MapCamp 2021 - One Size Fits All – Capitalism vs Communism

Um,

okay. Hello to some early birds I can see coming in just so you don't feel uncomfortable and wonder what's going on. Um, I, I'm just going to give us another minute or so for the room to fill up a whole victim. Um, It's the last talk of the day. So let's all try and just drag out that bit of energy for the last bit.

Let's make sure we fill the chat with questions, uh, with comments, what fill the Q and a with questions. It makes it easy to track. Um, feel free to just talk about anything in the chat. Welcome everybody. Thanks for attending that camp and for contributing to what has been an incredible day. This event gets better for me every year and today just has to be incredible in every talk.

Mindblowing has been thought-provoking has either led to an action that I can think about tomorrow or the acceptance that I'm going to be thinking about this for awhile. And I just said to the speakers, we have potentially the most wire to set of talks today in terms of how they affect the audience.

We, we, we are going to be hearing from two people who have, like me actually lived in two very different regimes or parts of the world. We have the tagline of communism versus capitalism. Um, first thing I want to do is, um, you're not hearing arguments for one versus the other. What you're hearing is points of view, um, from people who have a really unique perspective.

Um, so

rules, there is no stupid question. Unless it's asked early enough as in the, basically if a question is asked very early, that's just good practice. That's the kind of thing we do on a map. Um, so for anybody who's new to map camp, um, feel free to ask the most fundamental questions. That's the only way we learn.

We do have subject matter experts and some people who have been involved in mapping for a long time, um, some of the speakers haven't, which is actually really, uh, really valuable in some ways it gives the audience a chance for the speaker to learn about the domain of mapping, but really feel free to ask questions.

Um, we're going to keep some of them and they guide us as well in how we create and sort of create the format from app camp. So we have our first speaker, Chris, Chris, I know one of the reasons I'm sitting here today, one of the early people I interacted with and thought this community maybe, maybe worth most worthwhile me sticking around.

Um, Chris is from Poland. Where are you? Actually now physically Chris you're in London, Poland, Poland, all that good stuff. Um, Is going to give us a unique view on capitalism and communism from the analysis of companies. So Chris want to introduce yourself and what you do if it's relevant and perhaps what motivated you to talk about this today?

So I work for the DXC research produced. It was the leading edge forum. I help people create maps. For those reasons and actually answering this last question about what motivated me to create this presentation. This map was quite difficult for me, but I just came to the conclusion, but it's all about the observation that the external world, or perhaps the state I'm living in saving me.

And there's failing things in a very ugly way. And I've created this map and this analysis purely for my psychological comfort. So I will feel slightly better because now I think I understand what McCann is ruling and what can be about it and what I will do about it. So in the beginning it was suppose I was quite cheerful and I wanted to do a very lighthearted talk, compare companies and capital.

And I thought it will be like something like an unexpected journey. And this is not the Hobbit, right? If you know the movie quite pleasant one, but a little bit. Preparation. I had to change this approach because it's not really the journey, but rather the descent, which is a horror, a British horror from 2005.

Um, and then I started mapping the space just to figure out where I will end up and the results are quite expected before I proceed with the map, because it is based on a map. I just wanted to mention that I had to create a worldly mapping certification and certificate, and I have a discount code, quite significant one for the first 5%, which will message me on Twitter.

Now, the communist versus capitalist. I thought about who should be the uncle. And I'm quite selfish because it's me. I mean, it's not me personally, but it's a general artist, me personal Simon news as me versus weak concept and what this person wants, this person wants to survive and spread. Um, it's quite unfortunate term, perhaps there are many better, but I need to reuse the same need for different components.

So survive means do not die. And spread means either have children or create ideas, which will survive longer than the person itself. Now for the person to survive, this person needs to acquire resources, but living on your own is quite difficult. So what we usually observe is that people are belong to different groups, groups, help those people acquire resources, the group or groups in general.

In addition to acquiring resources, they have been function. The internal function was distributed resources, and there's a relationship of belonging, which ties individual to one or more groups. And this is already pretty fascinating because here it's quite, I mean, it's quite, I would say uncomfortable set of components because acquiring groups, they compete in a Darwinian sense.

It means that those that are the fittest will survive. Of course the fitness function is just that they will survive. So groups compete for resources. Between each other, some competitions, perhaps friends, their final test is more of collaboration. Some competition is quite fierce and the groups try to distribute resources.

They have gone, they have one amongst the members and this already poses a question of how do you distribute resources internally in such a way that the group remains competitive or can survive externally. There are different approaches, capitalists and communities use different mechanics, different mechanisms, but this is already very difficult question because if you want, if you value, um, distributing resources without violence, or perhaps, um, without using status or seminar stuff and solving challenges in a peaceful way, the.

Um, the external border still needs to remain competitive, which almost always means it has to have a violent capability. It creates an internal conflict within a group. Now there is the aspect of culture because groups ties individuals, true culture. Culture can get codified into the law, the law, um, and there's the status which creates care cause within the group.

Um, I mean, in the other way, the group, besides how to distribute resources based on the status of individual group members, this is important that it is the group that assigned status to individuals because status doesn't exist without the group. And you can find quite interesting literature. That power is where the group things, that power.

Now there is a feedback. I mean, there is a feedback cycle going on, which frankly is one of the most worrying things in this entire map, which is if you are a person of high status, you can influence the culture, which means that you can influence how the group will distribute resources, which means that your status will go up.

And basically this loop can spin in almost any place for, and, and the mechanism that exists within a group can, can be gained by people seeking to gain higher status. Now, the situation gets even more complicated. If, if you have the concept of states to the map, because the state brings a whole set of very codified components, one of them is enforcement, and this is how do you make individuals to behave with the best interest of the.

And this is quite interesting because for majority of Western democracies, this enforcement component almost didn't exist. There were, there were laws, you were forbidden from doing things, but enforcement of behaviors didn't exist. And then the communistic world, it was mustard perhaps to uncomfortable levels, including social engineering.

Now there is the monetary policy and I have put this component only to mention that in the, let's say Soviet block, the government decided where the money should go in the capitalistic country. Really to get the money mostly because the man that is printed a hundred to banks and banks will lend the money into the market, but they will lend those money only to people who already have offers.

That's why universal basic income is better than the existing than the existing monetary approach, but it fell short of Chinese planning and investing money into sectors because then China connects together and forcement and monetary policy and enforcement is slightly weaker because money are used to incentivize people to work in a certain direction.

Western Canada countries are not quite good at doing it yet, but I'll learn it quite fast. There is the suppression component and business. What do you do with people who are unhappy with the external politics of. Again, in the west and democratic societies, this component virtually didn't exist. And even if it did exist, one had to be very careful when suppressing mass movement of people, because it could cost you your position in the government Soviet or communist based states.

