



Notes from the Social Clinic

Responding to Root Cause

Implementation of the Children's Hospital
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Sowing Seeds of Social Beauty

A Brief Pamphlet

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THE SOCIAL IMAGERY OF KATHE KOLLWITZ

POSTSCRIPT

Implementation of the Children's Hospital Public Economy Model (CHPEM) Within the General Economy

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ABSTRACT:

This pamphlet proposes that the root cause of the major problems currently facing humanity is the economic model that has been allowed to prevail—namely, the capitalist economic model. More specifically, the root cause is the set of highly flawed social understandings (about human nature, motivation, leadership, competition, and freedom) upon which capitalism is based; especially, the negative, pessimistic, incomplete, inaccurate, and anti-human view of human nature that capitalism promotes. In turn, this set of flawed understandings has predictably led to Mean Arrangements of Man and escalating Social Atrocities.

The pamphlet, therefore, suggests that the public consider a gentle, respectful, and democratic transition from the capitalist economic model to a kinder, wiser economic model, such as the Children's Hospital Public Economy Model (CHPEM), which is based on more accurate and healthier social understandings (about human nature, motivation, leadership, competition, and freedom), has been successfully practiced for decades in children's hospitals throughout the world, could be applied to the general economies of nations, and could lead to Kind Social Arrangements and Social Beauty.

This transition could be democratically planned and conducted. It could start with widespread pre-implementation public education and dialogue, focused on the fundamental differences between the CHPEM and capitalism---followed by an initial set of instructive "demonstration public enterprises," funded by a public banking system, that provide essential products and services at cost-based prices that are considerably lower than prices charged by counterpart businesses in the private sector. If citizens were to preferably and increasingly purchase excellent, less expensive products/services from these public enterprises, private sector counterparts would become less utilized and less necessary. This initial set of public projects could then, democratically, be steadily expanded to meet most of the essential needs of citizens.

The above-described transition is not unrealistic or impossible. What is unrealistic and impossible is resolution, or even slight amelioration, of the enormous problems facing Humanity, if capitalism continues to be the prevailing social and economic model. For as long as capitalism prevails, these problems will not only persist but worsen.

THE PROBLEMS:

Enormous problems are currently facing Humanity: Huge numbers of people, globally, are either suffering from severe material poverty or are barely able to live paycheck-to-paycheck. Individual and collective mental and physical health are suffering. Huge numbers of people are struggling with depression, anxiety, loneliness, alienation, past and present emotional trauma, heightened fears, hopelessness, and despair. The prevalence of chronic illness and cancer is rising. Housing, food, health care, and child care have become increasingly unaffordable. For many the status quo has been soul-crushing.

Societies, particularly in the USA and Western Europe, have become dangerously divided, angry, extremely polarized, and abusively intolerant. Healthy, respectful, constructive dialogue has become rare. Careful, critical thinking has also become less common---replaced with superficial analysis, arrogant exceptionalism, supremacism, elitism, dangerous nationalism, and historical ignorance. Irresponsible social media algorithms have amplified polarization and confusion. Freedom of speech is being seriously threatened, as is democracy itself. Authoritarianism, totalitarianism, and fascism are on the rise.

The COVID-19 situation added new problems and amplified previous ones.* The COVID-19 pandemic has involved major violations of fundamental principles of science, medicine, ethics, and democracy, and has added to confusion and distrust---distrust not only of governments and institutional leaders, but also loss of faith in Human capacity for goodness. Confusion and polarization regarding climate change has further added to tensions and fears.

Capitalism, predictably, has led to an extreme, absurd, and increasing level of Income inequality. Unprincipled economic “competition,” economic warfare, economic instability, and increasing enmity between nations threaten to cause global economic chaos, collapse, and World War III, potentially with nuclear war and nuclear holocaust. Horrible wars in Ukraine and Gaza are already raging, and more wars are on the horizon.

Meanwhile, a global transnational corporate ultra-capitalist billionaire class, members of whom meet annually at the World Economic Forum (WEF) in Davos, has become increasingly powerful, increasingly wealthy, and increasingly controlling. The specter of dehumanizing, hideously technocratic, and increasingly totalitarian global governance has become a growing concern.

People are longing for social fairness, economic stability, deeper social connection, greater clarity, deeper meaning, and greater Social Beauty¹.

It is important to determine and address the root cause(s) of these social problems and stimulate widespread respectful public dialogue about potential solutions.

