

# A Course on Sowing Seeds of Social Beauty

## Presentation 1:

### An Overview of the Course

#### Slide-by-Slide Transcript

##### Slide 1:

Hi, this is Dr. Rennebohm. Welcome to this presentation, which is an overview of ***A Course On Sowing Seeds of Social Beauty***. The course is primarily about ***The Untold Story of the Children's Hospital Public Economy Model (CHPEM)*** and ***The Development of Social Clinicians***.

The course consists of 18 separate PowerPoint presentations, all of which will eventually be posted on my website ([www.notesfromthesocialclinic.org](http://www.notesfromthesocialclinic.org)), where they can be accessed and downloaded for free.

Each PowerPoint presentation is accompanied by a written "Slide-by-Slide Transcript" that provides a verbatim record of what is said about each slide and also suggests additional reading material.

This course is based on a book entitled ***Sowing Seeds of Social Beauty***, which was published in January 2026.

##### Slide 2:

These are the front and back covers of the book. The full manuscript of the book is posted on my website ([www.notesfromthesocialclinic.org](http://www.notesfromthesocialclinic.org)), where its 54 Chapters may be downloaded and read for free.

Several brief summaries of the book are also posted on my website, as is a simulated interview that summarizes the book: <https://notesfromthesocialclinic.org/an-interview-regarding-the-book-sowing-seeds-of-social-beauty/>

##### Slide 3:

One purpose of this course is to tell ***The Untold Story of the Children's Hospital Public Economy Model (CHPEM)***, or the ***Children's Hospital Model (CHM)*** for short, and explain how that model profoundly differs from the Corporate Capitalist Economic Model. A major theme of the course is that the CHM deserves consideration as an alternative to the corporate capitalist model--- particularly in Healthcare, but also in the general economy. By "alternative" I mean the CHM could either co-exist with the corporate capitalist model in the general economy and serve as an alternative choice, along with the capitalist choice; or the CHM could be an alternative that

might naturally evolve (on the basis of its merits and people's choices) to eventually largely replace capitalism in the general economy.

**Slide 4:**

A second purpose of the course is to encourage physicians to serve not just as physicians for individual patients, but also as **Social Clinicians**---i.e., physicians who are concerned about how ill-health of society might be affecting the health of their patients; physicians who are well-versed in social philosophy, social psychology, and economic models, including the CHM; physicians who examine illness of society, using the same rigorous and altruistic problem-solving approach that they use in the medical clinic; physicians who offer treatment for social illness that is based on root cause.

**Slide 5:**

A third purpose is to encourage all citizens to serve as Social Clinicians—in their own ways, to the best of their abilities, to the extent that their situations permit.

**Slide 6:**

A fourth purpose of the course is to stimulate, facilitate, and inform respectful public dialogue about important social and economic topics—namely, the topics that are covered in the book and in the 18 separate presentations of this course.

**Slide 7:**

In this slide and the next is a list of the 18 presentations of the course, starting with the current presentation, followed by a presentation on Social Beauty, and so on. I won't read through the entire list, because in a moment I will start making brief comments about each Presentation, in the order listed.

1. An Overview of the Course
2. Social Beauty
3. Children's Hospital Public Economy Model (CHPEM)
4. Hugoist Social and Economic Model: The Social, Moral, Economic, and Political Philosophy of Victor Hugo
5. The Foundational Set of Social Understandings Upon Which the CHPEM is based: Comparison with the Social Understandings Upon Which Capitalism is based
6. Human Nature
7. Leadership
8. Moral Incentive vs. Monetary Incentive
9. Competition
10. A "Most Precious Freedom"
11. Kind Social Arrangements vs. Mean Social Arrangements

## 12. The Achilles' Heel of Capitalism

### Slide 8:

This is a continuation of the List. The last two Presentations are on “The Need for Social Clinicians and Social Clinics” and “The Role of Pediatricians and Children’s Hospitals in Creating a Healthier World.”

13. Application of the CHPEM to a General Economy—A “Third Way”
14. Anticipated Concerns about Applying the CHPEM to a General Economy
15. The Difference between the CHPEM and Other Economic Models
16. Development of a Collaborative International Network of Unique Independent, Creative, Self-Determined, Self-Reliant, CHPEM-Inspired, Democratic National Public Economies—as an alternative to global corporate capitalism
17. The Need for Social Clinicians and Social Clinics
18. The Role of Pediatricians and Children’s Hospitals in Creating a Healthier World

Although the presentations are listed in a recommended order, they may be viewed or read in any order that best suits participants in the course.

### Slide 9:

Let’s start with a brief comment about Presentation 2, “Social Beauty.” The phrase “Social Beauty” is probably new to many of you. I had never heard or thought of this phrase until I noticed it in Victor Hugo’s novel, *Les Miserables*. In Presentation 2, I will define and explain what I think this phrase means. The opposite of Social Beauty is Social Atrocity. A major theme of the book and this course is the need to create greater Social Beauty and less Social Atrocity---both in healthcare and in the world as a whole---and how we might try to do so.