They are actually quite good at suppressing people, even the empire, perhaps not nations, but, uh, larger ethnicities. Um, and finally there's the survival policy of the state, which is pretty much the same for the group, for the individual person and for the state, which is to survive. And there's a bigger loop going on, um, which means that through the status, you can influence culture.

You can improve law, you can influence state and get even more resources. No, you need to add to this, but they are confrontation skills. Would you need in order to operate in this, um, in this particular scenario, and do you need to be able to stand up for your needs because not everything can be codified in law and culture can be gained to some extent, which almost requires you to be able to be aggressive because confrontation can happen on multiple levels.

If you have a very nice environment and a peaceful society, and all the mechanics in that society are working, then you probably can survive just by talking to other people and negotiating you way into the future. But if you have a society which has hostile members or game mechanics, Then frankly, you don't have anything as left then to use more and more direct impact on the environment around you.

And this is the space where we are entering perhaps a little bit of psychological or psychoanalytics, I don't know exactly what, but there is, there are societies. We try to suppress the mechanics of confrontation and rely on the Cultura and law rules. And they try to pretend that confrontation doesn't, um, confrontation isn't required, or at least is not welcome.

And this creates an internal conflict within people, which is also quite dangerous to those people and to the society in general, some other groups or perhaps schools of thoughts mentioned integration that we should be more, let's say more creative. Yeah. Solving internal conflicts without causing or without using physical violence.

And there is, of course the concept of beep me, because humans tend to be rationalizing rather than restaurant meaning baby, most of, most of the time, they don't know what they want and what they are doing and why they just look for excuses, why to do certain things rather than doing certain things, because that's the rational thing to do.

And now when I look at it, I've wondered whether there is a solution to the power accumulation problem. I felt transparency of transparency works on the, in small groups because if you have a big group or a state, there is no way that every citizen will be able to supervise international operation.

That's not going to. What is more, if the power, if the power accumulation pattern is running in this state and multiple state bodies at the same time, different people are trying to game it and you cannot eliminate all of those people. That means that the state will degrade and frankly, it isn't anything new.

And I forgot who was it, probably plateau describe the process of degradation of, of the state. So this is like a knowledge which has more than 2000 years. And what usually happens is once the state degrades to a point where tolerable discomfort for individual is exceeded individualist action. And this is what is also the, as the right of revolution, right.

Of revolution. I found to be an equivalent of a power. It essentially means that people who are up to this advantage in a given system and see no hope for the future form a coalition and try to overthrow existing government or existing ruling group or whatever. Now, this isn't pure power with, because at the same time, they may use power to enable those who are in even worse position, but cannot defend themselves.

And they also use power over the old ruling group, um, to essentially remove, to remove them. And this actually forms a cycle of big resets across the history. We have a historic offer Isles and we have a history of wars. And after the, those wars, when the, the level of living in the population is equal, There is a peaceful, rather peaceful growth because everyone is more or less in the same situation.

Now I was thinking about those solution about potential solution to the power optimization pattern. Um, and I'm quite hesitant to bring it in because it's also important. How do you measure power? How do you measure status? Because I have noticed that in print, I mean, in a number of papers, what is considered to be power is such your economic power.

And this is actually just one dimension of power because, um, I have found this game. This is business, the chart of, um, how many people and no way don't have. And if you do remember from the map, it's like the primary purpose of an individual is to spread. So it essentially means, I mean, this chart shows that nearly 25% of men doesn't have children and this population has been growing over the three paths decades, as it is shown.

This data is varied on the foreign Norway. And the interesting question is, are we talking about a situation where men do not want children, or are we talking about a situation where men cannot find a right partner or the other way around? Because it may be the situation that the women can not find the right partner and they decide rather to.

People who are already fathers the form and to have to have children. And this is actually, again, a very dangerous situation because focusing on sauce on social economic power leads potentially to a group of people who have failures unmet needs and they are, or they may be on the brink of turning to those revolutionary solutions.

And I have came across the term better Bryce uprising, I think, um, which is associated with the insular community. And this at least a couple of pounds of people seems to be waiting for something like this to happen. Now, if you think where's the economic power, it almost looks like it's in the top 1%, because those people have more than 2000 times more resources than ghost people.

Um, and at this point, I wonder, where should you be focused or where I should be putting my focus in terms of trying to make situation here in Poland or anywhere better? Are we talking about re-distribution of goods within a class, or are we really talking about looking at the one person and frankly, one person, people, they have such a high status.

They thought they don't need ethics. They don't need to fight climate climate change. They don't need to fight financial slavery because they can escape with their resources no matter what, this is the whole purpose of having high status. That's the whole purpose. Why people compete for status? Because if you are reasonably high insecure, you can essentially overrule everyone else in this.

So three things to think about people compete for staples, um, and in the process of this competition, they game and destroy the state and the system, which makes life possible for everyone else. Over times, this becomes unbearable and revolution kicks kicks. In second point, is that companies and just companies or businesses in general can dampen these dynamics because they can exclude people who show unhealthy competitive attitude of this is not true for states because states cannot expose people who are very competitive.

And finally, it looks like stability requires some sacrifices. For example, If you agree that, I mean, and this is, this is a very difficult part for me

is that there is a chance that the society, as, as it was shown in the diagram where some men cannot have children, don't have children. And if you think that this is because they cannot find partners, if you agree that those people are low status men, then the question is, what do you want to do with them?

Because there are, it looks like there are two options for them. One is the Japanese way of HIG. Komori rejected by society closed in the rooms, not interacting with the society. And the second one is like going into the, in the more aggressive way and causing this harm to the society. At the same time, you may want to think about high stakes.

People who sit on the top of the karate and what do you want to do with them if they can over almost everyone else.

Yeah. Then what's the hope for us. Um, and the other thing is that perhaps we could change the definition of status because it's the group which decides what is by label. I don't know if this is possible because of the deep me and what people value and what, how, how much of this value comes from, let's say the unconscious desires and biological imperatives.

But if that would be possible, then perhaps thinking or valuing people more who do something for the community, instead of those who are in high in power, Could be one way forward. I don't have any answers. Those are just three things to think about. I mean, I will be thinking about those for the more than I believe.

Thank you questions.

Oh, wow. Okay. Where do we start with this one? Because there are some statements in there. Some are hugely provocative. The problem is I've got is I've got the answer, right? So we, we, we, I managed to read this. We create stability through the sacrifice of company ownership, right through shares. Um, we give it to everybody which raises to the workforce and we do that equally based on nothing, uh, you know, not based on anything other than you're a member of the state.

So it's got absolutely no status apply to it raises their status, economic and societal problems. It does work for a company, not for, not for the entire society. Yes. That's possible preferably company. Right? So he did it for every company. Does it not fix it now telling me, cause that capitalism where's the communism.

