planned all along. Austerity will become the operative theme in the USA. Health care, education, and other public services will suffer---because they are simply "unaffordable," due to the "new economic realities," including enormous US and international debt, which the heartless Consortium created in the first place (though, of course, they will try to keep this from being known). People in the USA will become poorer, while ordinary people in parts of Asia/Eurasia will enjoy a modest middle class amount of controlled prosperity.

[Note: In 1992 Leonard Cohen wrote a powerful song entitled, "*Democracy is coming to the USA.*" Unfortunately, true Democracy has never come to the USA. If Leonard were to write a song in 2024, it might be entitled, "*Austerity is coming to the USA.*"]

This New Expanded Consortium-controlled global capitalist economy will be even more powerful, more malignant than the USA-dominated Uni-Polar Global Economy. It will be even more uncaring, undemocratic, surveillance-controlled, and totalitarian. It will be hideously technocratic and AI-driven. It will have the capacity to crush any and all opposition and will not hesitate to ruthlessly do so. It will be tantamount to a Corporate Dictatorship, Corporate Totalitarianism, or Corporate Fascism. Information will become increasingly controlled. Protests will be ruthlessly suppressed. True dialogue and critical thinking will be replaced with "shaming" those who do not parrot the official narrative. Order will be maintained via New Consortium-controlled fascism. And, of course, the perpetrators of all of this, the New Consortium members, will go scot free, not to be held accountable in any way for past or future atrocities.

Henry Kissinger has already demonstrated, many times over (in Chile and Cambodia, e.g.), how the Consortium can "disappear" and otherwise kill those who stand in the way of the Consortium's plans. Kissinger is one of the greatest criminals in international history.

It is unclear whether the Chinese and Russian members of the New Expanded Consortium specifically include Xi Jing Ping and Putin. Those two may or may not be in on this new plan of the New Consortium. If they are not, they will be sacrificed and replaced by new leaders that are fully committed to the ideology and goals of the New Expanded Consortium.

The above hypothesis/imagined scenario may be quickly and summarily dismissed by many as “conspiracy theory.” But, please realize that, in Medicine, progress has been made by imagining hypotheses, then testing and discussing them to see if they reflect truth. For example, long ago it was first hypothesized that certain diseases could be due to bacterial infection and that handwashing would be a good idea. This was initially dismissed but was eventually proven to be true. More recently, other diseases were hypothesized to be due to autoimmune phenomena (i.e. a person’s own immune system mistakenly and detrimentally attacks that person’s own organs or tissues), and this has been proven to be true. Did those medical hypotheses represent annoying and dismissible “conspiracy theories?” Would it not have been intellectually lazy and irresponsible to have dismissed those medical hypotheses as conspiracy theories that did not warrant consideration, study, or discussion? There is a big difference between wild, ridiculous conspiracy theories and plausible hypotheses. The latter should not be lumped with the former.

To those who think this Plan 4 is too diabolical and too conspiratorial to be true, please consider this: Current members of the corporate elite have the power, the money, the networks, the motive, the experience, the criminal record, and the sociopathic mentality to develop and execute such a plan, particularly when advised by people like Henry Kissinger.

Plan 4 will likely be rapidly and fully implemented when the time is right---when there is a global crisis of some sort---like perceived imminence of nuclear war. In the meantime, we are being (and have been) “prepared” to gullibly, uncritically, even gratefully, eventually accept Plan 4.

5. A Bi-Polar Split Global Capitalist Economy---A Split Global Economy, with “the West” (primarily the USA) pitting itself against a China-led Eurasian-African Economy.

Although Henry Kissinger was sufficiently wise to recognize that the uni-polar USA-dominated global capitalist economy (Plan 1) has run its course and must be replaced (his preference undoubtedly being Plan 4), many members of the current USA-dominated Consortium may be unwilling to accept the decline of their preferred uni-polar USA-dominated global capitalist economy and may be willing to fight to the bitter end to preserve it. If these members prevail, this could lead to a bi-polar, split global capitalist economy, with “the West” (primarily the USA and any other countries it can recruit) pitted against a Eurasian-African coalition led by China and Russia. This would split the world into two contentious camps and would lead to continuous chaos and war (mostly initiated and perpetuated by a desperate USA), as these two camps compete for economic domination. This is the most dangerous of all of the plans/scenarios discussed in this essay. It would greatly increase the severity of a World War III and the likelihood of nuclear holocaust.

6. A Collaborative International Network of Unique, Independent, Creative, Self-Determined, Self-Reliant, Democratic National Public Economies:

All of the above five Plans embrace capitalism (either private sector capitalism, state capitalism, or a mixture of both) and, thereby, pose major threats to Humanity and the Earth itself---due to the inherent unhealthiness of the capitalist economic model. It is important to replace Plan 1 and prevent potential Plans 2-5 (particularly Plans 4 and 5) from becoming firmly established. (Plan 2 is the least objectionable, but is still highly capitalistic.)

The most effective way to prevent any of Plans 1-5 from prevailing is to provide a compelling alternative Global Economic Plan that the vast majority of the world's people can appreciate and embrace. Plan 6 is offered as such a plan. Plan 6 does not just criticize the status quo, it offers a specific positive and healthy alternative. After thorough global public discussion of all 6 plans (including effective public education and dialogue about each plan), the world's people can democratically decide which Plan they prefer. Massive public education, including correction of massive mis-education, will be the key to giving Plan 6 a chance.

Plan 6 would be to create a Collaborative International Network of Unique, Independent, Creative, Self-Determined, Self-Reliant, Democratic National Public Economies. What does this mean, and what would this type of Global Economy look like?

This Plan is based on the Children's Hospital Public Economy Model (CHPEM)² and the notion that this model can be applied to the general economy of any nation.³

For decades academic pediatricians at public children's hospitals throughout the world have practiced the Children's Hospital Public Economy Model (CHPEM)^{2,3} This model is based on a set of Foundational Principles⁴ that includes a positive view of Human Nature,⁵⁻⁷ a preference for moral incentive,⁸ a careful view of competition,⁹ an emphasis on altruistic natural leadership,¹⁰⁻¹³ and an appreciation of a "Most Precious Freedom."¹⁴

While practicing the CHPEM, academic pediatricians have developed a loose, informal Collaborative International Network of Creative, Independent, Public Children's Hospitals.^{2,3} These children's hospitals and this Collaborative Network have successfully and altruistically advanced the study and care of pediatric illnesses, to the great benefit of children and societies throughout the world.

Plan 6 suggests that the CHPEM could be applied to general economies of individual nations throughout the world and that a loose, informal Collaborative International Network of Creative, Independent, Self-Determined, Self-Reliant, Democratic, CHPEM-Inspired, National Public Economies could be developed,¹⁵⁻¹⁷ to the great benefit of Humanity and the Earth.

Because the CHPEM and CHPEM-inspired public economies are based on kind, peaceful Foundational Principles, nations would mutually help each other, rather than seek to exploit, dominate, or harm each other.

The current prevailing social and economic model---global corporate capitalism---is based on a negative and incomplete view of Human Nature, a preference for monetary incentive, a

misunderstanding of the true meaning and role of competition, a leadership model that populates leadership positions with people who are inclined and willing to upregulate the non-altruistic behavioral capacities of our Human Nature, and emphasizes the supremacy of individual liberty.

Whereas global corporate capitalism spawns Mean Arrangements of Man¹⁸⁻¹⁹ and the predictable consequences of those arrangements (exploitation of people, degradation of the Earth, social and economic chaos, polarization, hateful intolerance, despondency, and forever wars), the CHPEM spawns kind social and economic arrangements that predictably create greater Social Beauty.²⁰

Whereas corporate capitalism upregulates expression of the most unhealthy and least kind behavioral capacities of our Human Nature, the CHPEM upregulates expression of the healthiest and most kind behavioral capacities of our Human Nature.⁵⁻⁷

In the author's opinion, it is totally unrealistic, naïve, even Pollyannish, to think that the dangerous phenomena that are currently threatening Humanity and the Earth itself (e.g., imminent WWII and potential nuclear war) can be remedied, if corporate capitalism continues to be the dominant social and economic model. The realistic approach to remedying these problems is to apply the CHPEM (or a similar model) to general economies throughout the world.²¹ For the sake of the children of the world, we (the public) have an obligation to consider the option of CHPEM-inspired general economies and a Collaborative International Network of Creative, Independent, Self-Determined, Self-Reliant, Democratic National Public Economies.

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 dialogue²² it would be helpful if, in our thinking, we would strive to be conservative, progressive, radical, revolutionary, and liberal---all at the same time.²³ That is, it would be

helpful to avoid the polarizing habit of narrow labelling of people's social, political, and economic beliefs.

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.

Conclusions:

Plan 1 has been disastrous for most of the world's people and for the earth itself. Plan 2 is better than Plan 1, but, too, will be disastrous for the earth, and will perpetuate other problems associated with capitalism. Plan 3 would be a Chinese version of Plan 1. Plan 4, which may well be currently in process, would be frighteningly un-democratic, hideously technocratic, and would likely do more harm to Humanity and the Earth than plans 1-3. Plan 5 would be the most likely to result in further wars. Plan 6 offers the greatest opportunity to replace **Mean Arrangements of Man** and **Social Atrocity** with **Kind Arrangements** and **Social Beauty** for all of Humanity and the Earth to enjoy.

FOOTNOTES:

Most of the Footnotes refer to the following related articles, which are listed in the Table of Contents of this manuscript:

1. Much of the information in this section (Plan 1) comes from the recent book written by Peter Phillips---*Giants: The Global Power Elite* (Seven Stories Press).
2. The Children's Hospital Public Economy Model (CHPEM)
3. The Social Beauty of Children's Hospitals
4. The Foundational Pillars of the CHPEM
5. Human Nature
6. Up-Regulation and Down-Regulation of Human Behavioral Capacities
7. Human Nature—A Graphic Depiction (a power point presentation): This presentation may be viewed by accessing the **Notes From the Social Clinic** website:
www.notesfromthesocialclinic.org or via this direct link:
<https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>
8. Moral Incentive versus Monetary Incentive
9. On Competition
10. Altruistic Natural Leaders
11. Key Problem: Under Corporate Capitalism, Leadership Positions are Populated With People Who Are Inclined to Express Non-Altruistic Capacities of Our Human Nature

12. Capitalistic Leaders-By-Default
13. Does Power Always Corrupt?
14. A Most Precious Freedom
15. Application of the CHPEM to the General Economy
16. Public Education, Dialogue, and Informed Consent Prior to Application of the CHPEM to the General Economy
17. Addressing Concerns about the CHPEM
18. The Mean Arrangements of Man
19. The Achilles' Heel of Corporate Capitalism
20. Social Beauty
21. Which Economic Model is Most Realistic?
22. Dearth of Dialogue
23. Narrow Labelling of people's Social and Political Beliefs

Power Table X: See below: The Board Room of the US Dominated Uni-polar Consortium of Transnational Corporate Capitalists (CTCC). The agenda is shown on the pale blue board room table. The most powerful members of the CTCC are in pale blue (slightly larger) type, the second most powerful are in yellow, and the third most powerful in white.



CHAPTER 45

It Is Not Enough To Just Criticize Capitalism: Alternative Economic Models Need To Be Proposed

**By Rob Rennebohm, MD
November 2024**

It is relatively easy to criticize capitalism. It is a terribly flawed social and economic model that is based on, depends upon, and promotes acceptance of unfortunate misunderstandings about Human Nature, motivation (moral incentive vs monetary incentive), the nature and role of competition, and selection of leaders; and it leads to obviously harmful Mean Arrangements of Man.

But it is not enough to just criticize capitalism. Alternative social and economic models need to be proposed. If capitalism is to be replaced, we need to know, in great detail, what is being proposed to take its place.