### Slide 10:

As a preview, here is a definition of Social Beauty:

Social Beauty refers to any social arrangement, social activity, or social behavior that, when witnessed or experienced, warmly touches the human heart, uplifts the human spirit, reminds us of the best behavioral capacities of our human nature (e.g., our capacities for empathy, compassion, altruism, kindness, and creativity), elevates feelings of gratitude for Life and each other (including gratitude for opportunities to contribute to the well-being of others), and makes one proud to be a part of humanity.

Social Beauty is the product of Kind Social Arrangements (and the social activities and social behaviors generated by those arrangements) and those Kind Social Arrangements, themselves, are things of Social Beauty.

For further explanation of “Social Beauty” please see:

- Chapter 11: Social Beauty
- Chapter 12: The Social Beauty of Children’s Hospitals
- Social Beauty--A Definition: <https://notesfromthesocialclinic.org/social-beauty-a-definition/>

**Slide 11:**

Presentation 3 provides a detailed explanation of the Children’s Hospital Public Economy Model (CHPEM), which has been naturally, altruistically, and collaboratively practiced by pediatricians and children’s hospitals, globally, for decades, to the great benefit of the world’s children.

**Slide 12:**

In Presentation 3, I will explain how and why public children’s hospitals came into being; how they were initially organized, operated, and funded; what the culture was like in those hospitals; what the guiding social understandings and behavioral principles were; and how the CHM generated great Social Beauty within those hospitals.

**Slide 13:**

I will describe what children’s hospitals were like during the “Social Beauty Era” of children’s hospitals (which could also be called the “Altruistic Era” or the “CHM Era”), which was from approximately 1955-1995, during which time the CHPEM flourished within children’s hospitals. Then, I will describe what changes occurred during the “Corporate Era” of children’s hospitals, which started in approximately 1995 (in the US) when the corporate capitalist model was undemocratically imposed on children’s hospitals.

For further information about the CHPEM please see:

- Chapter 12: The Social Beauty of Children’s Hospitals
- Chapter 13: The Children’s Hospital Public Economy Model (CHPEM)
- Chapter 14: The Foundational Pillars of the CHPEM
- The Social Beauty of Beijing Children’s Hospital: <https://notesfromthesocialclinic.org/the-social-beauty-of-beijing-childrens-hospital-a-power-point-presentation/>
- The Social Beauty of Beijing Children’s Hospital (Slide-by-Slide Narrative of the PPT Presentation): <https://notesfromthesocialclinic.org/the-social-beauty-of-beijing-childrens-hospital-slide-by-slide-narrative-of-the-pptpresentation/>

#### Slide 14:

The CHM could also be called a “Hugoist Public Economy Model,” referring to Victor Hugo, who in my opinion is one of the greatest social philosophers who ever lived. In Presentation 4 we will discuss the social, moral, economic, and political philosophy of Victor Hugo.

#### Slide 15:

Victor Hugo was a superb Social Clinician. He believed in the imperishability and grandeur of the human soul. Guided by his conscience, he sought root cause and offered uplifting social analysis and remedy. He strongly believed in creating “vast fields of public activity.”

Since the social philosophy of the CHM and the social philosophy of Victor Hugo have much in common and are complementary, and since I, personally, have been inspired and informed by Victor Hugo, Presentation 4 will review Hugo’s philosophy in considerable detail.

#### Slide 16:

As a preview, here are key features of Hugo’s philosophy:

- He had a positive view of Human Nature
- He believed that, under the right conditions, Humanity had great potential to create abundant Social Beauty.
- He had enormous compassion for all living things, especially the most vulnerable.
- He believed, “The highest Duty is to think of others; the highest Justice is Conscience.”
- He believed in public economy (i.e., in creating “Vast Fields of Public Activity”) and in creating “schools for all aptitudes.”
- He was conservative, liberal, radical, progressive, and revolutionary---all at the same time. No one label does justice to his philosophy.

For further discussion of Hugo’s philosophy, please see:

- “A Hugoist Social and Economic Model: <https://notesfromthesocialclinic.org/a-hugoist-social-and-economic-model/>
- Chapter 1: Create Vast Fields of Public Activity—Excerpts from *Les Miserables*
- Chapter 2: Nature’s Garden: Model for a Healthy Human Ecosystem

#### Slide 17:

Presentation 5 is a particularly important component of the course. In that presentation, I will discuss the foundational set of social understandings upon which the CHM is based, and compare those understandings to the highly flawed social understandings upon which corporate capitalism is based.