So if you do it for every company, then stage status is reactive, isn't it? Yeah. Sorry. I'm being a little bit provocative myself. Um, you've shared this. Yes. You've got to share this out to the group. See, they made a really good comment around the childless men creating other sorts of generative legacies.

Children are one main option, but not the only one. Would you please expand on that? Oh, sure. It's a been a feminist, uh, point for the last 150 years to detach your value as a female or a woman from your status as a mother or a child producer. Cause that has historically in sexist communities. The reason why women have existed.

And so that's been one thing. Um, but also we know that if everyone has this procreative impulse and it goes on, checked, uh, will live, uh, you know, the earth can't support it. And there are other ways of being generative and creative and contributing to a legacy. And if we understand generativity as a high, the highest part of human development, we also can expand on the sense of what is a contribution, what is a legacy.

And so I, uh, it's scary when you bring up in cells or China to talk about this issue, but there are a lot of men and a lot of people in general, who find great value in creating and leaving behind things, um, that are not other human things. Yeah. I mean, I agree with this point, um, it's what, what, what was important for me, um, in this space is that it's all about the perception of having not having unmet needs.

Right? So this is like the, I mean, almost it's like trying to show people that there are different ways of living, where they think the, what they wanted, wasn't been granted by the society. So it's like, it's, this is this concept of being unhappy almost, which is, um, which is the real danger is not the objective state of, uh, of the.

And would it not be fair to say there's a two sided thing that perhaps some of the changes in our perceptions, our expectations for life? Um, am I valuable? Do I mean, do I mean something in my society, if I don't have a child and can I be taught even if my overall society doesn't think that that's the way to live and I be taught how to actually embody that, empower myself to live like that anyway, really interesting.

And we're supposed to be doing a couple of minutes of just, uh, lightning questions, but I feel like, I feel like this one might go on. I'm just very curious, Andrew. I haven't included you. Have you got any thoughts on this before you speak this?

No, it it's. It's, uh, it's an interesting perspective and I haven't. I thought about it like that. I think first the idea that society can grant you anything it's foreign to me. Um, and I didn't even think that people could live with this expectation that the world, or as a society owes them something. Um, I'm not saying that it's, you know, it's my view of the world is good or healthy is just my life experience.

Didn't lead me to believe that. Can have such expectation and it's not only about myself, but observing people, um, around me, I perceive, and I hear the suffering though. Um, and I recognize it. Um, I wouldn't know what to do about it. Yeah. Um, and I'm going to save this till after your talk, which is up next.

Um, but I'm going to ask you and I just leave it, leave you to think about it, how this has changed you. Do you think that's empowered you to be free of these, uh, sort of inbuilt expectations? Or do you think that's reduced your quality of life in any way? I'm going to, I'm going to ask you to leave that on for the next bit, and I will repeat it.

I didn't want to make one little connection just between, um, yes. Uh, comment on CVS, uh, generative legacies that, uh, childless men could create. So I watched a documentary on India in Egypt, um, and the effect that gender selection, whether whether by the parents or by the society has had 30, 40 years down the line on their rape figures and why those figures are not absent in China, where they've had a similar sort of policy.

But of course they have a very different state in terms of, uh, how free people feel, um, to, to feel that something is expected of them. So I find that interesting, and also just those two societies where we do have an in cell culture, a localized in cell culture there's really to do with, I've done all the right things I've got to this age.

I should found this. So those expectations yeah. Can be quite dangerous. Um, if the suitably emotive. Um, I want us to dive into the next talk. It's a very similar theme you're from, or you're in the same country at the moment. And I suppose some of the experiences are similar. I'm lucky to introduce yourself, Andrew, a little bit about your background and why you've chosen to speak to us about.

Um, so

yeah, my background has my professional background. Doesn't have much to do with the topic of today, but my life. Uh, so, um, I was born in Romania. I lived, um, my childhood and teenage years or, yeah. Um, in, in Romania during the harshest years of the totalitarian regime in power at the time, um, I leave the past 20 years in the UK and in between I lived in Germany, in France, in Italy, and I worked all over the world.

I'm interested in politics and international politics because our lives are under the systems we live, if we want it or not. Um, yeah. So I just do speak about it. Sign when I speak to speak up and it's for me, uh, I would say, um, unusual to talk about these issues. So just earlier I spoke about finance and green economy, so to talk about my life or what I think about it, um, it's, it's unusual and emotional.

Yeah. Hey, bring your whole self to map camp. We have more for one thing, people see us through one lens of our life, and I think it's just as valuable to bring a completely new one. The one that is just as authentic, if not more, right. It's probably closer to your core identity, um, than what you're doing.

Yeah. So add and share my screen. Yeah. Yeah.

Yep. Uh, so, um, it's a personal view. I'm not trying to convince you of anything really. Um, I am aware that, um, what I'm sharing with you is not common. Um, it's simply because, um, if the combination of places where I, I, um, so take it as a story, really. Um, Nope.

This is me in probably 15 years. And what seems like a very touristy photo. It's actually a very, um, significant photo for me. Uh, I'm standing with, um, one foot in what was before, uh, Eastern Berlin. Um, and we one in the west and that line is, um, where the Berlin wall was. The thing is that, um, I have seen the Berlin wall, um, During the communist times, uh, in 18 four, I think, uh, and they have a full bill in front of it.

Um, it's not this one, but it's not very different actually, because, um, uh, this is what you could see from the Eastern side. You couldn't basically come close to the wall. Um, army armed soldiers were patrolling in front of you with dogs. Um, and this was, um, in front of random mover gate, but otherwise there was a double wall on the Eastern side.

You were not even allowed to, uh, go close to the wall. So to sit now with one leg in one world, and one, one in the other world was, um, I was a bit unreal. Um, and actually I think this presentation today is from that position with one leg in the east and one leg, uh, in the, in the west. I'm not arguing native for a system or a capitalist system.

I'm not prepared for a democracy. And I think that democracy, it it's a radical idea. It's not a boring, uh, system. It's not something in the background and for democracy to exist, it requires us as individual to take responsibility and, um, defended this systems, neither the capitalist one or the communist one are stable systems.

Um, We might think so because they last long enough to give us the impression that they are permanent, then they're there forever. However, during my lifetime, and I'm not antique, trust me. Um, I have seen a few changes. Um, From system, a system B and it doesn't even matter it's from the left or right. Or from the right to the left.

There are similarities between them. So I lived this in Romania and I'm living it right now in the UK, in Romania, um, in the nineties. So I was. I was a student, uh, when the communism apparently collapsed. Um, but it didn't fully collapsed. It just, you know, re form itself. Um, and we went through a transition period towards something which could have been called capitalism.