A major purpose of this website is to present, in detail, an alternative social and economic model---the Children's Hospital Public Economy Model (CHPEM). The foundational principles upon which it is based are discussed in detail. A detailed description is provided regarding what the economy would look like if the CHPEM were applied to the general economy. Concerns and fears about a CHPEM-inspired public economy are addressed. And it is emphasized that a CHPEM-inspired public economy should not be implemented until/unless the public has had opportunity for extensive education and dialogue about a proposed CHPEM-inspired public economy and has had opportunity to democratically decide whether to implement it.

CHAPTER 46

Is Faith in Human Goodness Justified?

By Rob Rennebohm, MD

November 2024

Granted, a considerable percentage of the human population is currently behaving badly--- primarily leaders of many governments, corporations, and other institutions, but also followers of those leaders---and this, understandably, raises 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.

But it is important to appreciate that the current disappointing and worrisome social behavior (at both individual and population levels) has occurred while the corporate capitalist model, its leaders, and its culture have dominated and prevailed. Much of that disappointing behavior is a direct result of the capitalist culture and its leadership---a culture and leadership that predictably up-regulates expression of our non-altruistic capacities and down-regulates expression of our altruistic capacities.

But this disappointing behavior, considering the circumstances that generate 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, freed. The CHPEM could markedly increase the percentage of people behaving well and markedly reduce the percentage of people behaving badly, 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 our current corporate capitalist-dominated world. 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 world. Culture matters. The choice of social and economic model matters.

CHAPTER 47

It's the Economic Model, Mr. Clinton

By Rob Rennebohm, MD

October 2024

In 1992, during his campaign for President of the USA, William Jefferson Clinton famously stated, **"It's the Economy, Stupid."** He was capitalizing on the often repeated political "wisdom" that the most important factor voters take into consideration is the state of the economy (i.e., the state of the capitalist economy); specifically, how well or poorly the economy is serving them. This wisdom goes on to say that voters are far more concerned about the economy than about foreign affairs and other social and political issues. An extension of this wisdom is that people "vote with their pocketbooks." Mr. Clinton's point was that he, rather than his opponent, knew best how to tweak the capitalist economy to make it work better for voters.

But I would challenge Mr. Clinton, in four ways. First, I would suggest that **"It's the economic model"** that is of greatest importance. For it is the economic model that determines the state of the economy and whether it is equitably and superbly serving the people. I would contend that the corporate capitalist economic model (CCEM) serves the wealthy very well, but serves the bulk of the people very poorly, particularly the middle and lower classes, particularly in the countries that have been exploited and abused for decades by imperialism, colonialism, racism, and the many other "Mean Arrangements of Man"¹ that have been created and promoted by the ultra-wealthy transnational corporate capitalist class---which, by the way, is the class that Mr. Clinton has primarily served throughout his political career.

Second, I would contend that the Children's Hospital Public Economy Model (CHPEM)²⁻⁵ could serve all people in all countries of the world much more equitably and superbly than has the corporate capitalist model.

Third, I would point out that focusing on the "state of the economy" without addressing the economic model responsible for the state of the economy represents a superficial analysis. Such an analysis ignores the root cause of an illness and focuses on symptoms, instead.

Fourth, I would point out that tweaking the corporate capitalist economy to improve the financial status of the common people is not sufficient, even if it were to bring about some modest improvement. I would contend that the corporate capitalist economic model (CCEM) itself needs to be thoroughly and critically examined, and replacement of the CCEM with a new economic model, such as a version of the CHPEM, needs to be considered. In keeping with this contention, I would emphasize the need for vigorous, healthy, respectful dialogue about the

pros and cons of the CCEM versus the pros and cons of the CHPEM, followed by democratic determination of which economic model the people prefer.^{6,7}

So, Mr. Clinton, instead of smugly saying “It’s the economy, Stupid,” I would have preferred to hear you say, “It is the economic model that is the problem. The corporate capitalist economic model (CCEM) is unwise, unfair, and is causing Humanity and the Earth itself to suffer immensely. We need to strongly consider replacing it with a wiser, kinder model---one that creates an economy that equitably and superbly serves all of Humanity (and protects the Earth); one that creates kind arrangements and Social Beauty,⁸ rather than the “Mean Arrangements of Man” and Social Atrocity.

RELATED ARTICLES:

The Footnotes refer to the following related essays, which are listed, by title, in the Table of Contents of this manuscript.

1. Mean Arrangements of Man
2. The Children’s Hospital Public Economy Model (CHPEM)
3. The Social Beauty of Children’s Hospitals
4. The Foundational Pillars of the CHPER
5. Application of the CHPER to the General Economy
6. Public Education, Dialogue, and Informed Consent Prior to Application of the CHPER to the General Economy
7. Addressing Concerns About the CHPER
8. Social Beauty

CHAPTER 48

The CHPEM and One World Government: Would International Implementation of the CHPEM Lead to or Prevent a “One World Government?”

By Rob Rennebohm, MD

October 2024

There have been numerous reports that leaders of the World Economic Forum (WEF) have, for decades, been envisioning and developing plans for a “One World Government” that would be highly undemocratic, hideously technocratic, would concentrate enormous wealth and power in the hands of a few, and would wield enormous control over individual people and individual nations.¹⁻³ Whether these reports are accurate is not entirely clear and needs to be definitively determined. Until that determination is made, it seems wise to take these reports seriously. This article shares the concerns and point of view of those reports.

The WEF group primarily consists of multimillionaire global corporate transnational capitalists and government leaders who support them.¹⁻² The leaders of the WEF and their followers meet annually in Davos, Switzerland. According to reported concerns:

The WEF group’s plans for the future have been articulated by Klaus Schwab, CEO of the WEF. Among the WEF group’s stated priorities has been to globally and markedly reduce CO2 emissions and address their long-held concerns about global “over-population.” Their priorities also include extensive high-tech surveillance of people’s private lives. There is legitimate concern that basic individual human rights and national sovereignty could be greatly threatened by what is being envisioned by the WEF group. Although the WEF group presents itself as a well-intentioned “force for good” and may innocently believe that to be the case, the concern is that the One World Government it envisions would be a heartless, ultra-capitalistic, totalitarian institution.

Some who read about the Children’s Hospital Public Economy Model (CHPEM)⁴⁻⁷ and the proposal for a CHPEM-inspired “Collaborative International Network of Unique, Independent, Creative, Self-Determined, Self-Reliant, and Democratic National Public Economies” (i.e., implementation of the CHPEM throughout the general economies of nations⁶) might worry that this proposed International Network would represent a One World Government or could pave the way for such a global government. Some readers might worry that proposal of this Network is disingenuous and is just a clever way to disguise advocacy for an eventual One World Government and prepare citizens of the world to accept such a government. Other readers

might think the proposed Network represents an innocent, well-meaning idea that, however, will likely lead to a totalitarian One World Government, or is at risk of doing so.

In the author's opinion, the proposal for international implementation of the CHPEM (i.e., development of a "Collaborative International Network of Unique, Independent, Creative, Self-Determined, Self-Reliant, and Democratic National Public Economies")⁶ is the opposite of a proposal for a One World Government. International implementation of CHPEM-inspired public economies would represent the antithesis of a global corporate ultra-capitalist One World Government and would serve as an antidote to or prophylaxis against misguided WEF plans for a One World Government.

The CHPEM honors and encourages democracy, critical thinking, diversity of opinion, vigorous dialogue, local control, and national sovereignty. In the case of the loose, informal international network of public children's hospitals during the "Altruistic Era,"⁴ each individual children's hospital was encouraged to develop, innovate, and contribute in its own unique and independent way. When the CHPEM is applied to general economies, the result is a decentralized economy, not a centralized economy.⁸ The only central force is a common unifying social and economic philosophy and commitment to the altruistic practice of medicine, which includes an honoring of the most fundamental principles of science, medicine, ethics, and democracy.⁹

During the "Altruistic Era" of children's hospitals⁴ "group think" was discouraged, there were no mandates, and there certainly was no censorship. It has only been during the "Corporate Era" that "group think" and uncritical acceptance of centrally-dictated mandates have taken over in children's hospitals and threatened practice of the CHPEM. As seen during the COVID era, the corporatization of children's hospitals and obedient acceptance of edicts emanating from the WEF-controlled WHO (World Health Organization) have transformed pediatric institutions, including the American Academy of Pediatrics, into uncritical advocates and mouth pieces for the WHO/WEF/CDC-directed COVID narrative and its horribly ill-advised COVID mass vaccination campaign.¹⁰

If they knew about the CHPEM, the WEF group would most likely want to prevent application of the CHPEM to the general economies of nations. **The CHPEM is a threat to WEF plans.** International implementation of the CHPEM would not represent or lead to a Global Corporate Capitalist One World Government; it represents the opposite and may be an important way to prevent misguided WEF's plans from ever being fully implemented.

In fact, a good way to foil misguided WEF plans is for citizens of the world to become well-educated about the CHPEM---particularly its understanding of human nature,¹¹⁻¹³ its understanding of altruistic natural leaders,¹⁴⁻¹⁶ its emphasis on moral incentive (rather than

monetary incentive),¹⁷ its understanding of the true nature and role of competition,¹⁸ its understanding of “a most precious freedom;”¹⁹ its insistence on adherence to the fundamental principles of science, medicine, and ethics;⁹ its emphasis on avoiding narrow labelling of people’s social, economic, and political beliefs;²⁰ and how these understandings markedly differ from the harmful misunderstandings espoused by corporate capitalism. Armed with a good understanding of the principles, practices, and potential of the CHPEM, public opinion can thwart misguided, corporate WEF plans and return freedom, power, control, and sovereignty to individuals and nations.

The CHPEM does not want or need any form of One World Government. On the contrary, it strongly promotes locally developed and locally controlled public economies. The only central force it recommends is the unifying spirit that a thorough understanding of the social and economic philosophy of the CHPEM provides.

At the very least, those of us who experienced the CHPEM during the “altruistic era” would like to see a rejection of the corporatization of health care and a return to the altruistic era of children’s hospitals—for the sake of the children and those dedicated to serving them.

RELATED ARTICLES:

The Footnotes refer to the following related essays, most of which are listed, by title, in the Table of Contents of this manuscript.

1. What is the WEF Agenda?
https://www.google.com/search?client=safari&sca_esv=badbf8972541c4f3&hl=enus&q=What+is+the+WEF+agenda+summary&sa=X&ved=2ahUKewjindPKsNyJAxXkJDQIHWWtA9AQ1QJ6BAhHEAE&biw=375&bih=625&dpr=2
2. What is Davos and the WEF?
<https://www.mckinsey.com/featured-insights/mckinsey-explainers/what-is-davos>
3. The Corporate Consortium---Its Make-up, Power, Wealth, and Plans: Hypotheses Regarding Current and Potential Global Geo-Political-Economic Plans/Scenarios
4. The Social Beauty of Children’s hospitals
5. The Children’s Hospital Public Economy Model (CHPEM)
6. Application of the CHPEM to the General Economy
7. The Foundational Pillars of the CHPEM
8. Is the CHPEM a Centralized or Decentralized Economic Model?
9. Eight Fundamental Principles of Science, Medicine, and Ethics:
<https://notesfromthesocialclinic.org/eight-fundamental-principles-of-science-and-medicine/>

10. For justification of these critical statements about the 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
11. On Human Nature
12. Up-Regulation and Down-Regulation of the Expression of Human Behavioral Capacities
13. Human Nature--A Graphic Depiction--Sowing the Seeds for Public Economy and Social Beauty: <https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>
14. Altruistic Natural Leaders
15. Key Problem: Under Corporate Capitalism, Leadership Positions are Populated With People Who Are Inclined to Express Non-Altruistic Capacities of Our Human Nature
16. Capitalist Leaders-By-Default
17. Moral Incentive vs Monetary Incentive
18. On Competition
19. A Most Precious Freedom
20. Narrow Labelling of People’s Social and Political Beliefs

CHAPTER 49

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

By Rob Rennebohm, MD

March 2024

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

As Dr. Geert Vanden Bossche has repeatedly explained:¹ 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 adequately 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. 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.²⁻⁴ 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)⁵⁻¹²---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 altruism and 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.¹³ 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 GCCEM 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 self-interest seeking individuals who have upregulated the non-altruistic capacities of Human Nature. With the GCCEM 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.”¹⁴)

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”¹¹ 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 Humanity.

