

CONVERSATIONS WITH INNOVATORS



George Pór; Source: George Por

EXPLORING COLLECTIVE INTELLIGENCE AND ENDOBIOGENY: AN INTERVIEW WITH GEORGE PÓR

Introduction

George Pór is a long-time researcher, practitioner and advisor in “collective intelligence,” “innovation ecosystems,” and “communities of practice.” He is an independent scholar with former academic posts including Université de Paris, UC Berkeley, INSEAD, Universiteit van Amsterdam, and the London School of Economics. He met with Editor-in-Chief of Living Systems, Kamyar M. Hedayat for a conversation about collective intelligence and systems theory.

COMING TO COLLECTIVE INTELLIGENCE

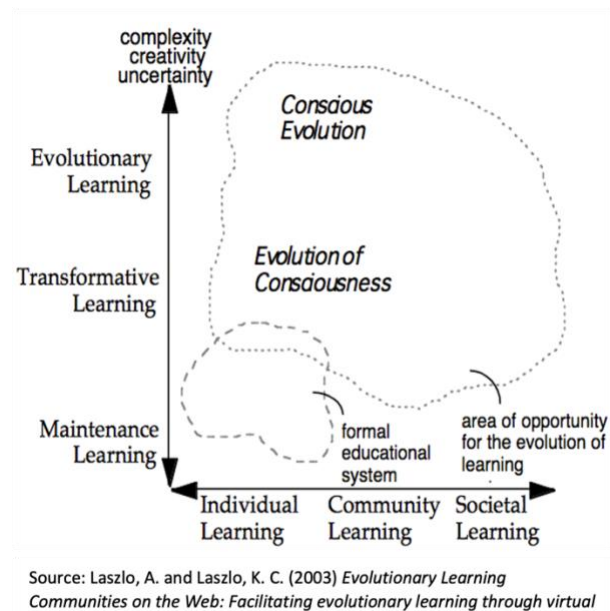
KMH: George, I wonder if you can start by telling me a little bit about how you came to your work in collective intelligence.

GP: I realized that neither my mind nor anyone else's is big enough—even a genius just cannot fully understand all the factors: biological, social,

psychological, spiritual, that affects one's wellbeing. When I realize that my health, even such an intimate and personal thing, is not just personal. It takes the expertise and experience of practitioners of various specialties to fully make me a person who is in good shape, particularly with age.

But to go back to the beginning, to my youth, this is when collective intelligence became a condition for

trying to be effective at what I was doing. At that time I was a young student organizer, organizing a radical student movement against the authoritarian [Communist] government. It became very clear that my (personal) intention will not make any difference in the political landscape of my country. So we need to put together our minds and develop some collective intelligence about what can be done, what is that we can do to make



a difference starting with understanding the social terrain. What are the characteristics of the society that have been living in? So that's where it really started in my youth in the 1960s as a movement organizer.

And I never ceased to be a movement organizer. It was the nature of the movement that changed from political to the movement of consciousness. And nowadays I'm trying to integrate the different dimensions of my life. So, collective intelligence for me is not only the intelligence of many minds and many earths outside of me, but all those that live inside you. Yes, well, I don't know that whether it makes a sense to you.

KMH: Oh, yes. Yes. And for our listeners and readers, you're from Hungary. And so you're

referring to the Hungarian communist government as part of the Soviet union, correct?

GP: Yes, that's right.

KMH: And at that time, or looking back now, how would you describe the attitude or approach of the Hungarian communist government to the idea of collective intelligence? Because in [some articles](#), you and your co-authors have talked about how you can have collective stupidity and group think, and that there needs to be wisdom as well, but how would you characterize that situation and what is it about the students that you wanted to make a change?

GP: Collective intelligence, despite many people thinking of it as my middle name, itself is not a good thing. It's almost value neutral, because just to develop the first nuclear bomb, that was an accomplishment of some kind of collective intelligence. And of course, on a very mundane level, delivering thousands of pieces of mail every day in a city--no *one* person knows how to do that. It's the collective intelligence of the whole service that is capable of creating the desired effect.