I'm not sure it is. It was for a post communism. Um, and something that I studied, um, for a while was how may it change from a monarchy to communism now post 45. So for Romania, for example, the end of the world too, is not something that they celebrate with a big happiness because when the country was occupied by the Soviet union for a while, um, and, uh, it was, uh, a disaster, um, in the.

Uh, right now, we do see, um, very specific changes happening. We don't know exactly where we're going, but, um, uh, it, it's, it's very clear that we are moving into a very different system than before.

Maybe it doesn't look like this to, to, to many of you, but to me, they are far right. And the far left, uh, are more similar than different. And Applebaum is, is a historian and journalist. Uh, she wrote extensively about, um, The Soviet world. And, um, uh, she has quite a interesting perspective, uh, on, on the similarities.

I happened to share this, this view with her, the first similarity is that a small peak is taking power. So the power accumulation that Chris was talking about earlier, uh, it's happening in both, uh, extreme systems, um, uh, very fast. So is this transition I would like to, uh, tell you about, uh, for those of you who are not in the UK or don't know how fun we are having here.

Um, oh God, um, talks by the way, it's just a it's brilliant way. They're just smashing together two very similar at the same interface, different approaches. Yeah, exactly. So this transition actually, but we have a lot of time in this transaction transition to change things or what, what is going on. So I'll tell you a brief story here.

This is a dinner and this is how people have fun in the press. They take lunch for five hours and they talk about the world. And I was in my grandparents house and there was a kid. And, um, but the, uh, head of the table, there was, uh, an old man that I didn't recognize. And he was very elegant. Um, and uh, I asked my mom, my grandmother, who was that guy who, you know, got that.

Let's say place which deserve or shows respect or something, but he was not from our family. And my grandmother told me he is judging and he stayed for 17 years in prison. No, I knew the other people at the table and I knew how much they stayed in prison, my uncles, um, all the other people. So I calculated with my child mind.

They are 50 years of prison at this table. So how the hell they didn't see it coming and trust me, they didn't. So they thought, uh, that, um, when Romania was occupied by a foreign power and the. When, uh, uh, this foreign buyer started putting them in prison and they went very systematically. Um, in, in this process, they thought it cannot, it cannot last for whatever reasons it's not right.

It's not fair. Uh, the democratic institutions will, um, resist or other countries will help us because, you know, it's not fair, whatever, they didn't see it coming. There is no hope. There is no world with grandkids, any freedom or any rights. Now that people who see it coming. And, uh, when we look at, uh, the UK, the west, or all the countries where you have a regime being installed, these people shout, you know, this guy is a famous psychologist and he's, this was his tweet when Trump was being elected, you know, there are people from the future.

I don't know what we will say to others who will come generations after Brexit. And we will tell them, yeah. People from the future, we are here during Brexit. They've seen it coming when you want those about the heaters. Um, yeah, and we tried to do whatever we could, but we couldn't do much. I have to tell you that when dictatorships, um, are being established, even if you see it coming and you make a lot of noise, that there is no special saying, you know, there will be nobody on BBC who will take a stand and say, by the way, guys, we look more like a dictatorship now, or by the way, guys, the corruption is so widespread because we look more like Romania in the nineties.

No, no, we'll not say that. So it's happening. Yeah. So it's up to us to see what we see and recognize it for what it is. So this transition it's short and once it happens and the peak consolidating the power, there is a new normal. Okay. What is normal? What is normal in state B? It's not what was normal in state date.

So let's look how the normal looks like in. And you gain 2021. So according to Hannah, Aaron, who is a fabulous, fabulous philosopher, and he wrote the book about the Bible, trust me, read it. She says the following before most leaders seize the power to feed a reality to their lives. Their propaganda is marked by its extreme contempt, contempt for fat as such for in their opinion.

Fat depends entirely on the power of men who can fabricate it. Now I can have hundreds of screenshots with various. Fabricated facts in the past five years during Brexit, you have your choice, but this is a feature is not the

second then today or yesterday, yesterday, this fabulous guy who was a former minister of health during the bungled response to pandemic was promoted to be the UN special representative for financial innovation and climate change for the United nations economic commission for Africa. What Africa did the, this guy, what?

I mean, all the people who work in climate change and financial innovation must feel completely. Everybody's in south, but again, this is not a bug. This is a feature totalitarianism power, invariably replaces all first rate talent, regardless of their sympathies. And with these, those crackpots and fools whose lack of intelligence and creativity is still the best guarantee of their life.

This guy will be loyal to whoever put him here, because he obviously has no competence, which would qualify him for this job. Ah, empty shelves. I grew up with this. I know the story now, again, this is not the bug. It's a feature, um, manufacturing, shortages. Um, it's a measure of controlling the population. I can tell you that when you start missing things or when you cannot count or, you know, finding federal or various things that you need, you start spending more time planning your life around.

What do you cook for your children if you found this or that? Um, if you can go visit your sick mother? No, because you don't have Petro people who die because they cannot have access to petrol to go to the hospital when they need it. I lived through that. Um, I wrote about that. So if you want, uh, have a check of my medium mom, um, account where I'm regularly triggered by the Brexit disaster, still write about this comparison.

Shortages are a mean of control. There's no way that the country like the UK would need to go through that. Now corruption. Again, I could have a hundred, the screens there, all the PP contracts given to the friends that neighbor's neighbor contracts and declared even this guy corruption for cadets. It's so ridiculous, but it's true.

Now another point, which is very important. The language changes during the pathetic will redeem the language that you knew your normal language. Now, this, this book unfortunately is just in French, but it's a classic wooden language. Um, in this book, um, the author analyzes the grammatical rules or the languages as different as Chinese, Russian and Romanian suffered, um, when they were used for propaganda and their rules.

And guess what? Those rules are applied now to whatever you read in daily mail or other fabulous newspapers. Um, this presentation is too short to go through through this details. And through some of these rules, but the point is there are very few words, the vocabulary contracts, there are very few words.

They are, um, um, assigned to, to an ideology. Their meaning they often is distorted. Um, and, um, they are snippets, which are repeated all the time and purpose. They are devoid of, uh, of meaning Brexit is Brexit. What does it mean? Draw me as, I don't know, explain it like what it is already deal. A white, red Brexit, blue Brexit, whatever.

Now in the context of the language change, what matter? And, um, I give you here an example. This is a map of Romania, my country of origin. Because he came to my country. Um, the red part there was taken by the Soviet, uh, after the second world war, uh, all these dots are various prisons, communist prisons, and the different signs.

Um, tell you the story. So some of them are centers for reeducation through torture. Uh, some of them are extermination centers. Some of them are psychiatric prisons. Some of them are alternative prisons. Yeah. Uh, look at them how many they are more than 2 million people died in Romania, which is not a big country during the communist regime in those prisons as a pepper, I grew up near one of these centers and one of my uncles who were at the table spent quite some years in one of these points.