THE ROOT CAUSE OF THE PROBLEMS:

For the sake of stimulating and facilitating healthy respectful dialogue, this pamphlet proposes that the most important root cause of many of the major problems currently facing humanity is the economic model that has been allowed to prevail—namely, the capitalist economic model, particularly the highly flawed set of social understandings upon which capitalism is based. This pamphlet emphasizes that the capitalist model is based on, promotes, and depends upon public acceptance of highly flawed understandings² about human nature,^{3, 4} motivation,⁵ competition,⁶ leadership,⁷⁻¹⁰ and freedom.¹¹ These flawed understandings, in turn, have predictably led to Mean Social Arrangements¹²⁻¹⁴ and escalating Social Atrocities and have contributed greatly to the problems listed above.

A PROPOSED SOLUTION:

For the sake of discussion, this pamphlet suggests that an alternative economic model, the **Children's Hospital Public Economy Model (CHPEM)**,¹⁵⁻¹⁸ could be considered as a potential solution.

For decades, the CHPEM has been successfully practiced by pediatricians in public children's hospitals throughout the world, to the great benefit of children and families.^{15, 17} It has generated **Kind Social Arrangements** and great **Social Beauty** within children's hospitals¹⁷ and could be applied to the general economy of nations.^{18, 19}

The CHPEM is foundationally based on a set of **social understandings**¹⁶---regarding human nature, motivation, leadership, competition, and freedom--- that is completely different from and more wholesome, uplifting, and accurate than the set of negative, pessimistic, and demoralizing social understandings upon which capitalism is based and upon whose public acceptance capitalism depends.

A companion manuscript entitled ***Sowing Seeds of Social Beauty*** tells the untold story of the CHPEM. The manuscript describes the Social Beauty of public children's hospitals and explains how and why that Social Beauty is seriously threatened when corporate capitalist beliefs, policies, and behaviors creep into and takeover those hospitals.¹⁴⁻¹⁷ ***Sowing Seeds of Social Beauty*** explains how the CHPEM markedly differs from capitalism; suggests that the CHPEM could be applied to the general economy of nations; describes how societies might look if it were applied; and addresses anticipated fears and concerns²⁰⁻²⁸ about application of the CHPEM to a general economy. Although ***Sowing Seeds of Social Beauty*** was primarily written to protect public children's hospitals (and health care as a whole) from capitalist corporatization, its larger purpose is to stimulate and facilitate extensive public education and dialogue²⁹ about social philosophy and economic models. This pamphlet serves as a summary of ***Sowing Seeds of Social Beauty***.

IMPLEMENTATION OF THE PROPOSED SOLUTION:

If a CHPEM-like economic model were to be applied to the general economy, how might it be implemented? The following steps are suggested:

Step 1: Extensive public education and dialogue:

Implementation must not be attempted until extensive public education and dialogue have occurred.^{18, 19} The first step, therefore, before any acts of implementation, is massive public education that explains the Children's Hospital Public Economy Model (CHPEM);¹⁵⁻¹⁸ compares the core set of social beliefs and behaviors upon which capitalism is based² to the core set of social beliefs and behaviors upon which the CHPEM is based;¹⁶ highlights the predictable outcomes of capitalism (Mean Arrangements of Man and Social Atrocity)¹²⁻¹⁴ and the likely outcomes of the CHPEM (Kind Social Arrangements and Social Beauty);¹⁷ addresses concerns people might have about application of the CHPEM to the general economy;²⁰⁻²⁸ and encourages widespread, respectful public dialogue about these issues.

A key focus of such education and dialogue is critical examination of the "Achilles' heel" of capitalism²---namely, the core set of highly flawed social beliefs (about human nature, motivation, leadership, competition, and freedom) upon which capitalism is based---particularly capitalism's negative, incomplete, inaccurate, and anti-human view^{30, 31} of human nature. Capitalism depends on the promotion and public acceptance of this core set of beliefs. Capitalism will lose public support if/when the public becomes fully aware of the flawed nature of capitalism's core social claims and fully aware of the extent to which the public has been gaslit by the capitalist narrative.

Sowing Seeds of Social Beauty could serve as source material for public education and dialogue. Educational institutions (high schools, colleges, universities, medical schools, law schools, theological seminaries), religious institutions (churches, synagogues, mosques), conventional and alternative media (TV, newspapers, magazines, filmmakers, podcasters, substackers, and other social media) could serve as fora for such education and dialogue. Each of these institutions could strongly promote and facilitate such education and dialogue.

The above education process must not take the form of or give the impression of "spreading propaganda." It must not resemble the "re-education" campaigns of totalitarian movements. It must not be overzealous, overbearing, or abusive. The education process must be patient, kind, open-minded, fair, balanced, and tolerant. It must be characterized by careful critical thinking. It must critically and deeply examine the proposed CHPEM as well as capitalism and other economic models.