**Slide 18:**

The set of social understandings to which I am referring consists of views regarding Human Nature, Leadership, Motivation and Incentive, Competition, and Freedom. The CHM's understandings of these five concepts are completely different from Capitalism's understandings of them.

For further discussion of the Foundational Set of Social Understandings upon which the CHPEM is based, please see:

- Chapter 14: The Foundational Pillars of the CHPEM
- Chapter 15: Human Nature
- Chapter 17: A Most Precious Freedom
- Chapter 18: Moral Incentive vs. Monetary Incentive
- Chapter 19: On Competition
- Chapter 22: Altruistic Natural Leaders

**Slide 19:**

Presentation 6 focuses on Human Nature. When examining the social understandings upon which the CHM and the corporate capitalist model are based, their contrasting views of Human Nature are particularly important and particularly revealing.

**Slide 20:**

The CHPEM is based on a positive, complex, nuanced, pro-human view of human nature. While acknowledging that all of us have both altruistic and non-altruistic behavioral capacities within our individual human natures, the CHPEM seeks to emphasize and upregulate expression of our altruistic capacities rather than our non-altruistic capacities.

**Slide 21:**

The corporate capitalist economic model espouses a negative, simplistic, incomplete view of Human Nature---one that excessively emphasizes the non-altruistic capacities of our human nature and inevitably upregulates expression of those capacities. While the CHM encourages faith in Human Goodness, the capitalist model discourages faith in Human Goodness and gives the message that human beings are primarily selfish and rather hopelessly so. The capitalist view of Human Nature is rather anti-human. It claims that, by nature, we "are not good enough" to successfully practice any alternative to Capitalism, and only disaster will result if we try.

## Slide 22:

While the CHM emphasizes that the social milieu can upregulate or downregulate expression of given capacities of our human nature (individually and collectively), the capitalist model largely ignores the effect of the social milieu on expression of the various capacities of our Human Nature.

These contrasting views of Human Nature are at the heart of what is problematic about the corporate capitalist model and what is helpful and healthy about the CHPEM.

For further discussion of Human Nature, please see:

- Chapter 15: Human Nature
- Chapter 16: Upregulation and Downregulation of Human Behavioral Capacities
- Human Nature: A Graphic Depiction—Sowing seeds for Public Economy and Social Beauty: <https://notesfromthesocialclinic.org/human-nature-a-graphic-depiction-sowing-the-seeds-for-public-economy-and-social-beauty/>

## Slide 23:

Leadership is the subject of Presentation 7. The contrasting views on **leadership** are of great importance. The types of leaders preferred by the CHM and the Corporate Capitalist Model are profoundly different.

## Slide 24:

With the CHM, positions of leadership are populated with “natural altruistic leaders,” meaning individuals who are naturally inclined, easily able, and greatly prefer to express the kind, altruistic capacities of our human nature and do so in exemplary fashion. These natural altruistic leaders are among the kindest, most competent, and least corruptible among us. That is why they are asked to lead. They serve as healthy examples for others to emulate. Such leaders create Kind Social Arrangements that, in turn, lead to Social Beauty.

## Slide 25:

In contrast, positions of leadership in a corporate capitalist economy are deliberately populated with individuals who are deemed most likely to benefit the financial bottom line of corporations. These tend to be individuals who have enthusiastically embraced the flawed social understandings upon which capitalism is based and are particularly inclined, willing, and able to upregulate expression of the non-altruistic behavioral capacities that help create wealth. Such individuals tend to create, or acquiesce to, **Mean Social Arrangements** that, in turn, lead to Social Atrocity.

For further discussion of leadership issues, please see:

- Chapter 22: Altruistic Natural Leaders
- Chapter 23: A Key Problem: Under Corporate Capitalism, Leadership Positions Are Populated With People Who Are Inclined To Express Non-Altruistic Capacities of Our Human Nature
- Chapter 24: Capitalistic Leaders-By-Default

By the way, Victor Hugo used the term **Mean Arrangements of Man**, but I prefer the term **Mean Social Arrangements** because it is less sexist and more inclusive, although it is less catchy.

The term **Mean Social Arrangements** will be fully explained in Presentation 11, but for now let me provide a couple of examples of Mean Social Arrangements:

**Slide 26:**

When a US mining corporation works with the US government to arrange for a preferred corrupt pro-American individual in a rare minerals-rich foreign country to become the President of that country, and that President, who was not truly democratically elected, then arranges for the US government and the US mining corporation to have full profitable access to those natural resources and turns a blind eye to the exploitation of child labor to do the dangerous mining work, and that President personally receives millions of dollars for collaborating with the US and arranges to have so little of the mining profits placed in that country's treasury that the people of that country remain poor, miserable, and without adequate healthcare, education, or other social services---those are Mean Social Arrangements and those are Social Atrocities.