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.¹⁵ 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 extreme 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”¹⁶ 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.¹⁷ 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.¹⁸⁻²⁰ 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.²¹ 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 GCCEM¹⁷---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.¹

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. This will result in replacement of the Mean Arrangements of Man and Social Atrocity with Kind Arrangements and Social Beauty.

RELATED ARTICLES:

The Footnotes refer to the following related essays, most of which are listed, by title, in the Table of Contents of this manuscript.

1. Please see the many articles and video-interviews that Dr. Geert Vanden Bossche has posted on his website: www.voiceforscienceandsolidarity.org
Also, please see the many articles (particularly the articles that summarize Dr. Vanden Bossche’s concerns) that are posted in the “*Notes on COVID-19*” section of the “*Notes From the Social Clinic*” website: 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: <https://notesfromthesocialclinic.org/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 CHPER
8. Application of the CHPER 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 CHPÉM to the General Economy
19. Addressing Concerns About the CHPÉM
20. Does Power Always Corrupt?
21. The Dearth of Dialogue

CHAPTER 50

Humanity Is Not The Problem; The Economic Model is the Problem

By Rob Rennebohm, MD

November 2024

There are many instructive parallels between mis-management of the COVID pandemic with an ill-advised mass vaccination campaign^{1, 2} and mis-management of society (global society) with an ill-advised social and economic model (global corporate capitalism).³

The COVID Pandemic has been mismanaged by a misguided mass vaccination campaign that is based on an extremely harmful misunderstanding (ignorance) of immunology---in particular, poor understanding of the interaction between the immune system and a virus and how certain vaccination strategies can adversely affect this interaction, at both an individual and population level.

Likewise, global society has been mismanaged by a misguided economic model (corporate capitalism) that is based on an extremely harmful misunderstanding of Human Nature.⁴⁻⁶

In the case of COVID, the mass vaccination campaign sidelined our brilliantly competent human innate immune system (the cell-based component of it) and artificially put a suboptimal adaptive immune response in charge.

Likewise, corporate capitalism has sidelined our innate common sense, the altruistic aspects of our Human Nature, and Humanity's "altruistic natural leaders,"⁷⁻¹⁰ and has artificially put the least appropriate among us (corporate capitalist "leaders") in charge.⁸

In both instances the most appropriate leaders have been sidelined and reckless highly inappropriate leaders have ascended to power. In the COVID situation the best leaders would have been natural killer cells, but, instead, leadership was recklessly granted to an unnatural mRNA vaccine and the antibodies it elicits. Under corporate capitalism "altruistic natural leaders" have been sidelined, and leadership has been recklessly granted to those who are most inclined and most willing to up-regulate expression of the most non-altruistic capacities of our Human Nature.

In both instances chaos has, predictably, resulted. In the case of COVID, horrible immune system derailment has occurred, with resultant malignancies, autoimmune diseases, new infectious threats, and potential infectious catastrophe. In the case of corporate capitalism, horrible

“Mean Arrangements of Man”¹¹ have resulted and caused immense suffering..

The innate immune system is a thing of beauty---an example of the great beauty of Nature. Similarly, the human capacity for altruism and kindness that is an innate component of our Human Nature is a thing of beauty and is capable of creating great Social Beauty.¹² The problem is that both of these “things of beauty” have been sidelined by misguided plans concocted by an abusive economic model that is led by those among us who are most inclined and most willing to up-regulate expression of the most non-altruistic capacities of our Human Nature.

Another parallel: The longer the mass vaccination campaign has continued, the worse matters have become---more cancers, more autoimmune disease, and potentially catastrophic loss of lives due to a highly virulent SARS-CoV-2 variant(s). Similarly, the longer corporate capitalism has continued and prevailed, the worse matters have become---worse income inequality, worse social behaviors (e.g., worse polarization and hateful intolerance), worse economic and social instability, more wars, and now genocide and the specter of WWII and nuclear war.

The current derailment of our immune system (in vaccinees) should not cause us to lose faith in the human Immune system. It is not the immune system’s fault that that derailment has occurred---it’s the fault of the horribly misguided mass vaccination campaign. Likewise, the current derailment of societies, globally, should not cause us to lose faith in Human Goodness and Humanity as a whole. Human goodness is not at fault---it’s the horribly misguided economic model..

We need to protect the innate immune system and give it the freedom to train itself so that it can optimally protect us. Likewise, we need to protect Humanity from corporate capitalism and give our innate Human Goodness the freedom to create protective Social Beauty.

So, it is not Humanity that we should blame and stop trusting. It is the current economic model that we should blame, stop trusting, hold to account, and replace. That model has been sidelining and fettering Humanity’s innate Human Goodness for at least 500 years. That model inherently places the least appropriate people in leadership positions, and those “leaders,” predictably make horrible decisions and create Mean Arrangements of Man that result in Social Atrocity.

Humanity’s Human Goodness must be released from the shackles placed on it by a horribly ill-advised social and economic model and its horribly ill-advised “leaders.” When those shackles are released and a new model (such as the CHP^{EM}¹³⁻¹⁶) and new leadership (altruistic natural leaders) are allowed to thrive we will begin to see the Social Beauty that Humanity is capable of

creating. Then we, and Nature (which is also adversely affected by the corporate capitalist model), will again be able to trust.

If a model like the CHPEM had prevailed over the past many years, the altruistic natural leaders that the CHPEM spawns would not have managed the COVID pandemic with an ill-advised mass vaccination campaign. In fact, the COVID pandemic would not have occurred in the first place, because those leaders would not have conducted the gain-of-function research that spawned the SARS-CoV-2 virus. Likewise, those leaders would not have orchestrated the 2014 coup d'état that overthrew a democratically elected president in Ukraine (Yanukovich) and has led to the horrible war in Ukraine that now threatens to escalate into WWII and potential nuclear war.^{17, 18} Nor would those leaders have aided and abetted the genocide that Israel has been conducting in Gaza and elsewhere. Nor would those altruistic natural leaders have enabled and empowered the billionaire class and enabled income inequality to become increasingly obscene.^{19, 20}

So, it is not Humanity that is the problem; it is the social and economic model that is the problem.^{21, 22} Nature is not upset with all of Humanity; it is accurately upset with the horribly inappropriate social and economic model that a small segment of Humanity has imposed on the rest of Humanity and on Nature. Nature is wondering when we will replace that model with a model that will create great Social Beauty and allow Humanity and Nature to live in harmony. Nature cannot afford to be endlessly patient with the decisions certain human beings have been making. We must follow the lead of Nature and disavow the current social and economic model and the abusive Mean Arrangements of Man that it creates.

RELATED ARTICLES:

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1. Please see the many articles and interviews posted on Dr. Geert Vanden Bossche's website: www.voiceforscienceandsolidarity.org
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7. Altruistic Natural leaders
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15. The Foundational Pillars of the CHPEM
16. Application of the CHPEM to the General Economy
17. An Analysis of the Situation in Ukraine
18. To Weeping Mothers Whose Children Have been Killed in Wars: <https://notesfromthesocialclinic.org/to-weeping-mothers-whose-children-have-been-killed-in-wars/>
19. Current and Potential Global Economic Plans---The Corporate Consortium
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22. Problematic Aspects of Capitalism—Its Malignant Nature

CHAPTER 51

An Analysis of the Situation in Ukraine: Evaluation in the Social Clinic

By Robert M. Rennebohm, MD

**(Initially written on March 9, 2022,
updated and improved on February 5, 2025)**

Abstract:

There have been two main narratives regarding the situation in Ukraine---the US narrative, espoused by the US, EU, NATO, and the Ukrainian government, that focuses on an “unprovoked” invasion of Ukraine by Russia; and the Russian narrative, provided by President Putin, that blames the Ukraine situation on a decades-long sequence of hostile anti-Russian actions taken by the US, EU, NATO, and (more recently) the Ukrainian government. There is also a conceivable Third narrative that implicates powerful leaders behind the World Economic Forum. In this article all three narratives are reviewed in an effort to understand and evaluate each.

To determine which of the three narratives is most accurate, it would be wise to establish an Independent Inclusive International Ukraine Commission--- consisting of justly-selected historians, social philosophers, economists, geopolitical scholars, religious leaders, international lawyers, and other appropriate individuals---to engage in honest, thorough investigation and healthy dialogue about the Ukraine situation; with deliberations and discussions being publicly presented and archived, globally, so that the global public can make up its own mind, regarding the quality and credibility of the three narratives?

It seems most likely that the Russian narrative is more accurate than the US narrative. If so, the US, EU, NATO, and Ukrainian government should be strongly condemned for the cumulative atrocities they have committed and for provoking Russia. If the history recounted by the Russian narrative is accurate; if Putin’s invasion is truly motivated only to protect the security of Russia and Russian people living in Ukraine; if Putin’s invasion is intended to only de-militarize and de-Nazify Ukraine---i.e., carefully destroy Ukraine’s military infrastructure with precision strikes and forewarning and with sincere efforts to avoid harming innocent people (certainly sparing civilians, but also sparing Ukrainian soldiers, if possible); if it is true that neo-Nazi groups have played a significant role in Ukrainian anti-Russian activities since 2014; if it is true that Putin’s 8 year-long diplomatic efforts to stop the asymmetric bloodshed in the Donbas region

was continually rebuffed by the US, EU, NATO, and Ukraine; and if it is true that Putin has had no plans to take over the majority of Ukraine or to take over nations in eastern Europe that border Russia, then condemnation of Putin and Russia is not warranted.

If the US Narrative is correct, then it is the Russian government that should be condemned.

If the Third narrative is correct, the billionaire class leaders behind the agenda of the World Economic Forum and their accomplices deserve the strongest condemnation of all and must be held to account.

Finally, it is concluded that a Fourth narrative is needed--- one that offers a fresh, positive, uplifting, more altruistic social philosophy and a new more altruistic economic model, as alternatives to the current prevailing social and economic models—one that explains how wars could be stopped and humanity could create greater Social Beauty for all the world's people to enjoy.¹⁻⁴

Introduction:

Good physicians approach medical problems in a disciplined fashion that starts with the taking of a complete and accurate history. This requires attentive listening, as well as knowing what questions need to be asked and what details need to be gathered. Good physicians also consider all plausible explanations for the problem. They do not just think of one explanation and rush to judgment. Further data are then obtained to determine (test) which proposed explanation (hypothesized diagnosis) is most likely. When diagnosis and/or best treatment is unclear, good physicians ask other clinicians for their objective opinions and help. Good physicians provide thorough patient/family education and include the patients/families in the diagnostic and decision-making process. Good physicians carefully weigh the benefits versus risks associated with potential treatments and prepare themselves and the patient/family to make the wisest choice, which often requires a bold decision that may entail risk but is wiser than taking no action or lesser action. Good physicians are humble, honest, and regularly worry about whether they know enough and whether their understandings are sufficiently accurate.

Not-so-good physicians fail to take a complete history; do not listen carefully and patiently to the patient's concerns; do not ask the right questions or gather sufficient historical details; do not consider all possible explanations for the problem; rush to judgment; do not obtain the quality data that are necessary to test the accuracy of their presumed diagnosis; arrogantly think they do not need second opinions; do not fully educate the patient/family or include them in the decision-making process; and harm patients by arriving at an incorrect or incomplete diagnosis and either recklessly prescribing dangerous or misguided treatments without careful consideration of risks versus benefits, or by refusing to use treatments that, if used, would save lives that otherwise would be lost. Not-so-good physicians assume and insist that they are

“exceptional” and “indispensable” and refuse to listen to anyone who questions that notion. Not-so-good physicians do not wonder about the possibility that they could be wrong.