So in Hungary, it was not the stupidity of the government. It's more the narrow, particular, vested interest, interest vested in the power that created their collective so that they can maintain, the oppressive apparatus of the state. That was also a kind of collective accomplishment. It's not one dictator who created that, it was their collective intelligence. So, you are absolutely right Kamyar when you say that for collective intelligence to be beneficial, it needs to be guided by collective wisdom because wisdom is not value neutral. It has the built-in value of sensing, thinking, speaking, acting, relating from broader virtue, from a higher vantage point for deeper care for the common good, that is, what needs to guide connective intelligence to be beneficial.

INTELLECTUAL AND COLLECTIVE HISTORICAL INFLUENCES

KMH: I want to come back to that concept in just a moment. To complete an understanding a little bit about your background, do you find that there's anything in the Hungarian culture or history or language that supported a critical liminal awareness of concepts of wholeness or inner relationship or collective intelligence in your life?

GP: Well, in the very ancient times before Christianity got hold of our ancestors, the tribes, Hungary/Hungarians were a tribal society comprised of seven main tribes. And during those years there was a tradition of shamanism. One way of thinking about the shaman's work is to reestablish the balance in the social body. Later in our history the spirit of the people became divorced from the spirit of nature. So, rebalancing, what is out of balance that was part of the old Hungarian culture.

Of course closer to our times there were other manifestations in the culture particularly in arts, collective intelligence and also in political movements. It's less so than in the domain of philosophy, for example. A little-known school of thought—little known in the broader Western public discourse—is the [Budapest school](#). That's the philosophical school of [György Lukács](#), the Hungarian, Neo Marxist philosopher that built a community of students around him that became known as part of this philosophical tendency. As Neo Marxist they were critical of the communist government and they were not well looked at and I was part of that, philosophical tendency. So that was also part of my education participating in the collective intelligence of the Budapest school.

KMH: Was the work of your fellow Hungarian [Ervin László](#) influential to you in any way?

GP: Yes. Yes. I know László. I had a chance to work with him when he was invited to be a rapporteur of the World Wisdom Council meeting held in Budapest around 2003/2004. Yes, I read Ervin's books. Most of them in English, a few I read in Hungarian. He is a great [system thinker](#) and definitely his theory of [evolutionary bifurcation](#) has

impacted my own thinking. It's interesting that you asked about him because not many people know him in your domain of action. Since we don't know each other well enough, you must have a philosophical streak in you if you ask about Ervin.

KMH: Well, my background's Iranian, so I can't help, but be [philosophical](#). You know, in the first volume of our [four volume series](#) on the theory and practice of endobiogeny, the first chapter is dedicated to epistemology [[Link to free copy of the chapter](#)] because I thought it unconscionable to discuss our theory without first discussing the ways of knowing, how we come to our theory, the syncretic nature of our theoretical framework. So, in my journey to coming to write the book and writing that chapter, definitely Ervin's work was influential, as were other systems thinkers in [biology](#) and [physics](#).

GP: Interesting. I didn't know that. Let's say that that has wet my appetite even more for endobiogeny.

CONSULTING WORK IN COLLECTIVE INTELLIGENCE

KMH: Well, let's talk a little bit about your work. You've been a consultant and a creative visionary for all sorts of organizations for decades. Can you tell us about your work and the impact it's had for those organizations?

GP: One of my last clients was the European commission where I was the lead consultant on developing their communities of practice strategy. I had the chance to integrate my collective intelligence work with the other stream of my life work, which is movement building. So, I used the same qualities that I developed as a movement organizer and corporate consultant in my work at the European Commission, which is well - it came from the realization that if we want to do innovative business, organizational, social, even cultural or scientific innovation that lasts, and that is something that requires the collaboration of a number of people, we better start it as I started the student movement: just by talking with friends as

first steps, talking with people, developing relationships.