What follows is a series of photos of child laborers inside a cobalt mine in the Congo. (These photos were adapted from a YouTube documentary: Special Report—Inside the Congo Cobalt Mines that Exploit Children. <https://www.youtube.com/watch?v=JcJ8me22NVs>)

**Slide 27:**

Cobalt is an essential ingredient of lithium-ion batteries that power I-phones, laptops, electric vehicles, electric bicycles, large AI Data Centers, and large-scale energy storage systems. It is in huge demand—increasingly so in our increasingly high-tech world.

**Slide 28:**

These children are sifting through rock rubble to find and sort cobalt-rich rocks, which are then washed in nearby pools of muddy water.

**Slide 29:**

Children washing cobalt-rich rubble rocks in pools of muddy water.

**Slide 30:**

A child being loaded up with a sack of cobalt-rich rocks.

**Slide 31:**

The same child carrying that same sack. So, when you think of the corporations that produce I-Phones, laptops, electric cars, and electric bicycles, and when you think of large AI Data Centers and large-scale energy storage systems, remember these children and think of the cobalt mining corporations and the arrangements that enable and empower those corporations.

**Slide 32:**

Moreover, when natural altruistic leaders in those exploited countries have risen up to resist such arrangements and atrocities, arrangements have been made to assassinate or otherwise eliminate those leaders of resistance.

**Slide 33:**

Here is a partial list of African resistance leaders who have been assassinated because of the threat they posed to the interests of foreign capitalist corporations, foreign capitalist governments, and the corrupt Presidents that those corporations and governments empowered in those exploited countries. Patrice Lumumba is the most well-known but there have been many others. Reference: African Assassinations: <https://www.rt.com/shows/lumumbas-africa/607509-african-leaders-assassinate-west/>

- 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

**Slide 34:**

These are the kinds of sick arrangements that Victor Hugo would call “Mean Arrangements of Man,” and that I call “Mean Social Arrangements” and “Social Atrocities.” They are directly related to the unfortunate set of social understandings (what I view as mis-understandings)

upon which capitalism is based, including capitalism's understanding of leadership. Altruistic natural leaders of a children's hospital-inspired general economy would not allow these sick arrangements and social atrocities to occur?

### Slide 35:

Going back to the Leadership issue: It is no wonder, then, that the world is in such a mess!!

- The corporate capitalist economic model has heavily dominated the global economy and global society.
- This model has placed its preferred non-altruistic "leaders" in positions of power, throughout corporations and throughout complicit governments, globally.
- These "leaders" tend to create (or agree to) Mean Social Arrangements
- The predictable result is one Social Atrocity after another

For further discussion of leadership issues, please see:

- Chapter 22: Altruistic Natural Leaders
- Chapter 23: A Key Problem: Under Corporate Capitalism, Leadership Positions Are Populated With People Who Are Inclined To Express Non-Altruistic Capacities of Our Human Nature
- Chapter 24: Capitalistic Leaders-By-Default

### Slide 36:

Presentation 8 discusses the fact that the CHM and the Corporate Capitalist Model promote two very different understandings regarding **motivation and incentive**.

### Slide 37:

The CHM encourages "moral incentive" and discourages "monetary incentive. According to the CHM, monetary incentive is neither necessary nor desirable. According to the corporate capitalist model, monetary incentive is essential, because "without it, people will not have sufficient incentive to work optimally hard or well."

For further discussion of moral incentive and monetary incentive, please see:

- Chapter 18: Moral Incentive vs. Monetary Incentive.

### Slide 38:

Presentation 9 discusses the different understandings that the CHM and the corporate capitalist model promote regarding **competition**.

### Slide 39:

The CHM understands that the word “competition” comes from the two Latin words “com” and “petere,” which mean “with (or together)” and “to seek,” respectively. Accordingly, the CHM promotes the notion that the purpose of competition is to help each other “to seek [new heights] together,” usually in a fun and spirited way, such that all improve.

The corporate capitalist model promotes the notion that competition is all about winning, beating, defeating, and eliminating. It is all about capturing “market share.” It is a rather cut-throat, inaccurate, crude perversion of what the word “competition” truly means.

For further discussion of Competition, please see Chapter 19: On Competition

### Slide 40:

Presentation 10 is about different perspectives on “freedom.”

### Slide 41:

From the CHM’s point of view, one of the most precious freedoms 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**, which are inter-dependent. This freedom is generated by social arrangements and social activities that create Social Beauty. Those of us who worked in children’s hospitals during the “Social Beauty Era” enjoyed an abundance of this freedom. This type of freedom is quite spotty in societies dominated by corporate capitalism. Indeed, this freedom was markedly compromised in children’s hospitals when the corporate capitalist model replaced the CHPM.

According to the corporate capitalist point of view, individual liberty and the freedom to maximally pursue one’s self-interest (unimpeded by “big government”) are the most precious freedoms.