Problems of society or between societies, such as conflicts between ideologies or between nations, can be brought before the Social Clinic, where all can participate as Social Clinicians to determine root cause and best remedy---applying the same disciplined problem-solving approach that good physicians use. (For an explanation of the “Social Clinic” and “Social Clinicians,” please see companion articles on the Social Clinic.^{5, 6})

If the Ukraine situation were brought before the Social Clinic, how would our evaluation proceed, what would we likely find, and what remedy would we suggest? We would start by taking a complete and accurate history.

The Russian Narrative:

Let’s start with the history, according to President Putin:

- By 2013 the US government had decided that “regime change” was necessary in Ukraine. Victor Yanuchovich, the democratically elected president of Ukraine, was a problem for the US and the European Union (EU). Initially, Yanuchovich wanted Ukraine to have good economic and governmental relationships with both the Russian Government and the European Union. The US and the EU wanted Ukraine to work, economically, exclusively with the US/EU and not with Russia. Among other things, Ukraine happens to have extremely valuable and rare mineral resources, most of which are located in the Donbas region. Those resources are coveted by the US/EU. Yanuchovich increasingly concluded that US/EU plans for Ukraine were not in Ukraine’s best interest. He resisted the pressure being applied by the US/EU and increasingly planned to work primarily with Russia. His decision was unacceptable to the US/EU.
- In fact, during the 5 years before 2013, the US government invested 5 billion dollars in Ukraine to persuade the Ukrainian government and the Ukrainian people to side with the US/EU and distance themselves from Russia. Victoria Nuland, an Under-Secretary of State under the Obama/Biden administration led this effort.
- During late 2013 and early 2014 the Obama/Biden administration initiated, orchestrated, and funded an illegal, undemocratic, violent “regime change” operation (a coup d’état) deliberately designed to replace the Yanuchovich government with a new, rabidly anti-Russian pro-US/EU/NATO government.
- This US-backed coup occurred on February 20, 2014, when Maidan demonstrators (many of whom were peaceful, well-intentioned, and innocent but were infiltrated by armed members of US-backed neo-Nazi Right Sector militia) stormed the Ukrainian parliament and forced Yanukovich and members of his party to flee for their lives. During this Maidan demonstration, US-backed snipers killed innocent peaceful demonstrators and governmental police. These US-instructed killings were falsely

blamed on the Yanuchovych government and were used as a “false flag” pretext to justify the storming of the parliament building.

- The chief engineer of this coup was Victoria Nuland, an unprincipled and vulgar representative of the US government. (She of the “F**k” the EU” fame.) Joe Biden also played a major role, as did John McCain. They knowingly worked closely with rabidly anti-Russian, right-wing, extremists, including leaders of the neo-Nazi Azov Battalion and the founders (Andriy Parubiy and Oleh Tyahnybok) of the far-right Social-National Party of Ukraine (Svoboda)---a Party that combined ethnic ultra-nationalist, anti-Russian, neo-Nazi, white supremacist, and anti-communist ideologies.
- Biden and Nuland (not the Ukrainian people) handpicked the leaders of the new “coup government.” The leaders included:
 - Petro Poroshenko, President: a corrupt ultra-capitalist billionaire oligarch.
 - Arseniy Yatsenyuk, Prime Minister: An anti-Russian, Ukrainian nationalist who sympathized with (or at least tolerated and worked with) neo-Nazi, pro-fascist, pro-Stepan Bandera (Ukrainian WWII Nazi hero) right-wing extremists in Ukraine.
 - Vadim Trojan, Chief of Police in Kyiv: a neo-Nazi fascist, who was commander of the extreme right-wing Azov volunteer battalion, a battalion that openly displays Nazi symbols and, to this day, has continued to receive arms and training from the US.
 - Andriy Parubiy, Head of the Ukraine National Security and Defense Council: the far-right co-founder of Svoboda’s original party.
- A substantial percentage of the Ukrainian people, especially ethnic Russians, especially ethnic Russians in the Donbas region and in Crimea, did not support the coup and were horrified by the heartless and intolerant behaviors and anti-Russian laws passed by the new coup government. (Approximately 22% of Ukrainian citizens are ethnic Russians.)
- The rabidly anti-Russian, Nazi-sympathizing (or at least Nazi-tolerating, even Nazi-condoning) US-installed government soon started persecuting, discriminating against, terrorizing, and physically attacking ethnic Russians in the Donbas, Crimea, and in many other predominantly ethnic Russian communities in Ukraine---including Odessa, where some 1000 Ukrainian right-wing extremists, led by the Right Sector, surrounded, stormed, and burned the House of Trade Unions, burning alive at least 39 pro-Russia demonstrators who were locked (by the right wing extremists) inside the building.
- The coup government’s persecution, discrimination, and terrorizing of ethnic Russians in the Crimea quickly prompted the Crimean people to hold a referendum regarding a return of Crimea to Russia. With a 97% positive vote, the Crimean people voted for Crimea to return to Russia (in 2014). Russia accepted their request, to the relief of the vast majority of the people in Crimea (relief that continues to this day).
- During the spring of 2014, a brutal full scale military assault on the Donbas region was waged by the coup government. Right-wing paramilitary forces like the neo-Nazi Azov Battalion played a major role in this assault. The militarily inferior ethnic Russian citizens

in the Donbas were no match and were brutally massacred but fought back. Civilians were killed, some even being beheaded. Genocide, committed by Ukrainian forces, was claimed by citizens of the Donbas.

- In response to these atrocities, the two regions within the Donbas (Donetsk and Lugansk) declared independence from Ukraine. They requested Russian protection from the Ukrainian coup government and its neo-Nazi militias. Russia declined to send Russian troops cross the Russian-Donbas border but was willing to supply citizens of Donbas with arms and training, so that they could defend themselves. In the meantime, Russia worked to negotiate peace---e.g., via the Minsk I and Minsk II agreements.
- In 2015 the Minsk II Agreement declared a cease fire and legitimized the autonomy declared by Donetsk and Lugansk. However, the Ukrainian coup government never abided by the Minsk agreements, and the US/EU/NATO has never encouraged, much less insisted, that Ukraine do so.
- Cumulatively, over the ensuing 8 years (2014-2022), 14,000 people in the Donbas region were killed during the ongoing Ukrainian military assault, many of them innocent civilians.
- Then, after Joe Biden became President, attacks by the Ukrainian military on the Donbas region escalated. The Biden administration encouraged the Ukrainian government to ignore the Minsk Agreements and continue its assault on the Donbas.
- Escalation of attacks on the Donbas during late 2021 and early 2022 prompted Russia (in late February 2022) to, for the first time, officially recognize the independent states of Donetsk and Lugansk. It also prompted Russia to assemble troops on the Russian side of the Ukrainian border, as a show of force behind Russia's continued efforts to negotiate a peaceful settlement of the conflict in the Donbas. When the Ukrainian government continued to rebuff Russia's diplomatic efforts, Putin decided to move Russian troops into the Donbas region (at the request of the people in Donbas) in a humanitarian effort to protect the ethnic Russians living in the Donbas.
- But it was not just the above sequence of events in Ukraine that triggered the February 2022 decision of Putin to move into the Donbas. Another major factor had been the breaking of a US promise made to President Gorbachev 32 years earlier (in 1990) by US President George H. Bush and Secretary of State James Baker, that NATO would "not expand one inch eastward" towards Russia. This promise was made in exchange for Gorbachev's willingness to accept reunification between East Germany and West Germany.
- The Bush/Baker promise was kept until 1999 when President Bill Clinton reneged on this promise and aggressively expanded NATO into 14 former Warsaw Pact countries---first, Poland, Hungary, and Czech Republic, then Bulgaria, Estonia, Latvia, Lithuania, Romania, Slovakia, Slovenia, Albania, Croatia, Montenegro, and North Macedonia. Increasingly, NATO military equipment had been placed in these countries, aimed at Russia. Russia had legitimate fears that Ukraine would be allowed to join NATO, which has always been

an anti-Russia alliance. Russia did not want NATO arms and military activities in Ukraine or any of the other 14 countries mentioned. It certainly did not want nuclear weapons to be installed in Ukraine or any of the 14 countries---just as the US objected in 1962 when American deployments of ballistic missiles in Italy and Turkey were matched by Soviet placement of similar ballistic missiles in Cuba, 90 miles from US shores.

- An additional concern of Putin was the presence of at least 15 US Department of Defense-funded bio-labs in Ukraine, at least 8 of which are bioweapons labs operated exclusively by the US.
- Because of the above-mentioned NATO expansion and the associated threat of military equipment (including nuclear arms and bioweapons) being positioned in countries that border Russia, Putin decided to do more than just provide protection for the Donbas region. He decided to wage a military attack on the Ukrainian government that would “demilitarize and de-Nazify” the Ukrainian government and, thereby, encourage subsequent withdrawal of the menacing military equipment that the US, EU, and NATO had installed in the 14 new NATO countries near the Russian border. Putin’s policy of diplomacy, preceded and backed by a show of power, is similar to President Ronald Reagan’s policy of “peace through strength.”
- So, the February 2022 Russian move into the Donbas and Putin’s decision to “demilitarize and de-Nazify” Ukraine was not undertaken without many preceding attempts by Russia over the preceding 8 years to negotiate a peaceful solution to the Ukrainian war on the Donbas, not to mention the preceding 23 years of menacing NATO expansion. These efforts to achieve peace had included attempts to negotiate with President Zelensky, the Ukrainian comedian and actor, who was elected President of Ukraine in 2019, replacing Poroshenko, who was ousted because of corruption and ineptitude. Unfortunately, throughout the 8 years preceding the February 2022 Russian movement into the Donbas, multiple Russian efforts at diplomacy had been unsuccessful. Instead of listening to Russia and taking their concerns into consideration, the US, EU, NATO, and the Ukrainian government had escalated their threatening activities against Russia, particularly after Biden had become President. (Victoria Nuland, for example, returned to an active role in Ukrainian anti-Russian activities during the Biden administration.) Putin concluded that diplomacy had failed and would continue to fail.
- What Putin meant, exactly, by “demilitarization and de-Nazification” of Ukraine has not been entirely clear. He has stated that his military attacks on Ukraine would be limited to destroying Ukraine’s war-waging infrastructure, and that he would be asking for the arrest of neo-Nazi elements that have carried out genocidal atrocities against ethnic Russians in Ukraine. He has stated that he would be assiduously avoiding military harm to innocent civilians and to infrastructure that is not essential for waging war.
- Because of the poor quality and extreme bias of journalistic reporting, and because the US has a long history of using “false flag” operations and lies (think Iraq) as pretexts for

“regime changes” and wars, it is difficult to know the extent to which Putin’s military operation has avoided attacks on civilians and non-war-waging infrastructure.

- Finally, Putin’s actions have not been taken only because of Ukrainian governmental behaviors and menacing NATO expansion. Russia has also been concerned about the long list of US-led regime change operations and wars that have occurred in sovereign countries over the past 30 years---in Yugoslavia, Afghanistan, Iraq, Libya, Somalia, Yemen, Syria, and Honduras, for example. These US-led operations have resulted in hundreds of thousands of deaths, war injuries, and refugees and have involved US training, funding, arming, and use of brutal mercenary terrorists. Russia agrees with Martin Luther King, who once stated that the US has been the “largest purveyor of violence in the world.” Russia has felt a need to lead an effort to put a stop to US-led regime changes, wars, and terrorism, lest the US thinks it can continue these activities with impunity. Russia’s fears include concern that the US is planning regime change in Russia, with conversion of Russia into a pro-US vassal state, with associated exploitation of coveted natural resources in Russia.