Now, why is this important? I hate, I hate, I hate when this pain and the history of these people is captured by extreme rights all over the world. Um, these are the guys who say that they're anti communist. I hate them. On the other side, there is this guy who seems very peaceful. He's a communist, you know, there are many people like him who don't want to know anything, anything, anything about the history of the communist countries and usually, oh, I cannot tell you the abuse I get on Twitter sometimes when they stop it, because they say, you know, the communist that you lived through is not the real one.

And I'm like, yeah, Finally that gave me another name. What was, what we lived through. Can you find another name for what you're dreaming? Because I'm sorry, but that word is stated is consumed. Millions of people died under that. And that's me. I was 18, 17. At the time I was an enemy of the people of the Romanian.

I was an enemy because my grandfather was an enemy. And because my father was an enemy, you know, this role, I was an enemy too. Now I am an enemy of the people in the UK, apparently, and I haven't done anything neither. They're neither here. So words matter, they do have an impact and these are the books I recommend you to read and that's it.

Oh, yup.

Thank you. That was incredible. I think you could see I, and if you just have a look now you're talking through the chat, um, quite some impact on people. Uh, thank you. Um, that really was, I'd love to hear you talk about this for longer. Um, there was, it felt like a whistle tops. That's the gaps. We'd love to hear.

Um, some people talking about just how honest open the story is as a follow-up to, um, Chris's talk. I thought that was, you know, that was just great. Um, panelists, what did you think, are we allowed to swear at map camp? Um, it's allowed, there is a swearing team, but yes.

We have the contrast between Andrew was very first person and deeply emotional and evocative story right behind Daniel's really clear and compelling. Or Chris has clear and compelling explanation of, you know, we, so we have the rational design and then the experienced and felt impact. And both of these stories are telling us how tightly constructed these worlds are and how difficult they are to get out of.

And Andra, when you were speaking, there were some comments that you made that I just could not processed. Like they didn't even see it coming. They claimed they didn't know. Uh, and I find those, uh, true and debilitating.

I want to read some of these comments. Um, Hey Damien, I feel so desperate. This was sent to me, but I feel so desperate that she stood in a burning busking before, and we're not paying attention to her and others are pointing out the embers in our own house. And she corrects that to say, building a handrail.

This is from Bruno Palagi. Thank you. Very brave. Sadly, the vast majority of people in developed countries have not had your experience nor your sensitivity to different systems. They don't appreciate the values and freedom. Uh, totalitarian has no true loyalty. I like that appreciate this story. It feels so appropriate to what we're going through in the U S and it's getting to me just thinking about it, because the story you told about the chap, who is a communist, but doesn't know why, and can't describe what he feels and is actually not open to the idea of understanding.

It's felt like that for so many social political arguments that we think are important, whether it's race, gender equality, whether it's Brexit, how do we live? And that's something I think a lot of people have experienced. So hugely emotive, um, CV, how do you feel? I want to open this out to the floor. We have time.

What would you like us today? Um, well, I, you mean in question of, do we take the next five or six minutes to talk about what. Yeah to talk about. So I'm wondering if you know that it ties in or want to sort of separate the two. I think we should stick with us a little longer. Yeah. Excellent. Um, and I will, I will make sure we, we get time for everybody.

Uh, last message you have. Thanks. I'm under an amazing tool and it would be very interesting to hear more of your thoughts. We've got a couple of questions immediately in QA of Guinea asked. In what way do you see shortage as a means of control? When I asked the second one and you can flow the two together, what is the best thing to do to counter?

Is it local action? Um, I'd encourage anyone who hasn't been questioned, uh, affected by what we just heard just to put something in. If we don't deal with it now we will later under control.

Shortage short shortages take, take time. To give you an example to be active in the society, to have time to write an article or write to your MP, uh, be, um, uh, a citizen who is involved in the life of the society. Um, defending institutions when they are attacked, you need to have time. If you spend time in the queue buying, you don't do that.

In Romania, which was, uh, which is a country with, uh, an amazing agricultural land where if you drop three seeds, something grows, we didn't have any food. And it was on purpose. You would spend three hours per day, uh, in a Q4 brand you will spend, I don't know, um, probably once per week, because just then you would find some milk.

Uh, I have no idea what my mom went through in order to put something on the table because the shops look like that they were empty. You could buy wine and the vital, no tomato sauce or something like that. Because shortages take time. They take you how doing something else, you know, even that Maslow pyramid, I'm not the final bit, but you are stuck with a basis yet you, you need to solve the basis and you never get into, into observing how these guys are stealing the country from your know, from near you.

This is what is going on. This is how it's a means of control.

Um, what was the other question? What we can do? What is the action? Uh,

it's um, it's, it's very much down at individual level. I think. Being white open speak, don't stay isolated. Uh, you need to know who is around you. You would think this is a detail. No, no, it's not a day. When people are, are isolated, they are afraid to speak. They are afraid to create anything which takes, um, um, has peasant has an impact and soon you will not be able to do it.

It will, it would be too late, you know, um,

defending the institutions, which are essential to democracy and they don't mean being at the gate with, with a weapon. Uh, I mean, I'm paying for journalism, um, things like that. Um, write your MP, make your voice heard. Um,

So look, there are lots and lots of comments. We're going to come back to this in the group discussion. I have one thing to ask, which I think you can answer quite quickly for the UK. When is the point of no return? You've already shown us some of the dots when we're already, already down the journey.

What's the signal that tells us. Um, okay. We've really reached a point where it's going to be hard to turn back. It'll change.

The attack on justice, justice, um, and on the legal system, aids aids, it's critical, um, and receipt, uh, again and again, we don't have time now to give you the example, but if you look in the past five years, you see that it happened again and again, and it's on purpose in order to concentrate as much executive power.

Um,

it's painful. It's painful to talk about this because really it's my country. I raised my children here and I don't want to give up and I see it. You know, that, that's that question. Do you see it coming? Yes, I see it coming. Um, I don't want to give up and now I understand how. My uncles.

Okay. Thank you. Um, I am, I'm going to introduce UV. We're going to come back to all of the discussions. You've just answered a question I had for Chris, which was, is all part of culture. How do you see the two things as distinct? I think you've just articulated exactly why it's not, um, CV, uh, new to mapping.

Well, new to Wardley mapping. It turns out you've been mapping your whole life around two subjects. The way you described it was mapping how business can be done and mapping how feminism can be put into practice and what we're trying to do. Now, what CB is trying to do is to bring those two worlds together, um, really would like you to welcome, um, CV, uh, for stepping in and talking at a, at a.