Step 2: Agreement on democratic implementation:

Implementation must be preceded not only by extensive public education and constructive dialogue, but also by an understanding that implementation must occur through democratic

processes. That is, the public, through their representatives in legislatures, through other elected officials, and through public referenda (when appropriate) would vote for or against proposed aspects of implementation. This means that proponents of the CHPER would want to vote for representatives who will carefully and effectively promote the CHPER, while proponents of capitalism would likely vote for proponents of capitalism. That is how democracy works—an informed public votes and the majority prevails. Implementation can proceed only after Steps 1 and 2 have occurred and a majority has voted to proceed with proposals for implementation.

There is no place for violence before, during, or after the process of implementation. There is no place for authoritarianism. There is no place for shaming. Implementation should be calm, respectful, democratic, and based on genuine education and dialogue.

Step 3: Development of a public banking system:**

A next step is for the public and their representatives to vote on whether to develop a public banking system, as an alternative to the current private banking system. This public banking system would be entrusted to house and dispense funds needed to develop and expand a CHPER-inspired general economy. It would have power to print money, collect taxes, hold and protect citizens' private savings, and receive donations. It would not have power to determine how funds would be allocated—because allocation would be democratically determined by the public and its representatives.

These banks would be responsible for transparently documenting all of their transactions. They would be responsible for studying and reporting on the fiscal state of the public banking system and the public economy.

A large initial infusion of money to the public banking system could occur if the US military budget were markedly reduced, with the savings being transferred to the public banking system. A moratorium on US participation in wars could also result in savings that could be transferred to the public banks. Appropriately heavy taxes on excessively profiteering private corporations could also generate money that could be placed in public banks.

The private sector banking system, including the Federal Reserve, would continue to exist. However, the government and most citizens would decreasingly use (and eventually stop using altogether) the private banking system, because the private sector banking system has been committed to serving the interests of the 1% and has abusively ignored the interests and needs of the 99%. The public will come to realize that it neither needs nor wants the private banking system.

Step 4: Development of an initial set of “demonstration public enterprises”:

The public and its representatives could then vote for or against a set of instructive, model, “pilot” “demonstration public enterprises”---six carefully selected enterprises that could

demonstrate the appeal and potential of public enterprises, compared to private enterprises. For example, an initial demonstration public enterprise could be the development of **Neighborhood Public Child Care Centers**. Currently, a major difficulty facing most young families is finding safe, affordable, and excellent child care. Just as most communities have Public Libraries and Public Community Centers, there is no reason why such communities could not have an ample number of excellent Neighborhood Public Child Care Centers to serve all families in every community. These Neighborhood Public Child Care Centers would be free. They would be staffed by individuals who excel in provision of child care. To the extent possible, the staff would consist of local members of the community/neighborhood. Private Child Care Services would still be available, and those who wish to pay for private child care would be welcome to do so. But proponents of the CHPM-inspired Public Economy would argue that families should have the option and the freedom to choose a free and exemplary Neighborhood Public Child Care Center, if they wish. Such Public Child Care Centers would be enormously appreciated by families.

A second “demonstration” public enterprise—one that would be simple, practical, instructive, unobjectionable, and much appreciated---would be a “**public personal hygiene products enterprise**” that would produce excellent low-cost hygiene products that most people use every day---soap, shampoo, tooth paste, tooth brushes, deodorant, razor blades, shaving lotion, dish soap, and washing detergent, for example. Currently, the private sector (Proctor and Gamble, Gillette, et al) are providing these products at prices that generate high profits for these companies but have become increasingly difficult for many citizens to afford. These companies practice “price-based costing,” rather than “cost-based pricing.”³²

Many citizens would appreciate low-cost, high quality alternatives to these over-priced personal hygiene products. If a “public personal hygiene products enterprise” were to provide high-quality products at low, cost-based prices that are substantially lower than private sector prices, an increasing percentage of the citizenry would preferentially purchase the public sector products. The public would greatly appreciate the less expensive publicly-produced products. The public would personally experience and appreciate the benefits, feasibility, and altruistic spirit of such a public enterprise. This would lead to increasing public enthusiasm and support for additional public enterprises.³³

A more profound “demonstration public enterprise” would be a **National Public Pharmaceutical Enterprise (NPPE)** that would produce pharmaceutical products that meet the needs of the public. There is no reason why such an enterprise could not be at least as productive, excellent, and innovative as private pharmaceutical companies and, at the same time, provide less expensive pharmaceuticals and exhibit far more integrity, altruism, and trustworthiness. There are plenty of excellent, altruistic PhD-level scientists at our public universities who could play key roles in the NPPE. In fact, most of the scientific discoveries that private sector pharmaceutical companies have been utilizing to make their enormous profits have been discoveries made by modestly salaried university-based PhD-level scientists. The non-profit NPPE would exemplify scientific integrity, honesty, transparency, and ethical behavior. Its products would be far less expensive, much safer, and more trustworthy than

counterpart products produced by the private sector. These lower drug costs would make health care less expensive for both the government and patients.