For further discussion of A Most Precious Freedom, please see:

- Chapter 17: A Most Precious Freedom

### Slide 42:

Presentation 11 discusses Kind Social Arrangements vs. Mean Social Arrangements.

**Slide 43:**

Presentation 11 explains how the CHM creates Kind Social Arrangements (and Social Beauty)—thanks to the altruistic goals it sets, the type of leaders it elects, and the types of behaviors it promotes—while the corporate capitalist model tends to create Mean Social Arrangements (and Social Atrocity)—thanks to the non-altruistic goals it sets, the type of leaders it empowers, and the behaviors it promotes. That is, corporate capitalism’s Mean Social Arrangements are a direct result of the foundational set of social (mis)understanding upon which it is based.

For further discussion, please see Chapter 20: Mean Arrangements of Man.

**Slide 44:**

Presentation 12 exposes the “Achilles’ Heel” of capitalism—where capitalism’s argument that it is the “best possible” and “only realistic” economic model is weakest and most vulnerable.

**Slide 45:**

The Achilles’ heel of capitalism is the unfortunate set of highly flawed social understandings upon which it is based—i.e., its flawed understandings of Human Nature, Leadership, Motivation and Incentive, Competition, and Freedom. The corporate capitalist economic model not only promotes this set of flawed understandings, but it also depends on uncritical or unwitting public acceptance of these understandings as being wise and true (despite these understandings being unwise and inaccurate). I think it is fair to say that the capitalist model depends on “gaslighting” the public into accepting the social understandings upon which the model is based.

**Slide 46:**

Gaslighting is a form of psychological abuse. Once the majority of the public realizes that they have been gaslit by the dogmas of capitalism, it is likely that the power and appeal of the capitalist model will greatly diminish and respect for the option of a children’s hospital-inspired public economy will grow.

For further discussion, please see:

- Chapter 37: The Achilles’ Heel of Corporate Capitalism
- Turn Off the Gaslights—Social Beauty’s Song: <https://notesfromthesocialclinic.org/turn-off-the-gaslights-social-beautys-song/>

#### **Slide 47:**

Presentation 13 offers the suggestion that the CHM could be successfully applied to the general economy of a community, or a nation, or nations---as an alternative to the corporate capitalist economic model---as a “Third Way.”

#### **Slide 48:**

Presentation 13 addresses the following questions: At the very least, should the CHPEM be applied to the entirety of the healthcare system, including the pharmaceutical industry? Should application of the CHM to the general economy also be considered? How, exactly, could the CHM be implemented within a general economy? What careful pre- and post-implementation steps would be necessary? Would it co-exist with private sector capitalist enterprises? Or would it completely, or largely, replace capitalism? Would private sector “free enterprises” still be permitted in a CHPEM-inspired public economy?

For further discussion of the CHPEM and its application to a general economy, please see:

- Chapter 28: Application of the CHPEM to the General Economy
- Responding to Root Cause: Implementation of the CHPEM Within A General Economy— A Brief Pamphlet:  
<https://docs.google.com/viewerng/viewer?url=https://notesfromthesocialclinic.org/wp-content/uploads/2025/11/SSoSB-Brief-Pamphlet-Responding-to-Root-Cause-A-Summary-of-Sowing-Seeds-of-Social-Beauty.pdf&hl=en>

#### **Slide 49:**

It is anticipated that many people will have concerns and fears about the idea of applying the CHM to the general economy. Presentation 14 addresses these anticipated fears.

#### **Slide 50:**

Fears such as:

- Would private sector free enterprise be permitted? (The answer is, Yes.)
- Fears about:
  - Potential unfairness and corruption on the part of the economy’s leaders
  - Potential Authoritarianism, even fascism
  - Potential loss of freedom, democracy, and individual liberty
  - Potential loss of control over one’s life, one’s choices, one’s opportunities
  - Concerns about loss of innovation and creativity in such an economy
  - Fears that such an economy would be “Too bureaucratic,” Too centralized?
  - “Too idealistic; would not work”
  - Because “People are, basically, too selfish”

These fears certainly need to be respected and addressed, ideally through healthy public dialogue. During such dialogue, I would make the following points:

**Slide 51:**

The CHM has been practiced in children's hospitals for decades and, during the "Social Beauty Era," there was little or no evidence that any of these feared potential problems actually occurred to any significant degree in these hospitals---thanks to the CHM's guiding principles, encouraged behaviors, its leadership model, and built-in safe-guards that minimized risks of these problems occurring. It was only during the "Corporate Era" of children's hospitals that corruption, authoritarianism, loss of freedom, and loss of democracy, etc. became realities and occurred to a worrisome degree within children's hospitals.