At an event like this, so focused around mapping, um, but really bringing a new idea of new sort of set of con concepts. So if you could just, uh, do a slightly longer intro and so people get to know you, um, and a little bit about the context and inspiration for your talk today. Okay. Well, um, it was cat who invited me to consider participating, um, because she is very much a thinker outside the convention, looking for new ideas.

And, um, I've been studying feminism and also teaching entrepreneurship and business for a very long time. So like 30 ish years. And I am a former business school professor, and now I work as a consultant and a rebel rouser and a toolmaker. Um, I, I do want to start by just noting that Chris and Andrew. In two very different ways showed us how important this conversation is that we're having this conversation about what concepts and what possibilities are put on the map for us and what are closed.

For us based on the worldviews that are cycling around us, which is a very heavy way to say that how we think and where we see the world from, um, really the limits and enables what we can go on to do. Um, we tend to imagine at least in a Western culture that there's, this God view this objective place up there that looks down on a map and tells us what all the things are and where the boundaries are.

And these are all fictions or cultural co-creations if you will. Um, and because they are that they can be really scary and powerful, but they are also malleable. And so I am here to speak from a perspective that asks us to re-imagine and question, what is there on that map? So in. Particular context. I feel like I'm here to be a feminist cartographer and talk about what could be on the map.

And interestingly, when this, um, the session was, um, sort of designed, it was designed as one, you know, one size fits all. Let's either communism or capitalism. And my thought was. String of expletives, um, G feminism isn't even on the map and what will it take for us to put feminism or other anti-oppression pro flourishing perspectives?

What will it take to see those in the maps of possibilities around. Whether we're thinking about our personal level stuff or our relationships or our work teams or organizations or our economy, what's it going to take to get that stuff on the map? And we feminists advocates of feminism talk about maps all the time.

Um, here is a map that's very important to me. Um, and this is a map of turtle island, which is the land from which I am speaking. And I am speaking from the traditional homelands and waterways of the council of three fires. Those are the Ojibwe Odawa and Pottawatomie people. It's a land also called Chicago.

And there's a little dot on the turtle picture that shows you where this land is. And as a feminist business person and advocate, I always start my talks by locating myself on this land with this territory acknowledgement, because this is a way to say that I, as a settler on this land, An unwelcomed settler.

I acknowledge this position and I'm going to use my work from this place to challenge the very notions of oppression and domination that have made this situation possible and to think about new ways to construct the world so that this. Of the very same territory is understood differently. Um, and when we're thinking about our conversation today, I tried, I don't have many maps, although I do have some sort of graphic relational illustrations of things, and here's a little bit of path of a path that I want to go through first, just to talk about maps and economies, then talk about the feminism we're looking for.

Give you a sense of how feminism fits into these other systems. And then the most important part is to talk about what feminism puts on the map for us, that hasn't been available to us in the worldviews that we've talked about before. And then we can talk a little bit about questions, but when I think about maps, you know, I'm thinking about them, both metaphorically and as the functional things, the functional tools that they are, whether they're cartography is, or their data representations or their abstract connections of relationships.

But we have all had these maps that we use that tell us what to attend to. They tell us where to stop. They tell us where is too far. Um, and they also pretend to represent some sort of accuracy, some sort of reality. We look at maps and we don't question. Just the definitions underneath them, the choices that have been made, we forget that maps are political objects and they're political objects with a goal, which is to shape the way that we see the world extensively so that we can function more effectively together in it.

You know, I put a little bit of a question mark next to that one. Um, so I want to talk about feminism as an alternative map that we can use to make our way through our personal lives. Our collective lives, our economies and our societies. The biggest problem though, in talking about feminism is that no one knows what the fuck it is, right?

And so if you look at somebody like me and you're like, ah, north American, white lady, kind of old blonde hair, clearly, she's going to pick up a copy of lean in and tell me that this is feminism. And I'm like, I practice. And I also advocate for a different kind of feminism that I call collective inclusive and transformational feminism.

And this feminism, the definition of this feminism is that it's a movement for all people, not just people with vaginas or people who wear lipstick, but all people to end sexism and all oppressions all with a, an asterisk to establish political, economic, and social equality with two asterisks, and then ultimately to create a world in which all people and all living things flourish.

So if you understand this as the definition of feminism it's to stop it's to oppose oppression. And it's also to propose alternative ways of thinking about the world. I have two sets of qualifications in here. The first is the concept of all oppressions. I find that even though I say all oppressions, people don't believe me.

And so I have to list them out. And so they started. Racism, settler colonialism, heterosexism, classism, capitalism. And they go on from there any system that teaches us that some group of people is better than others. And therefore has the right to rule is something that feminism is fighting. Then the other thing with the two asterisks is this notion of equality.

Uh, we live in a world where the idea of equality has been deliberately diminished so that we think that equality is about the same treatment. Under the law and society, whatever. And when feminists talk about equality, we're talking about equality of human value, a moral equality that every human being is equal to every other human being.

And in the most kind of advanced conversations with feminism that every living creature, every living system is equally valuable. And when you start with that, that we're all of equal value. It really messes up how your map looks because you have to respect that and honor that and enable that and build systems around.

Because that's not the foundational assumption of most of our maps of how we should be in this world. So when I talk about collective and inclusive and transformational feminism, I am drawing on a series of conversations, 300, 400, a thousand year long conversations. And these are all conversations that have a particular kind of wisdom that I acknowledge in the work that I'm, that I'm using the first is that all of these traditions of feminism that I'm drawing from believe in that equal humanity and moral worth of all people in all living things, not every thing that's called feminism beliefs that, um, the feminism I draw from also envisions the flourishing of all people and all living.

As the ultimate goal and thus understands feminism as a group project. It's not something I want to do to empower myself to be the boss. Like my goal as a feminist is not to be the CEO of ExxonMobil. And also the ultimate goal is to transform the matrix of oppressions, the system interlocking reinforcing system of oppressions, so that we can create a new world by putting feminist values into practice.

Recently, I came across, uh, so this is a book. I think that, um, if you're going to talk about in cells, you need to read this book by EMEA, striven, ASA Stryhn Vasan. Um, but she has a beautiful definition of feminism that opens up her book and she says, feminism is a political movement to transform the world beyond recognition, to create a map that we haven't seen before.

Right. Um, feminism asks, what would it be like to end the political, social, sexual, economic, psychological, and physical subordination of women and females. And it answers, we do not know. Let us try and see. And that is a feminist project. So for us, it's about. We do not know. We know what we don't want on that map.

And we are learning and figuring out what we do want on that map. And so I put together this, um, does a map, I think, tables or maps, right? They have like longitudes and latitudes. So their maps and I put together this table that, um, tries to show some important comparisons between concepts that are on the map in capitalism and communism versus those that are on the map in feminism and feminism.