Moreover, the NPPE would not engage in advertising or “marketing.” Neither is necessary nor desired in a CHPPEM-inspired public economy. In fact, advertising and marketing, particularly boastful and manipulative commercials, are anathema to the honest, altruistic culture of the CHPPEM. The public could vote to eliminate the insipid and ubiquitous pharmaceutical commercials that have inundated television and social media and allow BigPharma to control television programming and news coverage. The USA and New Zealand are the only two countries in the world that permit pharmaceutical advertisements on television. (The public could also vote against commercials in general. Would it not be refreshing to live in a society that has no commercials?)

Many other initial “demonstration public enterprises” can be imagined: For example, a large percentage of the American public cannot afford dental care. Medicare does not cover dental care for senior citizens. In the US there has never been a **National Public Dental Program** to cover dental expenses of all US citizens. Private sector for-profit dental insurance is available, but most people cannot afford the premiums and high deductibles and, therefore, go without. This results in many citizens not receiving preventative dental care and then facing expensive emergency dental procedures that are difficult or impossible to afford. Absence of a national public dental program represents a Mean Social Arrangement that leads to preventable harm. Presence of a National Public Dental Program would represent a Kind Social Arrangement that leads to better health.

The public could democratically decide to develop and fund a National Public Dental Program. Dental Schools at public universities could be expanded and enlisted to train an ample number of excellent, state-of-the-art public sector dentists and dental hygienists, whose dental education would be free. Public dental clinics could be established, first on a “pilot” basis, then expanded in number and location. Graduates of the free dental schools would be among those who serve patients in the public dental clinics. Public sector dentists would receive an appropriate salary, would not be burdened by the financial worries of private practice, and could focus entirely on the art and science of dental care. Graduates of dental schools deserve the opportunity and freedom to serve as public sector dentists. Currently, they do not have adequate opportunity and/or freedom to do so. Dentists and dental hygienists who are currently in private practice would have opportunity to switch from private practice to public practice, or to at least spend some time practicing in a Public dental clinic. A major goal of the public dental clinics would be to provide dental care that is at least as innovative, excellent, and prompt as that provided in the private sector and to provide such care at little or no expense to the patients.

Of course, this National Public Dental Program could be accompanied by a new **National Public Medical Care Program (NPMCP)**. This NPMCP could replace Medicare, Medicaid, and Obamacare. It would provide free and prompt **comprehensive medical care for all**. Unlike Obamacare, the NPMCP would not be associated in any way with private sector, for-profit health insurance businesses. All medical schools at public universities would be encouraged, by the public, to fully participate in the NPMCP. Participating medical schools would expand their

current public hospitals and public community clinics. Unlike the Canadian and British National Health Care Systems, the NPMCP would not accept a shortage of physicians, operating rooms, and MRI scans---shortages that result in long wait times; shortages that have been demanded by sabotaging politicians who dislike “socialized medicine” and want national health care services to fail.

Another signature “demonstration public enterprise” could be a new **Public Passenger Train System (PPTS)**. The goal would be to greatly expand and improve (or replace) the Amtrack system so that citizens could enjoy affordable travel to virtually any town with a population of at least 10,000. Existing tracks for passenger trains would be expanded. New tracks would be laid. One model for the PPTS would be the passenger train system in Italy, which enables citizens to travel to virtually all towns, large and small, in Italy. In addition, high speed train services (as exemplified in China) would be developed. A goal of the PPTS would be to reduce need for automobile and airplane travel and to make travel affordable to those who currently cannot afford airplane travel or prolonged automobile travel. The PPTS would also markedly reduce fossil fuel consumption and pollution. The PPTS would develop public factories for the manufacture of locomotives (including high speed locomotives) and passenger train cars.