**Slide 52:**

I would point out the reality that the Social Beauty Era of children's hospitals was wonderfully successful and full of Social Beauty, while the "Corporate Era" has been disappointing and alarming to physicians, nurses, hospital workers, and patients alike. So, based on established track records, which model warrants the most fear and concerns?

**Slide 53:**

I don't mean to imply that the Social Beauty Era of children's hospitals was perfect, because it was not. But the level of imperfection during the Social Beauty Era was far less than the level of imperfection that has been obvious and enormously concerning during the Corporate Era.

It is interesting that many people are afraid to even consider applying the CHM to the general economy because they fear that such application might, possibly result in some worrisome behaviors; but, at the same time, they are willing to allow continuation of a model (corporate capitalism) that has already proven to definitely result in horrible behaviors---rampant corruption, exploitation, mean social arrangements, and horrible social atrocities.

**Slide 54:**

In my opinion, if both the CHM and corporate capitalism were practiced in the same general economy, and if the majority of the public thoroughly and accurately understood both models, then public support for excellent CHM-created public activities/enterprises would steadily increase and public support for capitalism's profiteering private enterprise counterparts would steadily diminish, to the point that eventually few of the latter would remain in business---because the private businesses would, ultimately, not be able to compete with their public counterparts. This may seem unlikely to many, but it is the power of ideas; the power of education and healthy dialogue; the power of "pride in being public;" and a desperate longing

for greater meaningfulness, greater and healthier social connections, and greater Social Beauty that, I think, will ultimately prevail.

**Slide 55:**

Some will argue that the CHM may be very appropriate and successful in the healthcare arena but would be inappropriate and unsuccessful in the general economy. I would ask: Where is the evidence that this point of view is correct? How thoroughly has this claim been examined?

Finally, to those who are afraid to consider application of the CHM to the general economy, I would ask:

Is it possible that you are letting fear stand in the way of experiencing something wonderful?

For further discussion of anticipated concerns about the CHPEM, please see:

- Chapter 29: Addressing concerns about the CHPEM
- Chapter 25: Does Power Always Corrupt?
- Chapter 31: Which Economic Model Best Promotes Innovation and Creativity?
- Chapter 41: Which Economic Model is More Realistic?
- Chapter 35: Small Business Opportunities Within a CHPEM-Inspired Public Economy
- Chapter 36: Agricultural Activity in a CHPEM-Inspired Public Economy
- Chapter 5: Pride in Being Public
- Chapter 28: Public Education, Dialogue, and Informed Consent Prior to Application of the CHPEM to the General Economy

**Slide 56:**

Presentation 15 addresses differences between the CHPEM and other Economic models.

**Slide 57:**

In the process of discussing application of the CHM to the general economy, including fears about doing so, we will discuss the difference between the CHM and other economic models--- not just how the CHM differs from private sector corporate capitalism but also how it differs from “state capitalism,” “state socialism,” “democratic socialism,” “social democracy,” and communism. Presentation 15 explains these differences.

**Slide 58:**

In my opinion, the CHM/Hugoist Public Economy Model represents a social, moral, political, and economic model that both the most kind and altruistic capitalists and the most kind and altruistic socialists might mutually come to view as an attractive “Third Way.”

## Slide 59:

Presentation 16 discusses the idea of developing a **Collaborative International Network of Unique, Independent (Sovereign), Creative, Self-Determined, Self-Reliant, Democratic Children’s hospital-Inspired, Hugo-inspired, National Public Economies**--as an alternative to global corporate capitalism. (I realize that that is quite a mouthful, but each adjective is important.)

## Slide 60:

This Collaborative International Network of National Public Economies, for short, is totally different from the current rapidly declining **Unipolar** (USA-dominated) Global Economy; totally different from the rapidly rising **multi-polar BRICS+** Global Economy, and even more totally different from the ominous hideously technocratic **“One World Government”** envisioned by the obscenely wealthy Transnational Ultra-Capitalists (and their obedient chosen “leaders”) who attend the World Economic Forum in Davos each year.

Unlike the Collaborative International Network of National Public Economies, all three of these other global economic models are capitalist. (China, for example, practices a form of “state capitalism,” mixed with controlled private sector capitalism)

## Slide 61:

The Collaborative International Network of National Public Economies is similar to the informal collaborative international network of academic pediatricians and children’s hospitals that has altruistically and amicably shared information and expertise with one another, globally, for decades, to the great and proven benefit of the world’s children.

The Collaborative International Network of National Public Economies encourages application of the CHM to the general economy of any nation that is willing to democratically and carefully do so.

As stated earlier, the CHM, or the Hugoist Economic Model, represents a “Third Way.” It represents an alternative to private sector capitalism, state capitalism, socialism, communism, and the hideously technocratic “One World Government” envisioned by the Davos crowd. Again, it is likely that both the kindest, most altruistic capitalists and the kindest, most altruistic socialists, will find the CHPEM to be attractive---because, in the case of both groups, it is consistent with their most cherished beliefs, principles, goals, and preferred behaviors.