So, coming to some practice work and my consulting in that domain was highly relational. That means that, I just had some good conversations with people who were interested in communities of practice. Those conversations I describe as generative conversations where it was not goal oriented in a sense that I didn't go into the conversation with the intention of wanting to achieve something, to convince or serve something. My intention was to get to know each other and beyond that also how I can serve the fuller blossoming of that person. What can I learn in the conversation about the person that would give me some insight about their fuller potential? How can our conversation lead to more joy and more capabilities in that person's life? When you have a conversation like this, people appreciate and reciprocate. So I developed friendships, or more precisely, friendships just happened. And that was the base of my consulting work. And yes, we created a strategy of training facilitators of communities of practice, equipping them with enabling, technical and social infrastructure. So all that was part of the work, but at the foundation, it was just continuing my movement building practice in a new context with the difference that instead of having to go into prison [as the Communist Hungarian regime would have done] for that I received even some good consulting fees.

GENERATIVE LISTENING: LISTENING FROM THE FUTURE

KMH: Would you say that there's a type of generative process between movement, organization, communities of practice and the development of collective intelligence?

GP: Yes. Yes, of course, because before generative conversation and generative listening, there is this more widely known practice that people just do naturally: empathic listening. Every parent, anyone with a special relationship, knows how to listen to

one another with empathy, with listening—not only to the words uttered, but also listening to the space from which those words are coming. So that's the empathic listening, but, generative listening goes deeper than that, because it's about listening from the future, listening from the potential, listening from the highest potential of the conversation.

Generative listening and generative conversation are the connective tissue between the different streams of my work from movement building to consulting to collective intelligence, because intelligence is certainly not a mind capacity. A big part of intelligence is body intelligence and emotional intelligence. So the collective dimension of emotional intelligence for example, is how we listen to and what we can notice when we listen to the emotional quality of a social field, a social field created by the shared attention of two or more people in a physical setting, or even in a virtual setting. So, does it respond a little bit to your question?

KMH: Well, like you've been speaking about, my questions are more generative and I try to keep them open to allow you to answer in the way that you think is best.

GP: Thank you for the freedom.

ENDOBIOGENY AND COMMUNITIES OF PRACTICE

KMH: Could you describe the concept of communities of practice for our listeners and readers, who will primarily be physicians who have some interest in systems thinking through their study of endobiogeny.

GP: Hm. Yeah. Communities of practice have been around since we came down from the trees, maybe even before. It just means that for people to become better at what they are doing they need to be exposed to the experience and mental models of others working in the same field. So, communities of practice distinguish themselves from one from the other, by a shared domain of practice. So just to

give you an example, another client of mine was the [National Health Services](#) in the United Kingdom, and our company won the bid for creating a community of practice of health professionals in the region of Leeds, north of England. When I arrived to the first meeting, it turned out that they have more than 200 health professionals, but those health professionals are not in one domain. It included the managers of the local, general practitioners service to mental health specialists, nurses, all the variety of people working in the healthcare field, but not on the same domain, not in the same profession. So, it not only wouldn't have made any sense, but wouldn't be even possible to create one community of practice because their professional affiliations, their professional interest, their professional practice was in different domains.

So what we did instead of one community of practice, is to create a constellation, a network of communities of practice in adjacent domains, because, you know, a community, can be called the community only if it's voluntary if people show up because they want to be part of it. And they want to be part of the community if it gives them some value, something that they can value professionally speaking. So, like when I'm just thinking endobiogeny and other health directions, integrative, medicine, or various, natural therapies, even if they are close to each other, but they are not the same. And people who are part of the community, whether it's a formal established community or implicit, latent community, they like to feel proud of belonging to that body of professionals. And that's why it is important that we don't talk about and don't think about communities of practice in a very loose way, that is, everybody who is in the health field is one community of practice. No, because there are many specialties. And I guess that's enough to start it because I could go on and on since I've been giving training and workshops for facilitators of communities of practice that lasted a few days, sometimes a few months. So, but I will be happy to answer any more specific question that you may have.

DEFINING COLLECTIVE INTELLIGENCE

KMH: Well, I'd like you to define the concept of collective intelligence for our viewers and readers. And then, I'd like to explore how these concepts could be applied to endobiogeny and discuss with you some of the challenges we've faced in our communities of practice in endobiogeny.