Among the purposes of these initial, model “demonstration public enterprises” is to demonstrate the feasibility of meeting citizen’s needs with excellent products and services provided by the public sector. A theme of the public economy is that most needs of the citizenry can be excellently and kindly met by public sector enterprises---and that private sector companies, though available as alternative choices, are not necessary and not necessarily preferable. Those who prefer to purchase the over-priced products and services from the private sector are welcome to do so. But **public economy proponents would like all citizens to have the option and freedom of choice to benefit from less expensive, equally excellent products and services provided by trustworthy non-profit public enterprises that are truly dedicated to serving the public in an exemplary fashion.**

Afterall, public children’s hospitals around the world have already demonstrated that practice of the CHPEM in children’s hospitals is feasible, excellent, greatly appreciated, and generates Social Beauty within those hospitals---at least during the “Social Beauty Era,” before children’s hospitals became corporatized.^{15, 17}

This initial set of instructive “demonstration public enterprises” would give citizens an opportunity to experience what it is like to interact with exemplary public enterprises. Citizens would see for themselves the quality of the people, products, and services of these public enterprises, including the kind attitudes and behaviors exhibited by those who provide these products and services. They would see that the quality and behaviors exhibited by these public enterprises is very similar to the quality and behaviors that were characteristic of children’s hospitals during the “Social Beauty Era.” Such experiences would inform citizens, give them confidence in the idea of public economy, and increase their willingness to vote for and support democratic expansion of the public economy. These experiences would generate a feeling of pride in being part of public efforts.³³

Note: The above six model “demonstration public enterprises” simply represent six suggested initial public enterprises. The public may well prefer a different set of six initial public enterprises. Before democratically deciding on which specific enterprises to include among the six, the public would be encouraged to construct a list of potential public enterprises they would like to be considered. That would represent an instructive exercise by itself. Then, a set of six would be determined by vote.

Step 5: Expansion of the public economy

Successful development of the initial set of “demonstration public enterprises” could be followed by a steady increase in the number of public enterprises---prioritized democratically . Ultimately, there could be public enterprises that would meet most of the needs of the public, and would meet them more kindly and with lower prices than is the case with the private sector. Accordingly, private sector businesses would be increasingly viewed and experienced as unnecessary and less preferred, at least for the majority of the population.

A good example of a future (but quite ambitious) effort could be a **National Public Agricultural Initiative** (NPAI), designed to revitalize small family farms and farm towns across the USA.²⁸ This initiative would strongly promote and support the aptitudes, experience, know-how, and dedication of family farmers and the once-vibrant and wholesome culture of small farm towns. It would provide healthy, low-cost food, uncontaminated by glyphosate-based products (like Roundup) and other soil and food contaminating products irresponsibly produced and promoted by Agribusinesses (like Monsanto).

The NPAI and the Public Passenger Train System (PPTS) would dovetail nicely. The PPTS would link farm towns with each other and with large cities, enabling citizens in small towns and big cities to better interact, enriching both the small towns and the cities. These two initiatives could combine to create a healthy increase in ruralification and a healthy decrease in excessive urbanization.

Step 6: Safeguards and sustainability---Ongoing public education, dialogue, and democracy:

While the public economy is developing and expanding, there will always be external and internal threats to its success. Certain people and organizations in the private sector, particularly the most ardent, wealthy, and powerful advocates for capitalism, may deliberately sabotage the public economy effort. Within the public economy itself, certain “leaders” may prove to be unworthy of their initial or continued positions of leadership and could cause great harm to the public enterprise and public economy, if their shortcomings are not recognized and addressed.

To safeguard against these threats and to ensure sustainability of an optimal public economy, ongoing public education, dialogue, and democratic decision-making are essential. The foundational principles upon which the CHPM is based¹⁶ must be repeatedly reviewed and reinforced, and the foundational principles upon which capitalism is based (capitalism’s

Achilles' heel)² must also be frequently reviewed and discussed. Accountability, transparency, honesty, education, dialogue, and democracy must be practiced at the highest possible level. It is important to not only choose an excellent economic model, but also to continually practice that model in an excellent fashion.

OBSTACLES TO IMPLEMENTATION---NEGATIVE CONDITIONING:

A key obstacle to implementation of an alternative social and economic model, like the CHPM, would be a lack of adequate public awareness and public dialogue about the highly flawed social understandings (about human nature, motivation, leadership, competition, and freedom) upon which capitalism is based---i.e., capitalism's Achilles' heel, where the capitalist argument is most vulnerable. Capitalism's dominance depends on continuation of this inadequate awareness and dialogue.