For further discussion of the Collaborative International Network of National Public Economies, please see:

- Chapter 13: The Children’s Hospital Public Economy Model
- Chapter 21: Application of the CHPEM to the General Economy

- Chapter 28: Public Education, Dialogue, and Informed Consent Prior to Application of the CHPEM to the General Economy
- Chapter 44: The Corporate Consortium—Power Table X
- Chapter 48: The CHPEM and One World Government
- Responding to Root Cause: Implementation of the CHPEM Within A General Economy—A Brief Pamphlet:  
<https://docs.google.com/viewerng/viewer?url=https://notesfromthesocialclinic.org/wp-content/uploads/2025/11/SSoSB-Brief-Pamphlet-Responding-to-Root-Cause-A-Summary-of-Sowing-Seeds-of-Social-Beauty.pdf&hl=en>

### Slide 62:

Presentation 17 explains the phrases “Social Clinician” and Social Clinic” and discusses the need for all of us (each in our own way and to the extent we are able) to serve as Social Clinicians, and the need for the enormous problems currently facing Humanity to be brought before the Social Clinic for evaluation and treatment.

As a preview, allow me to explain what the phrases “Social Clinician” and “Social Clinic” mean. Both phrases first came to my attention when I read *Les Miserables*.

### Slides 63:

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. Such is the pediatrician’s disciplined approach to addressing an individual patient’s sickness.

### Slide 64:

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

### Slide 65:

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 afraid to expose root cause? 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?

**Slide 66:**

World civilization is obviously seriously ill and in urgent need of thorough evaluation. There is inflammation everywhere---wars, terrorism, racism, exploitation, 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 greedily 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.

**Slide 67:**

Even in one of the world's wealthiest countries (USA) health care is largely unaffordable, many people are hopelessly in debt, and many are suffering from deeply sickened souls. Gross mis-education, including failure to obtain and learn from an accurate past and present history, has led to excessive fears, confusion, intolerance, and polarization, which have amplified global illness.

**Slide 68:**

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

**Slide 69:**

Never has it been more important to bring social problems before the Social Clinic. Never has it been more important for as many people as possible to participate in the Social Clinic, to help determine, democratically, through careful analysis and respectful dialogue, the root cause(s) of and best remedy(ies) for current global social illness. Is there really nothing we can do about the huge problems facing Humanity? Are we really "not good enough" to do better? Should we just give up and let the current "powers that be" continue their heartless dominance? Or is there a lot that we can do?

**Slide 70:**

As explained in Presentation 18, Pediatricians and Children's Hospitals can lead the way in creating a healthier world and greater Social Beauty!!

### Slide 71:

In fact, pediatricians and children's hospitals are particularly well-suited to take a leading role in *Sowing Seeds of Social Beauty* and, thereby, making a very sick world more healthy:

- For decades, we have naturally practiced the altruistic Children's Hospital Public Economy Model (CHPEM), globally---and amicably among nations.
- We know that the CHM can work spectacularly well. We have developed hard-won confidence in it—confidence that much of the general public might not have.
- We have experienced the negative results when corporate beliefs and practices were undemocratically imposed on children's hospitals, thereby replacing the CHM with a corporate capitalist model.
- We are accustomed to practicing a disciplined, altruistic, objective root cause approach to problem solving.

### Slide 72:

- We can model the concept of being Social Clinicians who address social problems in the Social Clinic.
- We can share our experiences with and confidence in the CHM.
- We can offer the CHM as a compelling model for creation of “vast fields of public activity” in the general economy.
- We can offer the CHM as an alternative social and economic model—an alternative to the global corporate capitalist model--- a “Third Way.”
- We can suggest that many of the most serious problems facing Humanity might benefit from widespread understanding and practice of the CHM, as opposed to continued dominant practice of corporate capitalism.

### Slide 73:

A major suggestion of this course and the book upon which it is based (*Sowing Seeds of Social Beauty*) is that, if the enormous problems currently facing Humanity were to be brought before the Social Clinic for rigorous examination and treatment, it would be concluded that the global corporate capitalist model is a major root cause of many of the most devastating problems facing Humanity; and that a potential solution is to consider the development of a **Collaborative International Network of Unique, Independent (Sovereign), Creative, Self-Determined, Self-Reliant, Democratic, Children's Hospital-Inspired, Hugo-Inspired, National Public Economies.**

### Slide 74:

For additional information about the concept of the Social Clinician and the Social Clinic please see the following chapters in *Sowing Seeds of Social Beauty*, particularly Chapters 10 and 54:

- Chapter 9: Welcome to the Social Clinic
- Chapter 10: What is the Social Clinic and Why Do We Need Social Clinic Sessions?
- Chapter 53: The Goals of the Social Clinic
- Chapter 54: A Social Clinic Curriculum

**Slide 75:**

At this point, let me ask two questions:

Do you think it is generally true that the corporate capitalist economic model tends to result in Mean Social Arrangements and Social Atrocity, while the CHM leads to Kind Social Arrangements and Social Beauty?