GP: Mm-hmm. Well, when we talk about collective intelligence, first, we need to ask ourselves the intelligence of whom we are talking about, what is the collective? What is the community or the organization, or the social world in which we want to develop a collective intelligence? Because, collective intelligence is coevolving with the collective. I have a blog of collective intelligence where there's a whole category of blogs tagged with definitions. One of my favorite comprehensive definitions is “[Collective Intelligence is] an emergent quality of collectives that enables them to co-create the future, a desired future, that they find worth living and working for.”

So what is that? What is that quality that enables them to do that? Then if we extrapolate from what our individual intelligence does for us as individual, we notice that thanks to our intelligence, we have memory, we can learn, we can coordinate our thoughts and actions. And the collective dimension of the same is having collective memory. Without collective memory, we can't develop our distributed cognition or shared intelligence, or capacity to coordinate, or action. That's also a factor of our collective intelligence. So learning coordination, having memory, not only as individuals, but as social entities—that's a very broad description that I don't use; it would require some scientific rigor.

There are so many definitions, depending on whether we look through the lens of which context, like economic or mathematical. There is mathematical collective intelligence, like the popular saying says that two minds are better than one, or, that none of us can be as smart as all of us. So that's a little bit beyond the mathematical

because that implies the emergent quality. So I differentiate collective intelligence, which is the intelligence of the whole group of people put together. It's still a kind of static definition because it is just one plus one plus one, but the collective intelligence I'm working with is the emergent collective intelligence. Like if you just think of the collective intelligence of Kamyar and George, it is not, what I can tell you, or you can illuminate for me. It is what may emerge from our conversation that neither of us knew before we started the conversation.

EMERGENT PROPERTIES AND GENERAL LIVING SYSTEMS THEORY

KMH: I find this concept of emergence very interesting, and an important one. We talk about it of course, in systems biology and in systems approaches to life. [Dr. James Miller](#) when he was at the University of Chicago did some interesting work with a working group—a collective intelligence of people across disciplines—in the sixties and seventies and eighties in this field. And they observed these emergent properties, say with a single nerve in the brain versus a collective of nerves versus the entire central nervous system. But they also observed “Demergence” as well, where there are certain properties which exist at one level of organization, which are lost at a higher level of collective organization.



Fig. 1: An integral map of development according to Ken Wilbur

And I don't think that emergence (or demergence) are bad. It's a valueless observation. It's just simply an observation that there's both, there's always demergence when there's emergence, because there's certain things which are not scalable. For example, the reaction time of an individual nerve in the body, a sensing or movement nerve is much faster than the conscious mind.

GP: Yes.

KMH: So there's a type of demergence in the acuteness of perception and response at the level of the whole mind, which is not as limited with an individual nerve. When you're working with human beings as the individual unit, and then into the collective of an organization or some type of

community of practice, do you observe some type of emergence that is worth noting?

DEMERGENCE OF VS. TRANSCENDENCE FROM LOWER SCALE PROPERTIES

GP: The entire level of an organization, and now I'm using the term organization not as an entity but as a process...so, at higher levels of the process of organizing some qualities that were present at the lower level, do get lost. I would not call it demergence because it's not that it is opposite to emergence. Like, evolutionary emergence is playing with the processes of differentiation, integration, transformation and in the differentiation phase when nature creates many variations, some variations demonstrate features that are useful from an evolutionary perspective, others not. And those variations that are built on features that are not useful may not survive. We know many cases of aborted evolutionary experience. So it was not demergence, it was just that in the integration from the many variations, only those species, entities got included in the next stage of organizing that contributed with value, with what was needed. So there is [Ken Wilber](#) who uses the term transcend and include. And so that's a way of describing emergence and what is included from the previous stage is what is useful, healthy, enabling the next stage and what is transcended, what is excluded is everything that is not contributing, not helpful to the next stage (fig. 1-2).