The US Narrative:

According to the US narrative, espoused by the US, EU, NATO, and Ukraine:

- On February 20, 2014, a large group of peaceful Ukrainians held a protest on the Maidan in Kiev. These protesters were pro-American and pro-EU. They were protesting against the Yanukovich government, because Yanukovich was inclined to work more closely with Russia, economically, than with the EU. The peaceful demonstration turned violent when snipers on a roof shot at demonstrators. Yanukovich was responsible for these snipers. Chaos ensued and Yanukovich fled Ukraine.
- The US then helped the Ukrainian people to establish a new government, with Poroshenko as President.
- In early 2014 Russia waged an unprovoked invasion of the Donbas region of Ukraine, starting a war in which ethnic Russian “separatists” in the Donbas were armed by Russia and were encouraged to attack an innocent Ukrainian government.
- Shortly thereafter, Russia illegally annexed Crimea, forcing its return to Russia. (The 97% vote in favor of a return to Russia was illegitimate, according to this narrative.)
- Then, in late February 2022 Russia waged a brutal unprovoked attack on all of Ukraine with the full intention of incorporating all of Ukraine into Russia, as part of an overall plan to re-establish an expansive Russian Empire, comparable in size to the former Soviet Union.
- In addition to taking Ukraine, Russia plans to invade other neighboring eastern European countries, as well as former republics of the Soviet Union, bringing all under Russia’s control.
- In other words, Russia is doing exactly what NATO was formed to prevent Russia from doing.

- Given Russia’s behavior between 2014-2022, it is fortunate (according to this narrative) that NATO exists and had expanded to the 14 new countries---to serve as a deterrence to menacing Russian aggression.
- Putin is evil, deranged, and must be stopped (and replaced) in order to maintain peace and stability in the world.
- Putin’s Russian narrative (the narrative described earlier) is a pack of lies---disinformation that should be scrubbed from the internet and proactively disallowed.
- It is necessary to heavily arm Ukraine with military equipment and other aid, so that it can win (or at least bog down) Russia’s war against Ukraine and, thereby, stop Russia from capturing Ukraine and other neighboring countries.
- Ukrainians (including civilians) who are currently taking up arms to fight Russian aggression are heroes---role models for “freedom fighters” everywhere. They should be given free rifles to defend their homeland.
- The entire world must stand in support of Ukraine’s heroic defense of freedom and democracy. President Zelensky, in particular, is an inspirational hero.
- Ultimately, regime change will be necessary in Russia. The goal would be a new Russian regime that is fully cooperative with the US, EU, and the new global social and economic system.

The US narrative is quite different from the Russian narrative. It is also quite simplistic---lacking in historical detail and context. The US narrative makes no mention of the Obama/Biden/Nuland initiation of a regime change operation in late 2013, early 2014. It makes no mention of US and Ukrainian support for neo-Nazi elements in Ukraine. It makes no mention of US supported Ukrainian atrocities in the Donbas and in Odessa, or discrimination in Crimea. It makes no mention of Ukraine’s violation of the Minsk Agreements, the US failure to keep its promise regarding expansion of NATO, or of US refusal to engage in genuine dialogue and diplomacy with Russia.

A Third Narrative, implicating leaders behind the World Economic Forum (WEF):

In addition to the US narrative and the Russian narrative, there is Third conceivable narrative that warrants discussion, at least for the sake of completeness---namely, the possibility that both Putin and Ukraine are deliberately being used by powerful people behind the World Economic Forum (WEF) to facilitate the ultimate implementation of a new ultra-capitalist, ultra-corporate, ultra-technological, ultra-controlling global social and economic system.

This Third narrative should be understood as a mere (but important and plausible) hypothesis.

[Note: In Science and Medicine, truth is sought by creating and testing plausible hypotheses. So, please view this third narrative as a hypothesis, not as a “conspiracy theory.” Unfortunately, it has become all too common (particularly in the US) to quickly dismiss uncomfortable

hypotheses as “conspiracy theory.” It is intellectually lazy, socially irresponsible, and abusive to simply brand any view that challenges one’s preferred narrative as “conspiracy theory.” Such branding prevents healthy dialogue and introspective analysis. So, please, do not summarily and reflexively dismiss this section as “conspiracy theory.”]

According to this Third narrative:

A consortium of transnational, ultra-corporate, ultra-capitalists,⁷ led primarily by the people who regularly attend, or otherwise guide, the annual World Economic Forum (WEF) in Davos, have been eager (for many years) to develop a new global economic and social system, as has been articulated by Klaus Schwab (Founder and Executive Chairman of the WEF). This new economic and social system would tackle such problems as climate change, world poverty, “over-population,” food insecurity, terrorism, and global financial and political instability. This group of people believes it has exceptional abilities and unique “know how” and global connections to lead the world in addressing these issues, and they believe their leadership is essential and indispensable.

This group (the “WEF group,” or the “Davos group,” for lack of a better term) is strongly guided, behind the scenes, by extremely wealthy (far wealthier than the officially identified “wealthiest individuals in the world”), extremely powerful individuals (e.g., descendants and recipients of the inherited wealth of the Rockefeller and Rothschild families?) who assiduously avoid identification and publicity but have the final say.

Although addressing the above problems is the stated priority of this group, they also wish to increase their own wealth, power, and control over Humanity. Perhaps their very highest priority and greatest motivation is to increase and maintain control over domestic and global activities, so as to not allow others to control their lives. Unfortunately, this group of people is prone to autocratic thinking and authoritarian actions, rather than democracy; they are excessively attracted to high technology (e.g. artificial intelligence and cryptocurrency schemes) and to surveillance and control of human activity; they are short on empathy and compassion; and many in the group lack a robust conscience and some have varying degrees of sociopathic tendencies. They are like-minded, know each other well, and have admiration for one another, while having little respect for much of Humanity.

The world they intend to create is one characterized by excessive technology; excessive surveillance of and control over individual humans (e.g., the “social credit” surveillance system that has been trialed in China); extreme global health-related bio-surveillance and bio-intervention; extreme corporate capitalism; and further concentration of global wealth, power, and control in their hands. In their envisioned world, true democracy and important freedoms will be sacrificed, “for the good of the planet.” It will be a cold-hearted, sterile, soulless, “futuristic,” authoritarian, techno-corporate global society, short on genuine altruism and

genuine caring; and short on democracy and freedom, especially the most meaningful and precious freedoms. The new culture will have the personality and “values” of its architects.

This transnational group of corporate ultra-wealthy ultra-capitalists has great allegiance to their group, but little allegiance to the rest of Humanity or to the nations in which they (the transnationalists) are citizens. In most countries of the world, political and governmental positions of power are becoming increasingly populated by compliant, indoctrinated “leaders” who have been chosen, promoted, and trained by the WEF’s Young Global Leaders program. That is certainly true in the US, Canada, New Zealand, France, the UK, and most of Europe, where compliant designates like Justin Trudeau, Chrystia Freeland, Emmanuel Macron, Jacinda Ardern, and Boris Johnson (and a young Angela Merkel before them) have been dutifully promoting and executing the wishes of the WEF/Davos group. Klaus Schwab has publicly boasted about how successful the Young Global Leaders program has been in “penetrating the cabinets” of governments around the world. Billionaires in China, Russia, and India are also members of the WEF/Davos group and supporters of its goals.

It is important to understand that, according to this Third narrative, there is no true animosity between wealthy ultra-capitalist members of this WEF/Davos group, regardless of their nation of citizenship. Whether the wealthy members are from the US, China, India, or Russia, they are part of the ultra-corporate “family” and have the same goals in mind. So, at the highest levels of individual wealth there is no true animosity between nations---between the ultra-wealthy in China and the Ultra-wealthy in the US, or between the ultra-wealthy in Russia and the ultra-wealthy in the US. The animosity between nations that is portrayed in the rhetoric and in the conventional media is largely fabricated. It serves a purpose. It creates “enemies” (like Russia and China, in the case of the US) whom people can despise and against whom people can unite. It strikes fear and anxiety. It divides people. It breeds hatred and intolerance. It undermines people’s confidence in the goodness of human nature, the goodness of Humanity, and in prospects for developing more Social Beauty.⁸⁻¹⁰ It creates chaos, confusion, mystery, hopelessness, and helplessness among ordinary people. It “conditions” and “prepares” the masses to eventually not only accept the authoritarian diktats of the Davos group but to eventually be thankful for their “exceptional” expertise, foresight, and leadership.

The most difficult task of the Davos group is to convince the general public, worldwide (but particularly in North America and Europe, “which count the most”), that it is absolutely necessary and urgent to create this new social and economic system in order “to save the planet and Humanity,” and that the Davos group and their designates are the people who should be entrusted to create and preside over the new system. Among the group’s selling points is their assurance that their proven “know how” (as evidenced by the extreme financial success of their giant corporations) and their transnational friendships and connections can

dissolve animosities between nations and bring a coordinated peace, stability, and prosperity to the world. For example, the new economic and social system will be jointly operated by like-minded leaders (members of the Davos group and their chosen compliant, indoctrinated designates in governmental positions of power) in the US, Canada, European countries, Russia, China, India, South Korea, Japan, etc., who will cooperate to bring about peace, stability, and prosperity for all. The Davos group will point to the early years of the EU as a model for cooperation among nations.

Here we get to the crux of this hypothesis (the Third narrative): The COVID pandemic served to condition, prepare, and give practice to the general public's willingness to accept and embrace world-wide authoritarian COVID policies (developed by members of the Davos group, like Bill Gates, and uniformly executed through the WHO and CDCs of nations) and feel virtuous about doing so, even being heartlessly intolerant of those who have hesitated to accept those policies (such as mandatory COVID vaccination). Now, **the Ukrainian crisis serves as a further opportunity to prepare and convince the global general public that, since the world is in such a mess and has become so dangerous, the time has come to turn the world's governance over to members of the Davos group and the compliant, indoctrinated designates whom they (the Davos group) have chosen to populate key positions of power in nations around the world.**

According to this hypothesis, Putin has been baited and used by the Davos group to be the villain (by invading Ukraine in February 2022 and causing the current crisis for Humanity, including fear of WWII and nuclear holocaust). The plan may well be for the Davos group to play peace-maker when the Davos group decides the time is right---at which point most of Putin's demands (of the US, EU, NATO, and Ukraine) will be met. At that point Putin and leaders of the US, UK, EU, and NATO (in keeping with the wishes and behind the scenes threats of the Davos group) will agree to a peace accord that will result in complete withdrawal of Russian troops from Ukraine, but with the Donbas region becoming part of Russia. In return, Ukraine will demilitarize and not be admitted to the EU or to NATO, and the 14 new NATO members will become substantially demilitarized.

When such a peace is established, the US, UK, EU, NATO, and, particularly, the behind the scenes work of the Davos group will be credited for "saving the world from imminent catastrophe." As part of the agreement, the extent to which Putin's Russian narrative has been true will, conveniently, be kept a mystery, never to be fully exposed, determined, or publicly discussed.

Putin will be at risk of being severely punished by the WEF, US, EU, NATO (for war crimes, regardless of whether he is guilty of them) and will be replaced in Russia by a new Young Global Leader who is committed to carrying out the WEF/Davos plans for their new global social and

economic system. That is, “regime change” in Russia will have been accomplished---Putin will be replaced by a pro-US, pro-EU, pro-Davos group, pro-corporatist leader.

The combination of the COVID scare and the Ukraine scare, coupled with the current rapidly increasing global economic collapse (at least in the West) associated with both crises (and possibly further pandemic scare), will drive desperately worried citizens in the US, Canada, Europe, Russia, China, India, and other countries to accept (or at least not resist) implementation of the Davos group’s new global social and economic system (a One World Government), which is the goal that has been planned for years by the most powerful members of the Davos group.

Global peace and stability will appear (at least superficially), but it will be governed, undemocratically, by the autocratic and authoritarian diktats of compliant, indoctrinated “leaders” (in nations throughout the world) who have been put into positions of power by powerful members of the Davos group.

So, according to this Third narrative, the crisis in Ukraine represents an event (with Putin being baited and used as a villain) that has been exploited (or possibly even deliberately planned long ago) to drive people towards acceptance of the Davos group’s vision of a new global social and economic world order---one that would never have been accepted, otherwise.

Which of the three narratives is closer to the truth?