Do you think it is true that the Corporate Capitalist Economic Model is a major root cause of the extremely serious problems facing Humanity?

**Slide 76:**

If so, why would we, as a society, choose a social and economic model that predictably creates Mean Social Arrangements and breeds Social Atrocity when we could choose a model (like the CHM) that has a decades-long track record of creating Kind Social Arrangements and Social Beauty? Why not extend the spirit, principles, and practices of the CHM to the general society and the general economy? Why not focus on Sowing Seeds of Social Beauty, rather than settling for and perpetuating an economic model that predictably generates one Social Atrocity after another?

At the very least, shouldn't we encourage widespread respectful public dialogue about the issues raised in this course?

**Slide 77:**

Here are my conclusions:

In my view, it is naïve and totally unrealistic to expect the enormous problems currently facing Humanity to come to resolution, if we, the public, continue to allow the corporate capitalist economic model to prevail over Humanity.

For these problems to be successfully treated, the public must recognize and encourage public dialogue about:

- The abusive, anti-human set of social misunderstandings upon which the corporate capitalist model is based (capitalism's Achilles' heel)
- Particularly capitalism's negative view of Human nature and the inappropriate leaders the corporate capitalist model promotes and places in positions of global power

- And dialogue about the Mean Social Arrangements the corporate capitalist model predictably creates
- And the horrible Social Atrocities that predictably result

### Slide 78:

But we must do more than just criticize the corporate capitalist model. We must present a positive and compelling alternative social and economic model.

Otherwise, the current rapidly declining Unipolar global capitalist economic order will be replaced by the rapidly rising BRICS+ global capitalist economic order or, much worse and most alarming, by the hideously technocratic and heartless transnational ultra-capitalist “One World Government” envisioned by the Davos crowd.

If we are serious about treating the Mean Social Arrangements of global corporate capitalism and the horrible Social Atrocities it spawns, the most realistic approach is to expose capitalism’s Achilles’ heel and promote the idea of creating “Vast Fields of Public Activity.”

We can begin by serving as Social Clinicians who carefully Sow Seeds of Social Beauty.

### Slides 79 and 81:

I will close with this:

Farmers know that beautiful fields of fully grown wheat do not just magically appear overnight. It takes time:

- The field must be properly prepared
- The seeds must be sown
- The sprouts must be watered
- And exposed to abundant sunlight
- Hard work, discipline, and patience are required
- Good farmers collaborate. My grandfather was a wheat farmer in Eastern Washington during the 1920s and 30s. (Go to **Slide 80**.) At the end of each summer he and his neighboring farmers would share their teams of horses and the one communally owned “combine harvester,” and, together, they would harvest each farmer’s field, one field at a time---after which they would jointly celebrate the harvest.
  - They knew that collaboration was the realistic way to harvest wheat; and they knew that the “fiercely independent,” “rugged individualist” approach was an unrealistic way and would fail.
  - The camaraderie in the fields and the multi-family harvest celebration at the farm house were things of Social Beauty
  - (Go to **Slide 81**.)
- Good farmers continually learn from their experiences and correct their mistakes

- They are conservationists, good stewards of the land, always protecting the soil
- But they also innovate and seek wise progress---change for the better
- The goal is maintenance of healthy soil and production of abundant healthy food

Likewise, Social Clinicians know that abundant Social Beauty does not magically appear overnight. It takes time. Social Clinicians must:

- Prepare fertile ground for reception of new ideas, new ways of thinking, even new phrases, like “Social Beauty,” “Social Clinic,” and “vast fields of public activity.”
- They must Sow Seeds of Social Beauty
- They must imagine planting Vast Fields of Public Activity
- They must water and nourish sprouting dialogue, and
- Shine light on that which has been kept in the dark
- Hard work, discipline, patience, and collaboration are needed
- Mistakes must be recognized, admitted, and corrected
- Both conservation and innovation are required
- One must be conservative, liberal, progressive, radical, and revolutionary all at the same time.
- Social clinicians must be kind, responsible, upright, and humble stewards of the process. They must not be violent in any way
- The goal is to create a healthy world with an abundance of Social Beauty for all to enjoy

#### Slide 82:

Thank you! For your attention and for your interest in Sowing Seeds of Social Beauty.

And in shining light on that which has been kept in the dark.

Please see the Slide-by-Slide transcript of this Presentation. It will direct you to relevant Chapters in the book (***Sowing Seeds of Social Beauty***) for additional reading.

Thanks again

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