In addition, leaders and followers of capitalism have incessantly promoted great fear about any alternative economic model---particularly fear that alternative models would lead to totalitarianism, loss of individual freedom, and a lower quality of life. Of course, it has not helped that the anti-capitalist social and economic models implemented in the Soviet Union (particularly during the Stalin era) and China (particularly during the late Mao era) did, indeed, lead to horrible totalitarianism and loss of personal freedom. But those models are far different from the CHPM, as any parent whose child has received care in a public children's hospital anywhere in the world would know (at least during the "Social Beauty Era").

In fact, the CHPM involves far more democracy, creativity, innovation, local initiative, sovereignty, critical thinking, constructive dialogue, effective problem-solving, peace, stability, wholeness, integrity, honesty, and meaningfulness and far more authentic and healthy inclusion/diversity/equity than has American capitalism, which has been astonishingly corrupt, selfish, insincere, supremacist, warmongering, and controlled by authoritarian oligarchic financial "elites." Plus, the CHPM provides social opportunities and a "most precious freedom" that capitalism ridicules, demonizes, and denies. And, yet, we are conditioned (gaslit, truly) to so greatly fear any alternative economic model (e.g., a CHPM) that we are afraid to engage in any discussion or consideration of such.

Because of the above, **the general public has been conditioned to accept the notion that capitalism, despite its flaws, is "better than any alternative model."** In particular, capitalism's promotion of its highly flawed, anti-human understanding of human nature has played a major role in perpetuating acceptance of capitalism and fear of alternatives. The public has been conditioned to believe in capitalism's negative, inaccurate, and incomplete view of human nature and to believe that "because of human nature" and the associated "inevitability of corruption" it is dangerous, naïve, and unrealistic to expect any alternative economic model to perform better than capitalism.³⁴

The truth is, however, that **it is totally unrealistic and naïve to think that the enormous problems currently facing humanity can be remedied, or even prevented from worsening, if the capitalist model continues to prevail.**²²

To Repeat: It is naïve, unrealistic, even Pollyannish to think that the enormous problems currently facing Humanity can be solved, or even prevented from worsening, if the currently prevailing economic model (capitalism)---particularly its highly flawed, anti-human set of social understandings---continues to be accepted and continues to prevail. Root cause, not just symptoms and epiphenomena, need to be recognized, acknowledged, and addressed. **The deepest root cause of the problems facing Humanity is Humanity's acceptance of capitalism's highly flawed, anti-human set of social understandings.**

If the root cause of the problems facing Humanity is the prevailing economic model (particularly the highly flawed social understandings it promotes), then continued dominance of that economic model (i.e., perpetuation of the root cause) and refusal to consider any other model will not result in remedy or amelioration of these problems.

DEVELOPMENT OF A COLLABORATIVE INTERNATIONAL NETWORK OF UNIQUE INDEPENDENT, CREATIVE, SELF-DETERMINED, SELF-RELIANT, DEMOCRATIC NATIONAL PUBLIC ECONOMIES:

Any nation in the world could initiate the above-described democratic process of implementing a CHPEM-like model within the general economy of their nation. Ideally, citizens in most countries would elect to do so. If so, this could lead to a **Collaborative International Network of Unique, Independent, Creative, Self-Determined, Self-Reliant, Democratic National Public Economies**.^{15, 17, 18} Each nation within this network could freely, independently, and democratically develop its own unique, creative version of a national public economy. The sovereignty of each nation would be assiduously respected and honored. Most nations in this network would likely choose to be as self-reliant as possible. However, nations that happen to have more than their fair share of certain natural resources or certain agricultural opportunities within their boundaries would be ready to altruistically share or trade (in a fair, non-exploitative, non-profiteering way) their resources and agricultural products with nations who do not happen to have those resources and opportunities within their boundaries. That is, nations would altruistically help each other to optimally flourish---just as pediatricians throughout the world have, for decades, freely helped each other by sharing knowledge and expertise. There would be no exploitation of one country by another. Within this network there would be no imperialism, colonialism, empire building, economic warfare, or interference in other nation's affairs. There would be no wars among these nations! The commitment would be to peace and justice and to all children of the world, including when those children grow up.

Such a network of national public economies would not only be healthier than the current **US-dominated unipolar global capitalist economy**, but also healthier than the emerging **BRICS+ multipolar global economy**, and enormously healthier than the **hideous "One World Government (OWG)"** being planned by the **World Economic Forum (WEF)/billionaire group** that meets in **Davos** each year.²⁵ After all, the current unipolar global economy, the multipolar BRICS+ economy, and the WEF-OWG are all capitalist economies. Compared to the current unipolar global economy, the BRICS+ multipolar economy (which is at least better than a

unipolar model), and the potential WEF-OWG, the **Collaborative International Network of Unique, Independent, Creative, Self-Determined, Self-Reliant, Democratic National Public Economies** would give the world's people a far greater chance to resolve the many serious problems facing humanity. Such a network could result in unprecedented (high) levels of peace, justice, freedom, healthy living standards, and Social Beauty in the world.