Is it not important to thoroughly examine each narrative, with intention to determine which is closer to the truth---particularly since risk of WWII and nuclear disaster is involved? Does it make sense to forbid presentation and discussion of the Russian narrative, or of the third narrative? Is that the way democracy and civil society should work? Is that the best way to solve problems? Does it make sense to respond to a major international conflict (a potentially nuclear one) by allowing only the US narrative; by refusing to consider opposing points of view; by refusing and preventing healthy dialogue; by refusing to negotiate; by stoking fear, polarization, division, extremism, nationalism, hatred, and intolerance; and by glorifying, encouraging, and facilitating the taking up of arms?

Does a careful study of history suggest that the Russian narrative is closer to the truth than the US narrative? Is there any truth to the third narrative? Is it likely that a major root cause of the Ukrainian crisis (and other global problems) is a long-standing failure, even an adamant unwillingness, to adequately examine and expose the social, economic, and geo-political philosophy and behaviors that have predominated in the world over the past 70 years (global corporate capitalism)? In particular, have the prevailing social, economic, and geo-political philosophy and actions of the US and EU--- including the arrogance and hubris of supremacist “American exceptionalism”---played a major role in creating the chaos, fear, hardship, and

animosity in Ukraine, in the entire region of NATO expansion, in the Middle East, and in the world as a whole?

Would it not be wise to establish an Independent Inclusive International Ukraine Commission---consisting of justly-selected historians, social philosophers, economists, geopolitical scholars, religious leaders, international lawyers, and other appropriate individuals---to engage in honest, thorough investigation and healthy dialogue about the Ukraine situation; to determine which narrative is closer to the truth; with all deliberations and discussions being publicly presented (and archived for posterity), so that the public can make up its own mind, regarding the quality and credibility of the three narratives?

Some similarities between management and understanding of the Ukraine situation and management and understanding of the COVID situation:

Before we go further, let's note some instructive similarities between how the COVID situation has been managed and understood¹¹⁻¹³ and how the Ukraine situation is being managed and understood. In both instances (i.e., in both the COVID situation and the Ukrainian situation) there is a major prevailing narrative (the US narrative regarding Ukraine and the WHO narrative regarding COVID) and an alternative narrative (the Russian narrative regarding Ukraine and the dissenting scientists' narrative regarding COVID). In both instances the prevailing narrative appears to be simplistic, not based on an accurate and complete history, not based on collection of quality data, and seems to be either **IGNORANT** of history and the larger geopolitical picture or deliberately **igNORant** of history and the larger picture; while the alternative narrative appears to have a greater appreciation for complexity and history. In both instances (i.e., in both the COVID situation and the Ukrainian situation), the prevailing narrative avoids examination of root causes. In both instances, social and economic philosophy are not deeply examined, particularly by advocates of the prevailing narrative. In both instances proponents of the prevailing narrative have refused to engage in healthy dialogue, despite efforts by proponents of the alternative narrative to arrange such dialogue. In both instances: only the prevailing narrative has been allowed (in the US and western Europe); the alternative narrative has been summarily dismissed, scorned, labeled as misinformation (often "debunked" as "conspiracy theory"), and censored. In both instances, the advocates of the prevailing narrative have been extraordinarily intolerant, demonizing, and punishing towards those who suggest consideration of an alternative narrative. In both instances the prevailing narrative encourages intransigent polarization and division, even within families, and encourages simplistic "virtuous" solidarity against a vilified enemy. In both instances fear has been maximally used to mobilize the public to accept the prevailing narrative, including that narrative's autocratic, undemocratic policies. In both instances, un-examined group-think, totalitarian thinking and intolerant behaviors have evolved among a large percentage of those who support the prevailing narrative. And the

people (President Biden, for example) who have fostered this authoritarian intolerance regarding COVID and have demonized those who have suggested an alternative COVID narrative are the same people (President Biden, again) who have fostered intolerance and hatred against Russia and demonized those who have suggested an alternative (Russian) narrative (regarding Ukraine). In both instances proponents of the prevailing narrative have engaged in incomplete and misleading public education about the crisis. In both instances the advocates of the prevailing narrative have underestimated the capacity of the general population to intelligently use their common sense and critical thinking ability to figure out what is wrong with the prevailing narrative. Finally, in both instances massive peaceful demonstrations by well-informed, ordinary, self-educated (by default) people have appeared to be the only realistic way to expose truth, create needed change, and avert disaster.

There is one difference, however, between the alternative COVID narrative and the alternative Ukraine narrative (the Russian narrative). The scientists and physicians who have provided the alternative COVID narrative have exercised enormous patience; shown great compassion; remained calm and peaceful; taken the “high road;” performed and shared an extraordinary amount of careful homework; have sought to save all lives (regardless of ideology); have done all of this despite being demonized, abused, and punished by advocates of the prevailing COVID narrative; and have not resorted to violence. In contrast, in order to protect the citizens of the Donbas region from ongoing attack by the pro-US Ukrainian regime, and in order to protect Russia’s national security, the leader of the alternative (Russian) narrative (Putin) has, understandably, lost his patience and has felt compelled to wage a military attack in order to demilitarize and de-nazify a violent, corrupt, and dishonest Ukrainian regime.

An Update regarding progress of the Ukraine-Russia war, since February 2022:

It is now February 5, 2025. Unfortunately, after nearly 3 years of war, the situation in Ukraine has only worsened. According to Zelensky, 43,000 Ukrainian soldiers have been killed (between February 2022 and December 2024), and 370,000 Ukrainian soldiers have been injured. According to the UN High Commission for Human Rights, 40,838 Ukrainian civilian casualties have occurred (as of December 2024), including 12,456 Ukrainian civilian deaths. The real numbers could be higher.

Zelensky has claimed that 198,000 Russian soldiers have been killed, and 550,000 Russian soldiers have been wounded. Russia claims, however, that Ukrainian casualties have been many times higher than Russian casualties.

Since February 2022 Congress has passed 5 bills to provide aid to Ukraine---totaling \$175 billion, according to the Congressional Budget Office.

Approximately one month after Russia's February 2022 invasion of the Donbas, Putin offered a reasonable peace agreement to Zelensky. But Zelensky was told by the UK (Boris Johnson) and the US to refuse that peace offer. Substantive peace talks have not occurred since then. There has been no healthy dialogue between Russia and Ukraine or between Russia and the US. Instead, propaganda has prevailed. The Biden administration showed no interest in the Russian narrative or in peace talks. There has been little or no healthy dialogue among the American people regarding the Russian narrative versus the US narrative. Many Americans remain unaware of the full Russian narrative and continue to believe Putin is extremely "evil" and plans to expand the "Russian Empire" unless stopped. The US government still hopes for "regime change" in Russia.

Unfortunately, the Ukraine situation has not been brought before the Social Clinic for analysis. In the US and most of Europe, it has not been analyzed the way "good physicians" would analyze a problem. Instead, it has been analyzed in the way a "not-so-good physician" would analyze a problem.

As a result, there is potential for a full-scale WWII, and there is potential for nuclear war. There is now desperate need for all of us to serve as Social Clinicians, to the extent we are able.

Recommendations to consider:

- If the history recounted by the Russian narrative is accurate---i.e., if it is true that the Ukrainian army, including neo-Nazi elements, continued to assault people in the Donbas from 1214-2022; if it is true that Russia's 8 year-long diplomatic efforts to stop asymmetric bloodshed in the Donbas have continually been rebuffed by the US, EU, NATO, and the Ukrainian government; if Putin's invasion was truly intended to only destroy military infrastructure and weaponry (through careful precision strikes and advanced warning), without harming people (certainly sparing civilians, but also sparing Ukrainian soldiers, when possible); and if it is true that Putin has had no plans to take over all of Ukraine and additional eastern European territories (i.e., create a Greater Russia); then condemnation of Putin and Russia is not warranted.
- Yes, of course, it is preferable to try to avoid violence of any kind. However, it is important to distinguish between violent destruction of inanimate objects (e.g. military hardware and weapons) and violent attacks on human beings. If all peaceful efforts to stop bloodshed have failed and one side (the Ukrainian army, with its neo-Nazi battalions) is continuing its 8 year-long killing and maiming of innocent human beings in the Donbas, then a choice has to be made---either allow the killing to continue without resistance, other than continued non-violent calls for peace and compassion; or destroy the military hardware and weapons of the killers? Which action is inferior, morally? When a Nazi organization commits genocide, is it better to allow the genocide to proceed without any resistance, other than non-violent calls for peace and compassion?

Or would it be appropriate to try to “demilitarize” the Nazi organization and take the organization to court for crimes against humanity? But is it fair to pass judgment as to which of those two choices is morally superior? Is it possible that both choices are morally acceptable, the difference being individual preference—meaning that some people feel more comfortable with a decision to destroy military hardware (and, potentially, some human beings in the process), if that is necessary to save lives and will save a greater number of lives; while others feel more comfortable avoiding violence of any kind, even if that violence (destruction of military equipment and weapons) would save lives?

- If, however, the Russian military attacks are specifically intended to injure and kill people, including innocent civilians, then strong condemnation of those acts is warranted.
- If any Ukrainians (e.g. neo-Nazi thugs) are intentionally attacking non-military structures (schools, churches, apartment buildings, public buildings) and/or attacking Ukrainian citizens and then falsely blaming these attacks on Russia, this is to be condemned in the strongest terms.
- It is critically important to determine which of the following actions have truly occurred, and to strongly condemn those actions, if they have, indeed, occurred:
 - The February 2014 US-led “regime change operation” in Ukraine---a violent coup d’état that installed a new, pro-US, anti-Russian, right-wing, ethnic ultra-nationalist government in Ukraine.
 - Support for and use of Nazi paramilitary units by the new coup-created Ukrainian government, with full knowledge of the US government.
 - Ukrainian government discrimination against ethnic Russians in Crimea.
 - Brutal military and paramilitary attacks by the Ukrainian government on ethnic Russians in the Donbas, starting in 2014---including genocidal atrocities.
 - The breaking of the 2015 Minsk Agreement by the Ukraine government.
 - The breaking of the 1990 US promise to not expand NATO “one inch closer to Russia.” Expansion of NATO into 14 countries near the Russian border, since 1999.
 - The increasing US/EU/NATO militarization of the 14 new NATO countries near the Russian border.
 - The placement of US funded and operated bioweapon laboratories in Ukraine.
 - The US refusal to engage in dialogue with Russia.
- The following should also be condemned, regardless of which narrative is most accurate, but particularly if the Russian narrative is most accurate:
 - The current glorification of ordinary Ukrainian citizens taking up arms.
 - The continued shipment of military equipment and weapons into Ukraine, from NATO countries---which increases the level of violence and the possibility of nuclear disaster.

- The refusal of the US/EU/NATO and their compliant media outlets to allow the Russian narrative to be heard and considered.
- Dishonest and uninformed journalism; execution of “false flag” operations; and the use of excessive fear to manipulate public opinion.
- Blanket demonization of and discrimination against all Russian people.
- US sanctions that hurt innocent people everywhere---in Russia, Europe, North America, and elsewhere in the world.
- Cowardly use of the Ukrainian people (as fodder) to fight a US/EU/NATO proxy war against Russia.
- The arrogance, hubris, and supremacist thinking of “American Exceptionalism.”
- The numerous US orchestrated regime change operations and brutal wars that the US has conducted over the past 30 years---in Yugoslavia, Afghanistan, Iraq, Libya, Syria, Yemen, Somalia.
- The escalation of global war activity by for-profit manufacturers of military weapons, and by the military-industrial-complex in general, who have been only too glad to make huge profits off of wars.
- The ultra-corporate, ultra-capitalistic, ultra-competitive transnational economic model that has been exploiting human beings and natural resources in countless weakened countries for many decades; has increasingly concentrated wealth, power, and control in the hands of a small number of billionaires; and has increasingly raised global tensions, which are now peaking in Ukraine.
- The third narrative should also be thoroughly explored, to determine the extent to which it is true.
- Putin should immediately offer to cease all military activity outside of the Donbas and limit Russia’s activity in the Donbas to defensive humanitarian peacekeeping (only for as long as that peacekeeping is necessary).
- In return, Putin could insist that the Russian narrative, as well as the US narrative, be fairly told and fully explained, worldwide, so that the world can decide which narrative is more accurate. An Independent Inclusive International Commission on Ukraine could be established to objectively, thoroughly, fairly, and publicly investigate both narratives (as well as the third narrative).
- Putin should also promise that Russia has no intention of “capturing” or controlling Ukraine or any other neighboring countries or former Soviet republics. He should emphasize that Russia has no plans to create an expansive Russian Empire---that it simply feels compelled to put a stop to what the US/EU/NATO has been doing in Ukraine, in the neighboring region, and elsewhere in the world.
- Putin could insist that, in return for Russia’s willingness to cease all military activity outside the Donbas, NATO countries should stop arming Ukraine and should prepare to disarm the 14 recently added NATO countries.