When we think about the goal of feminism, it's really flourishing. For all living things. It's not about accumulating wealth and power. It's not about sameness and predictability and control it's about something else. And this notion of flourishing or thriving, these are kind of big picture words that describe, um, describe states of growth and joy and ease and challenge and satiation and sufficiency and abundance.

So this is a different goal of like what's the point of the world. The point of the world is not to figure out what kind of fences we can build it's to figure out how we can all flourish. Um, the core activities of a feminist economy or a feminist business, or a feminist society are these. They are resourcing.

They are research. They are meeting needs. Another word for it is provisioning. If you are a feminist economist, you enter into the conversation saying, how do we work together so that everyone gets the resources that they need? How do we provide for each other? That's close, but not quite related to that concept of from each according to her abilities, to each, according to her needs, but that's part of it, right?

It's understanding that each of us matters. And so we're different. And we have to figure out ways to make sure that we are all cared for in ways that are honorable. So that's the core activity of a feminist perspective. If you can trust that to capitalism and even to communism like capitalism is about owning shit.

It's about extracting value and it's about concentrating value and power in the hands of a very, very small privileged group. It's about. Extracting and concentrating that's what a capitalist system does. And everybody else, if you're not part of the group that's receiving the accumulation, you're the part that's being taken from.

And that actually even sounds like something Marx would comment about, but that's what capitalism is. Then next to that adjacent to that is a different, um, sort of set of activities that might be communism or socialism at its worst, which is about centralizing, distributing and planning. It's about gathering up what is organizing it and moving it around.

But it's not necessarily about creating abundance because it's too focused on controlling. It's too focused on planning and it's too focused on maintaining the power. That we are told are supposed to be out. Everyone being taken care of equally, that we know is just bullshit. So when we think about what maintains those systems over in the world of feminism, what maintains those systems are words you do not hear in the conversation about capitalism or the conversation about communism.

And those are words like care and caring words, like regeneration words, like love and words, like ease. Those are the attitudes or approaches or technologies that maintain a system like this. The only one that does overlap and, and Andrew talked about, this was the idea of democracy and democracy. You cannot understand in a feminist context is the way that we make decisions because everyone is equal.

Everyone equally matters. And there are lots of different technologies of democracy. It doesn't have to be one person, one vote or representation or whatever, but democracy is the way that everyone participates in the conversation about how we all get our needs. Met, how we all get resources from one place to another, how we circulate what needs to get circulated so that living creatures can not only exist but thrive.

And if you think about what maintaining. Um, capitalism. It's a lot of ugly, I think ugly behavior it's winner take all competition. It's exploitation taking advantage of people, both materially, emotionally, spiritually, every dimension. Um, it's maintained by Kiri archi, which is this idea of the master nexus of all systems of domination and privilege.

And it's also maintained by, it's hard to see in this font, but by illegitimate strategies, by strategies that tell us lies about how the world works. And that's something that Chris was both Chris and Andrew. When we talked about this before, we're very focused on this notion that it's not an ocean, it's a technology.

The of misleading us by lying. So it could be would in language that, um, Andrew was describing before, but that's a way that capitalism has maintained. Um, and then over in the communism part, it's also maintained by paternalism this false benevolence that we're taking care of you, and then you don't have to be responsible and keeping people in this child position.

Vis-a-vis the state, um, fruit control through bureaucracy and through hierarchy in. So I realized that, um, you know, this is a sort of a quick and dirty set of concentrations or, or concepts, but I think you can get the general gist of it is that when we think of the goal of this kind of map, um, the core activities, this map focuses us on and the ways that it gets maintained, we're talking about a whole lot of different stuff then would come up in a conversation about capitalism or conversation about communism.

So here we get to my net map. Are you ready? Cause it's a real mind-blower of a sly. Okay. Look, it has places and lines. I looked, I looked at Chris's map before, um, when we were talking a couple of weeks ago, Oh, I think I could do something vaguely like that. But these are the ideas that when we're thinking about feminism, these are the ideas that feminism, as a worldview, as a politics puts on the map in the center is this idea of flourishing.

That's what we are here to do. We may want to stay alive. We may want to procreate. We may want to leave a legacy. And while we are doing that, we want to feel comfort. We want to feel joy. We want to feel community. We want to feel belonging. We want to be as humans, you know, brought up to our best, um, But also has living things kind of brought up to our best.

And so when we think about flourishing on the one hand, there are these assumptions about how people interact. So we have equal worthiness, which means that we focus on quality relationships of mutuality and democracy because we're equally worthy. And therefore we have to spend a lot of time caring for each other for times when we have the ability to care or we have the need to be taken care of because basically all of us are born and need to be taken care of when we're children and all of us alas, die and need to be taken care of as we leave this earth and we also get sick or are in from, or whatever in the middle.

And then there are other times when God willing, we are more able to care for each other. So we exist. Circulation of caring. Then on the other side, it's more about the, um, the activities that go into finding the stuff that we need to stay alive and to thrive, um, that are possibly, um, less about the humanness and more about all the rest of the stuff.

And these are the notion of provisioning, this focus on not buying and selling, but finding and providing what we need resourcing, which is kind of recognizing how things can be resources and valuing them as resources and renewing them as resources. Then thick value is this, um, concept that is, um, there's profit that we value, but there is also more so we value care.

We value love. We value belonging. We value comfort. We value being heard. We value art. Um, we value beauty. How do we live in a world that provides all of this stuff? To each other to thrive, not just the money part or the grain, the bread or the wine, but all the rest of this stuff. And then ultimately the concept of equity, recognizing that while we are all equally worthy and valuable as human beings, we have different abilities and capabilities and situations, and that, uh, in a truly just world, we find ways to meet each kind of each set of need to bring all of us closer to a place where we can flourish.

And that's true, not simply for, um, for human beings, but also for other kinds of living things. Um, so the big picture is that feminism puts all this stuff on a map. And I think with the exception of the word democracy, we weren't, we didn't hear those words before in our conversation. Now it is true that we were talking about the really hard parts.

I'm looking underneath the lies of capitalism and of communism. Um, and this is still, this picture of feminism is still positive because we're still trying to make this all happen. Um, but this is, this is the stuff that we're looking for. This is the stuff we're trying to get to. This is the stuff we're trying to build.

High speed train rails between. Um, so this is the, the world, the map of feminism. And I think it should be on our maps. I think it like, it blows my mind that it's not in our, in our like set of possibilities and it should be because it's not just one of these things, it's a conversation, it's a story. It's a set of theories that brings them all together.

So it's a really, a pretty well drawn map. If we pull it out of the drawer and stick it up on our wall, Thank you so much. That is just this, um, uh, the map. Okay. A map needs to be useful and where we're talking about extremely complex known systems with very direct interactions, like the computer systems I deal with that you need to have so much more rigor in the architecture of the map.