OPTIMIZATION VS. MAXIMIZATION: DEVELOPMENT OF COLLECTIVE EGO

KMH: I would agree with your analogy in terms of biological evolution. I recently read how biological organisms seek to optimize, but humans seek to maximize. And I find that when we come to the element of the human personality, human consciousness—especially subconscious dynamics—bring a lot of hierarchical valuation. This can be contrary to biological optimization and even to the self-interest of the individual or the

collective, such as selfishness, such as authoritarian means of organization. So I wonder how you address challenges when a community of practice is operating in a way which doesn't actually serve the stated principles and practices of the community and is not contributing to collective intelligence developing into collective wisdom.

GP: Hmm. Yeah. I encountered many examples of that in my consulting practice. Just as collective intelligence in itself, not necessarily something positive. The same is true for communities of practice because a lot of communities of practice develop a collective ego that is protecting their turf. Sometimes it's a new cult (of personality) around one expert, or it can also just be a group of professionals not wanting to share their “trade secret” with people outside of their community. So a lot of collective selfishness—yes, it does exist. And there is no other way to heal that but by raising the level of (collective) consciousness. And that's not a simple process as we know because in a group there is no homogeneity. People are participating from whichever stage of consciousness they are. And there is such thing as a group consciousness or collective consciousness, which is defined by the stage of development in the dominant discourse of the community.

And so that's not easy to change. There are different group processes that when facilitated wisely can help in an indirect way to raise collective consciousness or the other way, simply to attract new people to the group with the higher stage of development who will then have an influence on the dominant discourse of the community.

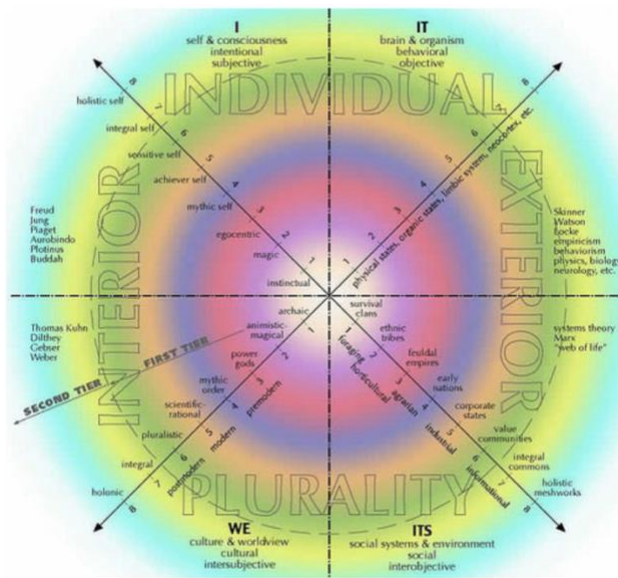


Fig. 2: 8 quadrant map of level of selfhood and the interior vs. exterior worlds according to Ken Wilbur.

KNOWLEDGE ECOLOGY: INFORMATION VS. KNOWLEDGE IN COMMUNITIES OF PRACTICE

KMH: Do you think it's possible within a single community of practice for there to be different levels of access to knowledge based on different levels of practice or time in the community or consciousness? Or do you think that that type of stratification leads to disruptions in the feeling of togetherness of the community, the joy, et cetera.

GP: So, by access, different access to knowledge, you mean different levels of permissions to knowledge?

KMH: I suppose, not unlike a university which says, "if you haven't taken the 100 level course, you would not have access to the graduate level course, or the 400 or the 300 level course." Do you think that there's a way in which communities of practice can create gradations of knowledge or access to knowledge, or do you think that it creates a type of sort of egoic challenge or tension between different members of the community?