- Ukrainian President Zelensky should meet with Putin and Lavrov, as soon as possible, to discuss how to end the war as quickly and fairly as possible. Zelensky should realize that he and the Ukrainian people are being deliberately used by the US, EU, and NATO to engage Russia in a bloody war in Ukraine that the US, EU, and NATO hope will weaken Russia and cause the Russian citizenry to call for regime change in Russia. Zelensky should realize that his country is being sacrificed, not helped by the US, EU, and NATO. He should realize that his (and Ukraine's) best option is to agree to work with Russia to create peace, stability, and prosperity in Ukraine. If Zelensky is willing to honor Russia's requests, Russia (with potential help from China) would likely agree to provide its fair share to repair the infrastructure damage done to date in Ukraine and agree to help Ukraine rebuild. By so doing, Zelensky has an opportunity to become a genuine hero in Ukraine, in Russia, and in the larger world---by playing a major role in stopping a war (preventing a potential WWII), preventing a potential nuclear holocaust, and bringing peace, stability, and prosperity to Ukraine (thanks to help from Russia and China). President Zelensky has a unique opportunity to work out a peaceful solution with Putin. If he is sufficiently courageous and wise to do so (which is unlikely), he should be allowed to do so.
- After thorough public education about the Ukraine situation and larger associated geopolitical issues, referenda could be held by the citizens in all countries of the world to vote on whether NATO should be abolished---either because it is unnecessary or because it has misbehaved, or both.
- After thorough public education about the Ukraine situation and larger associated geopolitical issues, referenda could be held by the citizens in all countries of the world to vote on whether they think the US, over the past 30 years (actually over the past 75 years), has violated international law, and has been responsible for regime changes, wars, terrorism, racist policies, death, injury, and displacement of citizens of other countries, and should be held to account.
- After thorough public education about the Ukraine situation and larger associated geopolitical issues, referenda could be held by citizens in all countries of the world to vote on whether they think the WEF/Davos group has engaged in planning that has already caused great global chaos and instability and will be even more detrimental to Humanity once fully implemented.

Putin might not be willing to take the above steps. President Zelensky will probably be unwilling to take these steps. Zelensky is probably too invested in his commitment to the US/EU/NATO. Furthermore, he would fear for his life if he changed sides or conceded too much to Russia. Even if both offered to make peace, the US, EU, and NATO probably will not cooperate. Unfortunately, the US, EU, and NATO insist that only their prevailing narrative be heard, and that the Russian narrative (and certainly the third narrative) be censored and dismissed as "disinformation" and "conspiracy theory." They do not seem to want genuine healthy dialogue.

They do not seem to want an accurate history to be exposed. They seem to prefer chaos, confusion, mystery, division, ignorance, animosity, fear, anxiety, hatred, extremism, and polarization---among the masses. Perhaps true dialogue and genuine truth seeking would interfere with their plans.

The people who are currently in positions of power, globally, seem unwilling to examine the root causes of the Ukraine crisis and the root causes of other serious problems facing Humanity, and they seem unable to recognize or seriously consider positive alternative solutions.

If Zelensky is unwilling to work with Putin in the above fashion, and/or the US, EU, and NATO block plans for genuine peace, then, as with the COVID pandemic, the best (and possibly only) realistic option for Humanity is to encourage all ordinary citizens of the world to individually and collectively examine all three Ukraine narratives, engage in healthy dialogue about the three narratives, arrive at and unite behind a best possible consensus, and hold massive impeccably peaceful demonstrations throughout the world---to let those who are currently in power know what they have concluded and what they would suggest. That is how democracy and civil society should work.

A Fourth narrative:

Importantly, the above-mentioned mass demonstrations should not be limited to what the demonstrators strongly condemn, but also emphasize what the demonstrators are for. Those demonstrations could be an opportunity to articulate and propose a fourth narrative---the articulation of a fresh, positive, uplifting, more altruistic social philosophy and a new more altruistic economic model, as an alternative to the current prevailing social and economic models---an opportunity to explain how humanity could avoid wars and create greater Social Beauty for all the world's people to enjoy. Please see the following website for further discussion of creation of Social Beauty: <https://notesfromthesocialclinic.org/>

Conclusions:

Most likely, the Russian narrative is more accurate than the US narrative. If so, the US, EU, NATO, and Ukrainian government should be strongly condemned.

If the history recounted by the Russian narrative is accurate; if Putin's invasion is truly intended to only destroy military infrastructure (i.e., with careful precision attacks and forewarning), without harming innocent people; and if it is true that Putin has no plans to take over all of Ukraine and other eastern European territories; then condemnation of Putin and Russia is not warranted, particularly when it is considered that Russia's 8 year-long diplomatic efforts to stop

asymmetric bloodshed in Donbas have continually been rebuffed by the US, EU, NATO, and the Ukrainian government.

If the US Narrative is correct, then Putin's actions are to be condemned.

If the Third narrative is correct, the World Economic Forum/Davos group and all of its compliant accomplices deserve the strongest condemnation of all and must be held to account.

Ideally, an International Inclusive Independent Ukraine Commission should be established to objectively and publicly investigate the three narratives.

If Putin, Zelensky, and the US/EU/NATO alliance are unable to quickly and properly stop this war in Ukraine, then, realistically, the best (and possibly only) option for Humanity is to encourage all citizens of the world to individually and collectively examine all three Ukraine narratives, engage in healthy dialogue about the three narratives, arrive at and unite behind a best possible consensus, and hold massive impeccably peaceful demonstrations throughout the world---to let those who are currently in power know what they (the people) have concluded and what they would suggest.

To empower the above demonstrators and to adequately resolve the Ukraine situation and global chaos in general, a Fourth narrative is needed---one that offers a fresh, positive, uplifting, more altruistic social philosophy and a new more altruistic economic model, as an alternative to the current prevailing social and economic model---one that explains how humanity could avoid wars and create greater Social Beauty for all the world's people to enjoy.

FOOTNOTES:

The Footnotes embedded in this article refer to related articles (Chapters), all of which are listed in the Table of Contents of this manuscript or may be found on the Notes From the Social Clinic website: www.notesfromthesocialclinic.org

1. Social Beauty
2. The Social Beauty of Children's Hospitals
3. The Children's Hospital Public Economy Model (CHPEM)
4. Application of the CHPEM to the General Economy
5. Welcome to the Social Clinic
6. What is the Social Clinic and Why Do We Need Social Clinic Sessions?
7. The Corporate Consortium
8. Human Nature
9. Up-Regulation and Down-Regulation of Human Behavioral Capacities

10. Human Nature—A Graphic Depiction (a power point presentation): This presentation may be viewed by accessing the **Notes From the Social Clinic** website: www.notesfromthesocialclinic.org or via this direct link: <https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>
11. Analysis of COVID-19: An Additional Narrative—An Alternative Response:
12. A Call for an Independent International COVID Commission:
13. Please see the many other articles posted in the “Notes on COVID-19” section of the website: www.notesfromthesocialclinic.org
14. To Weeping Mothers Whose Children Have been Killed in Wars: <https://notesfromthesocialclinic.org/to-weeping-mothers-whose-children-have-been-killed-in-wars/>

Chapter 52
**To Weeping Mothers Whose Children
Have Been Killed In Wars**

By Rob Rennebohm, MD
June 28, 2024



Weeping Willows by Monet

ACKNOWLEDGEMENT:

I want to thank Ray McGovern for bringing Nikolai Nekrasov's poem, *Listening to the Horrors of War*, to my attention. Ray recently recited this poem in a video conversation he had with Ed Curtin. <https://www.globalresearch.ca/with-ray-mcgovern-for-the-community-church-of-boston/5860735> To extend the importance and impact of Nekrasov's poem (and Ray's referral to it), I have written the following article:

In one of his greatest poems, entitled **Внимая ужасам войны** (*Listening to the Horrors of War*), Nikolai Alekseevich Nekrasov (1821-1878) expressed deep empathy for mothers whose

children have been killed in wars. In the final lines he offers the following image: Just as the weeping willow is unable to lift its leaf-laden branches, weeping mothers who have lost children in war are unable to lift their grief-laden arms and bowed heads.

We should keep this poem and image in mind as we listen to the continued horrors of war occurring throughout the world---wars not just between governments and nations, but also wars against Humanity itself---wars that do not just kill soldiers, but also kill innocent children and their mothers, fathers, grandparents, aunts, uncles, cousins, and friends---wars that not only kill humans, but other living things and the earth itself---wars that could have been prevented but have been allowed---Wars that must immediately stop and not be repeated!

Внимая ужасам войны

Внимая ужасам войны,
При каждой новой жертве боя
Мне жаль не друга, не жены,
Мне жаль не самого героя.
Увы! утешится жена,
И друга лучший друг забудет;
Но где-то есть душа одна –
Она до гроба помнить будет!
Средь лицемерных наших дел
И всякой пошлости и прозы
Одни я в мир подсмотрел
Святые, искренние слезы –

То слезы бедных матерей!
Им не забыть своих детей,
Погибших на кровавой ниве,
Как не поднять плакучей иве
Своих поникнувших ветвей...

Translation of the last 5 lines:

Those are the tears of poor mothers!
They will not forget their children,
Killed during bloody wars,
Just as a weeping willow is not able to raise
Its drooping branches...

Below is another painting of the Weeping Willow, by Monet---one that is more poignant:



Below are two other translations of Nekrasov's poem:

In War

Hearing the terrors of the war, sore troubled,
By each new victim of the combat torn—
Nor friend, nor wife I give my utmost pity,
Nor do I for the fallen hero mourn.
Alas! the wife will find a consolation.
The friend by friend is soon forgot in turn.

But somewhere is the one soul that remembers—

That will remember unto death's dark shore,
Nor can the tears of a heart-stricken mother
Forget the sons gone down on fields of gore.
One soul there is that like the weeping willow
Can never raise its drooping branches more.

Absorbing War's Horror

The horror of each taken life
Each victim of a bloody battle
I do not pity friend or wife
The fallen, sacrificial cattle...
Alas, a wife's grief will subside
The memory of friends will perish
But there's a soul that can't abide
So long as she's alive, she'll cherish!
In our hypocrisy filled years
Prosaic and profane existence
I've seen but one pure source of tears
The tears of mothers, their insistence
On holding memory at bay
They can't forget, not for a day
Their fallen sons, wet grass their pillow
Just as the mournful, weeping willow
Can't lift its branches, in its way...

Nekrasov's poetry is particularly relevant to two horrible wars that are currently killing innocent people---women and children, in particular---the war in Ukraine and the war in Israel.

The best way to stop current wars and prevent new ones is for the general public to: critically examine the history that leads to war, including critical examination of the social beliefs, promoted narratives, and actual behaviors of those who have been allowed to ascend to positions of great power and have been allowed to start wars; engage in respectful, informed, and informing dialogue about the above history, beliefs, narratives, and behaviors; participate in peaceful mass protest against war and empire-building; democratically prevent proponents of "The Mean Arrangements of Man" from ascending to positions of power; and participate in the creation and promotion of new "Kind Social Arrangements" (Social Beauty).