Um, or what you're telling us about this is something that's human that's accessible to apps would be anybody. And there's not one of the words on here that needs explaining. So I think this is a super useful map and I don't think you need to go into, um, much more. We can call it a chart, a representation for all the periods here.

It's funny. I think it's really, really useful. Um, wow. So last year me versus we and became a track this year, there was a general emergent theme, which was, uh, Baking in care into our conversations, around planning, particularly economic planning in so much of what we do, we simply would pretty much bolt on to an economic plan, which is entirely focused on enriching people, et cetera, and then saying, well, okay, here's another thing we can do.

And that might be enough to bring us enough foods to push us over the edge and really being honest about how we evaluate every aspect of funding, things of measuring success. Um, is it, what is the primary thing we're looking for? Is it for everybody to be happy? Are we happy for some to be happy if we make sure you make money?

Um, so it's really interesting, um, that you've just brought this given with Matt. Well, twice before. Um, and now seeing this come together and I'm really delighted with what you've put together. I really hope you're here next year to expand on that because we only have seven official minutes to, to go through questions, not just for you, but any additional.

So Chris and Andrew, and what I'm hoping is that everybody who's watching, who's been affected for me, I've been affected by all three talks. I personally care a lot about disabled rights, um, and then also disability equality. And then also, um, just because of my personal experience, it's always been a focus around, um, racial equality.

I had a conversation, um, that caused me to consider just how long the systemic biases have been built in when we talk of gender imbalance compared to my specific experience of race. And I realized, you know, what. This is a much bigger problem and it helps to fix mine. And I think, uh, I got, I got through halfway through your book and then just the course of the last crash, really Matt camp and the lead up to it.

And it's Q4 in sales world. So believe me, I want to really, uh, get into this subject and make sure I understand it because I don't think I'm being effective as a human being until I do. Um, so look, we've got five, six minutes left. Um, I'm going to just open to the floor. I've not been looking for questions, Sarah.

I answer Ben's question because I think I've got a suggestion about how values can be more than the nice words we use. Yes. If it was anyone else, I'd say yes. I'm still let me check. Okay. So essentially there are three things that we do. The first one is that we look to affirm, to acknowledge, to notice.

Anytime we see someone putting into practice, something that seems like a value. So when somebody says I'm just exhausted, I don't think I can keep meeting. We'll say, you know, well, we value your whole humanness as a person. So let's, you know, take some time out and let you go take care of that. So one is to notice and name things.

The second one is we often in the feminist businesses that I work with, we, um, we play this game where we say, how do you do that in a way that. Enables agency, or how do you do that in a way that's more democratic or that opens up to more voices. So we just asked that question of how can we do that? And we try to be really experimental because every step forward is one better.

It's when it's getting closer. So we think a lot about how we might demonstrate it. And then a third is that I often look to other places. Where I see people putting the stuff into practice and really beautiful ways. And so for me, I look at things like, um, uh, anti-oppression design, you know, design thinking with a twist, or I look about at, um, feminist technology and the designs of a feminist internet, because they're trying to do the same things that I'm trying to do, but they're doing it in software design, whereas I'm doing it in a business.

And an example for that, that I was thinking of for you all, is this, this is like one of my favorite books in the world, and it's called data feminism. They propose seven different principles of data feminism, and then they give beautiful examples of how these principles are put into practice. Or not in data collection processes.

And I like, I just want to recommend this because if you're thinking about, um, maps, like in the Wardley mapping sense, it's so close to how we think about data. And so it's very adjacent to your stuff and I think it would be really fabulous stuff. So you have enough time to also answer Sarah's question.

I'll read it out as an aside. I love your map. Plus one that was last year, she was a first time speaker last year. And, um, and your messages, she says how much genuine traction have you felt in boardrooms? This is impact. Outcome. And even if not, when do you expect to see that? So if not as much as you'd like, what the, what's the pattern you expect?

Um, I think that, um, boardrooms are like the, uh, imprisoned folks in Romania. They can't even see it. Um, it's these words are not accessible to them. The, as we say in science, that hypothesis is not available to them. Um, I kind of say fuck boardrooms, because they're so far away and so deeply entrenched and so fortified by their own privilege.

I that's why I spend my time with entrepreneurs and with smaller ecosystems because, uh, I feel like I can be more effective there. I think that some something else or someone else will take down large corporations. I hope it is the, um, climate movement. Um, and then we'll get in there to talk about some other things that are also important, but I, I have given up on boardrooms because they asked me, um, to dumb things down so hard that they're, you know, you know, taking a butter knife to a gunfight.

Yeah. Sorry about the metaphor. I'm wondering just two minutes left, Chris and Andrew, I kept seeing specs ideas from your talks. Just wondering what you thought. Well, I, I would, I would say something perhaps in the, and I don't believe I'm saying it, uh, and the defense of, of the boardroom, but it's not the defense per se.

It's just the position because they are far from regular workers at the same time, they are slightly different because they have to look up the external competition and it's kind of this duality of nature. And it's, for me, it's also very painful because I would like, I would love to live in this particular way as is described on this slide.

And there's the other part of me, which is saying that there are other people who may be much more competitive than I am, and I must be ready to confirm them. So it's like this duality. I mean, I started my firm talking about duality, but this is very hard to maintain that this is, I should behave in this way to this people.

And in this way to this. Just because they are

coming up to time. Um, so Andrew, unless you have something very quick to finish with, I was just going to say, thank you to everybody. I mean, folks who are actual account CEO, whether you're muted at all. Andrew, I want to hear from you on what you've just said. Uh, yes it's okay. Steph says, so we've got a minute to, if you have any thoughts, I, I do relate a lot to the vision at that.

Um, a TV put, um, in front of us. Um,

my way of surviving, if you want, um, In the boardrooms, um, and everywhere is to maintain a network, personal network of people who see the things that CV put in front of us because people are out there. I think the danger is when we stay very isolated with our dreams or view for, uh, for, for a world and how it should function, you know?

Um, I think it's okay if we don't have a big platform to convince, uh, I don't know, millions of people have something, but if you have a community around you with whom you can move around those lines, you are a lucky person. Yeah.

Amazing amazing. Um, just plugged a book it's called how boards work. Um, and it's by a friend of mine I'm really, really, it's so much of what you just talked about around boards is in there. So if anybody's interested, I want to just do a quick word of thanks to everybody who's attended today. It's been a long day, but really great.

There's lots of content. Um, if you've been to four talks while you've missed a hell of a lot of, in terms of tracks, so please go back, watch the other content. There's lots and lots of cross pollination between the talks and I'm actually going to go back and make sure I watch everything. Thank you to our speakers, especially those speaking for the first time or a short as you've done really, really well, hope to see you all back next year.

Um, and thanks to everybody who's helped organize. It's been a really great. And Paul and a staff team. Thank you very much.