	Knowledge Management	Knowledge Ecology
Information & Context	Provides you with actionable information and opportunity.	Adds the context , synergy and trust necessary to use information, recognize opportunity, and turn them into knowledge and action.
Architecture & Gardening	The emphasis is on knowledge objects, intellectual asset protection and leveraging, information architecture , auditing and improving knowledge flows and rules.	The emphasis is on culture, knowledge gardening , soft systems, pattern recognition, prototyping, adaption and feedback, knowledge creation and use.
Bottom-line & Community-orientation	"Bottom line" -oriented; it allows us to see the challenges and opportunities for assessing, organizing, portraying and profiting from knowledge.	Community-oriented ; it allows us to see what it takes to grow and sustain networks of relationships, from which knowledge-capacity for effective action--will emerge.
Policy & Dialogue	Focus on knowledge distribution and access policies , and ways to ensure compliance with them.	Focus on dialog about the policy to ensure all employees agreed on the interpretations, built a joint understanding and explored their shared meaning of the content. KE would assist in obtaining alignment but not insist on control.
Particle & Wave	Has to do with intellectual matter; it has a "particle" or "thing" focus: rules, knowledge transfer engineering, best practices, patents, document collections, FAQs, metrics.	Has to do with intellectual energy; it has a "wave" or "relationship" focus: trust, knowledge creation, meaning, belief, dialogue, opinion, innovation, creativity.

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Fig. 3: Knowledge management vs. Knowledge ecology

GP: Yeah, it's an interesting question. My take on it is that what creates the community in the first place is a shared learning agenda. And the community development process starts with the negotiation of the community's shared learning agenda. In other words, what are the capabilities that most community members find the most important and the most urgent to develop? And based on that, different study group, working groups may form and depending on the professional development of the community members, they may find different priorities on their professional development journey, different priorities define different needs for accessing knowledge.

But to give you a more complete answer, I also need to make a little detour to "what is knowledge;" and in my practice, I differentiate knowledge and information where recorded knowledge that you can find on the internet or in databases or ovarious websites, whatever is recorded is not knowledge (fig. 3). It may come from knowledge, but when it's recorded it's information, it becomes knowledge again, when I can do something with it in my action of using that information, I become knowledgeable. And it's only through the action of using that information that I demonstrate that I have

knowledge. Otherwise, I can read the scientific papers. I can even write papers, and then it becomes information for others, but knowledge is in the action.

That's why I really don't like the idea of knowledge management because knowledge exists between our two ears. It is not something that can be managed. I developed a discipline alternative to knowledge management that we call knowledge ecology. It's closer to how nature is using self-organization. So... but, I don't think that I really answered your question in a way that is relevant to what you are asking for because my intuition is that you are dealing with a specific situation, and my answer is too general, too weak. So if you don't mind to say more about the situation, then I can maybe address it.

ORIGINS OF MOVEMENTS AND ORGANIZATIONS

KMH: I think your intuition has served you well. My observation of movements and organization in history has led me to see movements starting for a couple of different reasons. One is from a shared collective feeling, which is part of the [*zeitgeist*](#), or maybe the [*volksgeist*](#) of the people and the time, or even across space and time like the [*development of calculus*](#) (by Sir Isaac Newton and Gottfried Leibniz, who did not know the other was working on the same subject), or how (Charles Darwin and Alfred Russel Wallace [*developed simultaneously*](#)) the theory of evolution without being in communication with each other.

But also, we find communities of practice beginning from a particular individual with a particular level of genius or critical insight. As one of my teachers said, "Artists and visionaries are not ahead of their time. They're in their time. The rest of us are behind, that's why we can't understand them." In Western civilization, there is the myth of the one person, the one hero who saves us all, the one genius, who figured it all out, who comes up with some disruptive idea has been a very popular part of our

ethos and our sort of mythological concept of who we are as a people. And so endobiogeny is in this third case where a single individual (Dr. Christian Durauffourd) with an extraordinary amount of perceptive capability, which we could call genius, was able to see what others were not able to see. Or as I like to say, we all saw the pearls laying on the table, but he figured out how to string them together to make the necklace.

ENDOBIOGENY'S PAST AND FUTURE AS COMMUNITIES OF PRACTICE

KMH: The community of practice of endobiogeny has had a storied and checkered past. One of the great challenges we face in creating either a single great community of practice or a constellation of linked communities of practice has been the heritage of the dynamic of the originator of endobiogeny. This may also be true for myself or others leading different communities of practice. It's seeing ourselves as a type of savior, or, person of extraordinary or exceptional intelligence who either invents or creates or translates (something unique). Then there's (the process of) diffusion of knowledge throughout the community.