CONCLUSION:

The contention of this pamphlet (and of ***Sowing Seeds of Social Beauty***) is that a better economic model is desperately needed and could be successfully implemented. A better economic model (the CHPEM) already exists, has already been practiced with great success for decades, and could be applied to the general economy of any nation.

Through peaceful, respectful, constructive public education, extensive public dialogue, and democratic processes, the public, in any nation, could elect to transition from the capitalist economic model to a version of a CHPEM. Citizens could elect to transition from a harmful economic model that is based on, promotes, and depends upon acceptance of a negative, demoralizing, pessimistic, anti-human, and inaccurate set of social understandings to a model that is based on, promotes, and gives practice to a positive, uplifting, optimistic, and more accurate set of social understandings. Citizens could democratically transition from Mean Arrangements of Man and Social Atrocity to Kind Social Arrangements and Social Beauty.

Public children's hospitals have shown the way.

If we can create Kind Social Arrangements and Social Beauty for children---at least in children's hospitals (at least during the "Social Beauty Era")--why don't we do the same for those children when they become adults? Why do we insist on giving grown-up children Mean Social Arrangements and Social Atrocities, instead of Kind Social Arrangements and Social Beauty? Why not treat adults kindly, too?

Mean social arrangements for children predictably lead to regrettable outcomes. Why do we think mean social arrangements for adults do not? Kind social arrangements for children lead to positive, even transformative, outcomes. A society conducted by kind social arrangements could lead to positive, transformative outcomes and widespread Social Beauty.

If individual nations, particularly if most nations, were to transition to a CHPEM-inspired public economy, we (citizens of the world) would have a good chance to remedy the many serious problems facing humanity, and we would have a chance to create an abundance of Social Beauty for all to enjoy.

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FOOTNOTES/FURTHER READING:

The footnotes refer to Chapters in *Sowing Seeds of Social Beauty* that further explain statements and concepts mentioned in the text. The full manuscript of *Sowing Seeds of Social Beauty* may be found at www.notesfromthesocialclinic.org

1. Chapter 11: Social Beauty
2. Chapter 37: The Achilles' Heel of Corporate Capitalism
3. Chapter 15: Human Nature
4. Chapter 16: Up-Regulation and Down-Regulation of Human Behavioral Capacities
5. Chapter 18: Moral Incentive versus Monetary Incentive
6. Chapter 19: On Competition
7. Chapter 22: Altruistic Natural Leaders
8. 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
9. Chapter 24: Capitalistic Leaders-By-Default
10. Chapter 25: Does Power Always Corrupt?
11. Chapter 17: A Most Precious Freedom
12. Chapter 20: Mean Arrangements of Man
13. Chapter 43: Problematic Aspects of Capitalism---Its Malignant Nature
14. Chapter 4: A Little Economic Story--- To What Extent Should Corporate Capitalism be Practiced In a Children's Hospital?
15. Chapter 13: The Children's Hospital Public Economy Model (CHPEM)
16. Chapter 14: The Foundational Pillars of the CHPEM
17. Chapter 12: The Social Beauty of Children's Hospitals
18. Chapter 21: Application of the CHPEM to the General Economy
19. Chapter 28: Public Education, Dialogue, and Informed Consent Prior to Application of the CHPEM to the General Economy
20. Chapter 29: Addressing Concerns about the CHPEM
21. Chapter 31: Which Economic Model Best Promotes Innovation and Creativity?
22. Chapter 41: Which Economic Model is More Realistic?
23. Chapter 32: Is the CHPEM a Socialist Model?
24. Chapter 33: Is the CHPEM a Centralized or Decentralized Economic Model?
25. Chapter 48: The CHPEM and One World Government
26. Chapter 34: Mom and Pop Capitalism vs. Corporate Capitalism
27. Chapter 35: Small Business Opportunities within a CHPEM-Inspired Public Economy
28. Chapter 36: Agricultural Activity in a CHPEM-Inspired Public Economy
29. Chapter 40: The Dearth of Dialogue
30. Chapter 30: A Little Recognized and Most Pervasive Racism

31. Chapter 42: ...Because Humanity is Being Abused
32. Chapter 26: Cost-Based-Pricing versus Price-Based-Costing
33. Chapter 5: Pride in Being Public
34. Chapter 38: Why Is This So Difficult For People To Understand?