For an example of the above approach to stopping war, the reader is referred to the following article, which was written during the two weeks immediately following the Russian invasion of Ukraine on February 24, 2022: <https://notesfromthesocialclinic.org/an-analysis-of-the-situation-in-ukraine/>

Unfortunately, the majority of the American public, particularly their governmental leaders and conventional media, have failed to critically examine the Ukraine situation. This has led to at least \$175 billion dollars being spent (by the US alone) on continuation of a preventable war that has taken the lives of tens of thousands of soldiers on each side and has killed at least 10,000 Ukrainian civilians, including hundreds of innocent children. This war threatens to escalate into WWII and potential nuclear holocaust. It is a war that has been **allowed**. It is a war that can be stopped, if the general public were to engage in critical examination, dialogue, protest, and promotion of “Kind Social Arrangements” to replace “The Mean Arrangements of Man.”

But, alas, that examination, dialogue, protest, and thoughtfulness has not occurred on the scale needed. For that, the Willow and Mothers weep.

FURTHER ACKNOWLEDGEMENTS:

Regarding the English translations of the Nekrasov poem:

The translation of the last 5 lines is based on a translation provided in the following link: <https://turbostyle.ru/en/kia/analiz-stihotvoreniya-n-a-nekrasova-vnimaya-uzhasam-voiny-nikolai-alekseevich.html>

The first full-poem translation is provided in the following link: https://www.poemhunter.com/nikolay-alekseyevich-nekrasov/ebooks/?ebook=0&filename=nikolay_alekseyevich_nekrasov_2004_9.pdf

The second full-poem translation and the full-poem in Russian are provided in the following link: <https://allpoetry.com/poem/15999447-Translation--Absorbing-War-s-Horror-by-Nikolai-Nekrasov-by-Agee>



Weeping Willow, by Monet

CHAPTER 53

The Goal of the Social Clinic: Evaluation of Social Illness; Creation of Social Beauty

By Rob Rennebohm, MD

February 2024

At the time of this writing (February 2024) the world is suffering from numerous problems: the horrible war in Gaza; the tragic war in Ukraine; the very real possibility of a World War III; the potential for nuclear war; global economic instability and potential global economic collapse; severe poverty; severe societal indebtedness; obscene concentration of wealth in the hands of a billionaire class; dangerous and heartless quests for economic dominance; a persistently threatening COVID-19 pandemic; the potential for additional pandemics; confusion and disagreement about climate change; a rise in technocratic surveillance, corporate authoritarianism, and one-sided “news;” racism; increasing divisiveness, extremism, “group think,” and righteous intolerance; a worsening dearth of healthy dialogue; increasing fascist thinking and behavior; a decline of healthy critical thinking and a rise of simplistic understandings and remedies; a severe lack of kind, competent, well-informed, natural leaders; a dearth of altruism and empathy among those in power---just to mention a few of the challenges Humanity is currently facing.

At the same time that people are deeply concerned about the above phenomena, they seem to be deeply confused and largely unaware of the root causes of and potential solutions for these problems. Global society is seriously ill but healthy dialogue about the root causes and potential solutions has been largely absent, even discouraged, even censored. People are overwhelmed, individually and collectively, by the lack of Social Beauty---a term that, tellingly, most people have never heard spoken or seen written. The above problems have generated a great deal of fear, anxiety, anger, depression, polarization, frustration, hopelessness, and desperation---but these problems are not being effectively addressed.

When an individual child becomes ill, their parents bring them before the medical clinic for evaluation, diagnosis, and treatment. When society becomes severely ill, it would seem wise to bring that illness before the Social Clinic for objective and informed evaluation. But where is the Social Clinic? Where are the Social Clinicians? Do Social clinics even exist, even if only figuratively? If not, why not?

Because of the current amount of confusion, extremism, intolerance, fear, and the astonishing lack of healthy dialogue, now appears to be a particularly important time to bring these many social ills before the Social Clinic. Now, more than ever, there is need to determine the root causes of these problems and creatively, respectfully, and democratically discuss how to solve them and how to create more Social Beauty.

It is important to realize that among the deepest roots of many of the social problems that are threatening individuals and Humanity as a whole is the currently prevailing social and economic model that, unfortunately, is based on unhealthy and inadequately challenged social philosophies---including, most importantly, unhealthy, incomplete, and erroneous understandings of Human Nature. Accordingly, the most effective dialogue in the Social Clinic will be dialogue about social philosophy---particularly dialogue about the understandings of Human Nature upon which current and potential social and economic models are based.

This website is devoted to developing the idea of the Social Clinic, facilitating healthy dialogue, and creating more Social Beauty. For purposes of discussion, it provides essays on social philosophy, economic models, Human Nature, and Social Beauty. It might be viewed as a curriculum for those who are interested in developing the idea of a “Social Clinic.” For example, Children’s Hospitals might be interested in exposing their physicians, nurses, and entire staff to the idea of the Social Clinic, using this website’s series of articles to facilitate discussion of the larger social problems affecting children’s health.

RELATED READINGS:

- Social Beauty
- What is the Social Clinic and Why Do We Need Social Clinic Sessions?
- The Children’s Hospital Public Economy Model (CHPEM)
- The Social Beauty of Children’s Hospitals
- The Foundational Pillars of the CHPEM
- Human Nature
- Up-Regulation and Down-Regulation of Human Behavioral Capacities
- Human Nature—A Graphic Depiction (a power point presentation). This presentation may be found on the ***Notes From the Social Clinic*** website:
www.notesfromthesocialclinic.org

CHAPTER 54

A Social Clinic Curriculum

As explained in other essays, there is considerable need to have medical centers incorporate the concept of a Social Clinic (or Social Clinic sessions) into the activities of the medical center, particularly at academic medical centers that are training young physicians. Perhaps the concept of the “Social Clinic” could be implemented, initially, at a few Children’s Hospitals.

With the above goal in mind, the essays listed in the Table of Contents and posted in the **Notes on Social Beauty** section of **Notes from the Social Clinic** website might serve as a “Social Clinic Curriculum.” In other words, at a given Children’s Hospital a few faculty members who are particularly interested in the concept of the Social Clinic could use these essays as the substance for continuing education about Social Beauty and the purpose of the Social Clinic. They could arrange a series of Social Clinic sessions (similar to “journal club” sessions) for physician-trainees, during which trainees and faculty members could discuss various essays listed in the Table of contents. These discussions could and should encourage critical examination of and healthy dialogue about the essays, including healthy dialogue about disagreements with the ideas expressed in the essays. Expression of alternative ideas would also be welcomed and encouraged in Social Clinic sessions.

As pointed out in other essays, this Social Clinic Curriculum could facilitate education and dialogue regarding social philosophy, the effects of societal illness on individual and collective emotional and physical health, the wisdom (or lack thereof) of various economic and social models, and the need to create more Social Beauty. Such education could generate more physician awareness of the consequences of the corporatization of health care and how to prevent health care from becoming increasingly corporate, authoritarian, and callous. In short, the Social Clinic Curriculum could enhance the development of more thoughtful, critically thinking, empathetic, altruistic physicians who are less likely to acquiesce to inappropriate, revenue-driven corporate directives. For example, a Social Clinic Curriculum might have made it less likely that physicians would have accepted the corporatization of health care; and would have made it less likely that physicians would have accepted and executed the unfortunate COVID-19 vaccination mandates promoted by the key leaders of the COVID-19 pandemic response. Stated another way, the lack of a Social Clinic curriculum may have predisposed physicians to uncritically accept the corporatization of health care and associated mis-guided directives.

The Table of Contents (see below) offers a recommended (but flexible) sequence of essays for discussion during a series of scheduled Social Clinic sessions. See “Preface” for further suggestions regarding the order in which the essays might be read.

PROPOSED TABLE OF CONTENTS FOR A SOCIAL CLINIC CURRICULUM

Preface

Narrow Labelling of People's Social and Political Beliefs

1. Create Vast Fields of Public Activity---Excerpts from *Les Misérables*
2. Nature's Garden---Model For A Healthy Human Social Ecosystem
3. Idle Men in Nairobi
4. A Little Economic Story---To What Extent Should Corporate Capitalism be Practiced In a Children's Hospital?
5. Pride in Being Public
6. Other Little Economic Stories
7. An Enemy of the People
8. The Magic of the Steenbuck
9. Welcome to the Social Clinic
10. What is the Social Clinic and Why Do We Need Social Clinic Sessions?
11. Social Beauty
12. The Social Beauty of Children's Hospitals
13. The Children's Hospital Public Economy Model (CHPEM)
14. The Foundational Pillars of the CHPEM
15. Human Nature
16. Up-Regulation and Down-Regulation of Human Behavioral Capacities
17. Human Nature—A Graphic Depiction (a power point presentation)
18. A Most Precious Freedom
19. Moral Incentive versus Monetary Incentive
20. On Competition
21. Mean Arrangements of Man
22. Application of the CHPEM to the General Economy
23. Altruistic Natural Leaders
24. Key Problem: Under Corporate Capitalism, Leadership Positions are Populated With People Who Are Inclined to Express Non-Altruistic Capacities of Our Human Nature
25. Capitalistic Leaders-By-Default
26. Does Power Always Corrupt?
27. Cost-Based-Pricing versus Price-Based-Costing
28. Capitalism Transforms Human Behavior
29. Public Education, Dialogue, and Informed Consent Prior to Application of the CHPEM to the General Economy
30. Addressing Concerns about the CHPEM

31. A Little Recognized and Most Pervasive Racism
32. Which Economic Model Best Promotes Innovation and Creativity?
33. Is the CHPEM a Socialist Model?
34. Is the CHPEM a Centralized or Decentralized Economic Model?
35. Mom and Pop Capitalism vs. Corporate Capitalism
36. Small Business Opportunities within a CHPEM-Inspired Public Economy
37. Agricultural Activity in a CHPEM-Inspired Public Economy
38. The Achilles' Heel of Corporate Capitalism
39. Why Is This So Difficult For People To Understand?
40. Common Sense
41. The Dearth of Dialogue
42. Which Economic Model is More Realistic?
43. ...Because Humanity is Being Abused
44. Problematic Aspects of Capitalism---Its Malignant Nature
45. The Corporate Consortium
46. Power Table X
47. It Is Not Enough to Just Criticize Capitalism
48. Is Faith in Human Goodness Justified?
49. It's the Economic Model, Mr. Clinton
50. The CHPEM and One World Government
51. Parallels Between the Evolution of the COVID-19 Pandemic and Evolution of Society
Under Global Corporate Capitalism
52. Humanity is Not the Problem; The Economic Model is the Problem
53. An Analysis of the Situation in Ukraine
54. To Weeping Mothers Whose Children Have Been Killed in Wars
55. The Goals of the Social Clinic
56. A Social Clinic Curriculum
57. Snow print For Social Beauty

CHAPTER 55

Snow Print for Social Beauty

By Rob Rennebohm

Snow print for Social Beauty



New fallen snow on welcoming **evergreen** arms

that warmly embrace the cold.

Tiny moon-lit **snow diamonds**

Remembered from the **cozy warmth** inside

Twinkling in the silent stillness

of crisp winter night air,

Invigorate the spirit,
And inspire the human soul
Bringing new clarity and strength.
Frozen wonderment rekindling the resolve
To create matching Social Beauty.



The winter idea:
Freezing out the mean
While warming the wise.
Encasing the nonsense

While freeing precious snowflakes
to dance and create the winter painting.

Deep snow, covering simplistic judgment
with ten shades of white.

Chaotic tracks of the disciplined purpose
of deer, ermine, and snowshoe hare.



Frozen berries,

Feeding patient chickadees,

Snow blankets, like down,
protecting sleeping trillium.

While Orion, Winter night's Quixote,
Protects from above, strength based on a mere idea.

The compassion of frozen warmth
Brings peace, justice, and freedom.
Winter's annual conserving revolution,
Kindly providing the water and substance
For Spring's wild orchestra.

In a suffering world
The Canadian Winter,
Having once inspired Douglas
and Bethune, offers its
Snow print for Social Beauty!

FURTHER READINGS:

For additional relevant articles that further explain and support the concepts presented in this manuscript, the reader is referred to the *Notes From the Social Clinic* website:

www.notesfromthesocialclinic.org