So I think that in what I've read from your work and others, I don't think it's intentional, but at least I take away an impression that a lot of the idea of the communities of practice and collective intelligence are of the first two types of situations, where there's a *volksgeist* or *zeitgeist*. People come together and there's a type of either self-organizing tendency like the student movement in your home country of Hungary. There are certain prime movers, people who are initiating the movement, but just to kind of get the ball rolling, and then things organize themselves with this community spirit.

Endobiogeny, I would say, has not developed in this type of community spirit. It's much more of this sort of classic continental European idea of centralized authority, almost an ecclesiastical hierarchy of knowledge. And I'm interested in moving

endobiogeny beyond this past. So for example, in, we have two countries with less than 3 million people in the entire population, and they may have two or three different communities of practice dedicated to endobiogeny. So this is a very sort of fractured way of existing, where I think we're losing some of the ability to benefit from our collective intelligence, because while we're all united by endobiogeny, we have different specialties. Some are generalists, some specialists. Even as generalists, some people may tend to be really expert in fertility or cancer treatment or other types of specific disorders. And the whole reason that I started the learn endobiogeny [website](#), and we're starting this endobiogeny periodical [LINK], and having this conversation with you is to see how we can create a new chapter in the history of endobiogeny, where we can come to this point of creating a true community of practice, either as a single community of practice, or a linked, a consolation of communities of practice with a true, meta goal, which is shared.

FROM PROFESSIONAL ASSOCIATION TO COMMUNITIES OF PRACTICE

GP: Yeah, I appreciate very much that you shared this with me. It makes clear for me that when we arrive to the end of this conversation, because I will need to leave soon, this is really just where we would need to start. We need to start another conversation that I would describe to you as the art of movement building that goes beyond a single community and certainly goes beyond the shift from a professional association to a true community of practice. There are the three pillars of a community that do not exist for a professional association. Like you can have one or more professional associations of endobiogeny that differ from each other slightly by the style of the founder or leaders. That doesn't make it a community. And for some, just being an endobiogenist is sufficient commonality. Others may have developed a specialty practice within the endobiogenic field, related to the treatment of

some specific disorder. And they are interested more to connect with people who are working within that same specialty. So the domain, how we define the domain is not how we, meaning person interested to create a community practice, but how the practitioners define themselves in relation to the domain. So that's one thing.

The other pillar is the practice. In the context of community practice, practice means what is the knowledge that we find essential to codify? What is our knowledge? What is our emergent knowledge that we as practitioners find as practice worth replicating? Therefore, we somehow want to record it to make it easier to replicate.

The third pillar of community of practice is the community. That means the quality of relationships, and that's the decisive difference from a professional association. The quality of relationships in a community of practice is based on mutual trust, mutual support, which are not necessarily characteristics of a professional association. So when you are talking about several professional groups of endobiogeny within a small country, I think that they may be closer to something that I would call a professional association than a community of practice. And I started this last couple of sentences with saying that where we need to end this conversation, this is where it really, the interesting part will start. That's the art of movement building...

KMH: I think we (endobiogenists) would all benefit. And even this brief overview that you've mentioned has already given me an appreciation that each country in which endobiogeny is practiced, there's a way for them to maintain their professional and political organization and still have a community of practice that goes across the different professional organizations without threatening their political or economic or social interests.

GP: Exactly. That's a good insight.

CLOSING REMARKS

KMH: Well, thank you so much, George, for the time that you've taken and thank you for the decades of your life that you have dedicated to this vital shift in human consciousness back towards the collective and the building of communities, but with a new spirit of consciousness from, compared to, like you said, in the ancient times and the times of the tribes and the shamans. I think that we moved away from those times because there was a type of concentration of power and a single individual and

we moved to something else, but even our vast institutions be they national or transnational have the same problem, again, of concentrating power and existing to protect their own power and benefits. And now we need to move on to a new vision of the collective, which is dynamic and not rigid in power or in knowledge. It sounds like that's been the thrust of your work.

GP: Absolutely. Well, I definitely enjoyed very much our conversation and looking forward to whatever needs to happen next.

KMH: I enjoyed our time together very much to George. Thank you. ✱