Other Relevant Chapters:

- Chapter 46: Is Faith in Human Goodness Justified?
- Chapter 50: Humanity is Not the Problem; The Economic Model is the Problem
- Chapter 47: It's the Economic Model, Mr. Clinton
- Chapter 45: It Is Not Enough to Just Criticize Capitalism
- Chapter 44: The Corporate Consortium---Power Table X
- Chapter 27: Capitalism Transforms Human Behavior
- Chapter 51: An Analysis of the Situation in Ukraine
- Chapter 52: To Weeping Mothers Whose Children Have Been Lost in Wars
- Introductory Comment: Narrow Labelling of People's Social and Political Beliefs

*For Further Explanation of COVID-19 Issues mentioned in this pamphlet, please see articles posted in the "Notes on COVID-19" section of the website: www.notesfromthesocialclinic.org
In particular, note the following articles:

- Eight Fundamental Principles of Science and Medicine.
<https://notesfromthesocialclinic.org/eight-fundamental-principles-of-science-and-medicine/>
- 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/>

For further information about a **Public Banking System, please see the following writings and video-presentations of **Helen Brown** (the leading proponent and expert on Public Banking) as well as comments by **Richard Wolff** and **Michael Hudson**, two superb economists:

- What Are Public Banks and How Do They Operate—An Introduction?
<https://ellenbrown.com/what-are-public-banks-and-how-do-they-operate-an-introduction/>
- Richard Wolff on Public Banking:
<https://www.youtube.com/watch?v=7wM78pKg44E>

- Beating Wall Street At Its Own Game---The North Dakota Model:
<https://www.globalresearch.ca/beating-wall-street-bank-north-dakota-model/5877297>
- “A Handful of Giant Banks”---Why Public Funds Should Be Deposited in Publicly-Owned Banks: <https://www.globalresearch.ca/public-funds-deposited-publicly-owned-banks/5894659>
- No Time to Waste; We Need Trillions for US Infrastructure, and We Can Get It Without More National Debt – Public Banking Institute:
<https://publicbankinginstitute.org/no-time-to-waste-we-need-trillions-for-us-infrastructure-and-we-can-get-it-without-more-national-debt/>
- It’s Our Money With Ellen Brown - Michael Hudson On Money and Debt:
<https://www.youtube.com/watch?v=I4Ub6P2WINY>
- The Future of Public Banking—With Ellen Brown:
<https://www.youtube.com/watch?v=RD5GlxJOz6I>
- Why Does the Government Borrow When It Can Print?
<https://www.globalresearch.ca/why-government-borrow-money-print/5860644>

THE SOCIAL IMAGERY OF KATHE KOLLWITZ:

The following social and political artwork by Kathe Kollwitz (1867-1945) reminds us of the preciousness of children, the deep love of mothers for their children, the need for meaningful dialogue, the need to protect children from the horrible social conditions that many children face, the need for solidarity to combat authoritarianism and fascism, and the ultimate power and beauty of love extended to children. I would add that children also need and deserve such love, protection, and kindness **when they become adults**.

As the first two mothers might be discussing, Humanity does not benefit from the highly flawed, anti-human set of social beliefs promoted by the capitalist economic model. Humanity does not benefit from the Mean Arrangements of Man and the Social Atrocities that capitalism breeds. Humanity does not deserve capitalism’s abuse and gaslighting. Children and all of Humanity deserve the freedom and opportunity to create Kind Social Arrangements and Social Beauty.

Public children’s hospitals have shown the way.









POSTSCRIPT:

Dear Reader:

A closing quote to contemplate, from the German playwright Bertolt Brecht: **“To understand fascism you have to understand capitalism from which it springs.”** You might not agree with Bertolt Brecht’s opinion, but his quote is worth contemplating and discussing.

And a closing suggestion: It is important to stop narrowly labelling ourselves and others as either conservative or liberal, Republican or Democrat. The best physicians I have known have been conservative, liberal, progressive, radical, and revolutionary all at the same time. Their approach to Medicine has been characterized by all of these adjectives, not just one. And they have not been reactionary, rigid, or dogmatic. We would be wise to approach social and political issues in a similar fashion---by being conservative, liberal, progressive, radical, and reactionary all at the same time. For further explanation, please see the **Introductory Comment: Narrow Labelling of People’s Social and Political Beliefs**, which appears at the beginning of *Sowing Seeds of Social Beauty*.