

The Future Is Calling Us to Greatness

with Michael Dowd + 56 Experts



Change the Story, Change the Future with David Korten

Big ideas from this session:

- How only a new economy can move us from phantom wealth to real wealth
- The Great Turning: Moving from an Era of Empire to an Era of Earth Community
- Thomas Berry's legacy: Why telling "The Great Story" is our way into the future

Michael: David, I've been looking forward to this conversation for some time, ever since we were together on Whidbey Island, or actually I guess Bainbridge Island a couple years ago. I just welcome you to this conversation series on The Future is Calling Us to Greatness.

David: Great to be with you. Thanks for the invitation.

Michael: David, I know you've got a book coming out, *A Report to the Club of Rome*. I want you to share about that. Before we do, one of the things I'm inviting all of my guests to do is for people who may not be familiar with you or your work what are you best known for or are you most proud of in terms of your contributions? This is not a place to be bashful. Help us get who David Korten is.

David: Well, the thing I'm best known for still I think is the book *When Corporations Rule the World* which came out in 1995. It coincided with or was part of the launch of a global resistance against corporate globalization, the concentration of corporate power beyond public accountability driven primarily through free trade agreements that limited the rights of government and people to regulate corporations essentially.

The work that I do is very heavily influenced by coming out of essentially an establishment background. Particularly spending 30 years of my life working in international development, essentially on a mission to end poverty in low-income countries.

Gradually out of that experience coming to realize that the economic models that I was part of promoting around the world through the development of business schools in low-income

countries was pushing more and more people into devastating poverty and hardship, exclusion. It was destroying the natural systems of Earth and it was destroying once strong cultures.

My wife and I came back to the United States in 1992 from the Philippines where we were living at the time. I have devoted my time since to trying to deepen my understanding of those systems.

It's probably also relevant to mention that my educational background includes getting MBA and PhD from the Stanford Business School and then for a number of years being on the faculty of the Harvard Business School. That's part of the establishment background.

It's important to know that my field of study in business school was organizations. My whole disciplinary training is in how institutions shape our behavior and how the design of our institutions is crucial to how those institutions perform.

Michael: That's great. Say a little bit about your work with YES! Magazine. You've been someone who's been a major voice in the progressive not just spirituality but the whole progressive movement to help ensure a healthy future.

David: One of the things that when I was writing *When Corporations Rule the World* I got involved with a group called the International Forum on Globalization, which was a group of intellectual activists from around the world that were all looking at these issues of corporate power. We developed a quite finely honed critique of what was happening in the system that is reflected in the book *When Corporations Rule the World*.

I also was coming to realize at that point in time that citizen resistance alone is a losing strategy. There must be a positive vision, a vision of possibility but also a vision that draws us into creating the new, not simply resisting the old.

That led to getting involved in the founding of YES! Magazine as a communications organization to communicate a vision of possibility, doing it primarily through telling stories of the people who were creating, who were living that future into being.

Later that led me to get involved in the founding of Business Alliance for Local Living Economies, which is an organization that works with business communities all around the United States and beyond to develop local economies that are rooted in community, that support community and work in a positive relationship with nature.

I'm still a Board Chair of YES! Magazine and we've come a long way since the founding in 1996. I'm very proud of that organization. Anyone who's asking the question, "What can I do?" I strongly recommend taking a look at YES! and the YES! Magazine website which is just simply YESMagazine.org.

Michael: Yes, it's almost a one-stop shop for all things progressive, specifically with a slant towards holding the vision of what's possible. Not in a Pollyanna here's just the good stuff but how do we hold the challenges that we face as a species and the fact that we've been out of right relationship to reality.

Whether you use divine, religious language for reality or secular language, we've been out of right relationship to reality and we're now about to experience the consequences of that. Yet YES! Magazine consistently focuses on what's possible, what's being done in inspiring ways. We need a lot of that. We've got more than enough to keep us scared.

David: Yes.

Michael: Well, mention some of your other writings between *When Corporations Rule the World* and now, and then I'll want you to talk about your new book.

David: Again, *When Corporations Rule the World* primarily focused on the critique. *When Corporations Rule the World*, as I noted, focused on the critique, on the analysis of why the existing economic system leads to devastating consequences for life.

I looked for a framework for alternatives. I had a feeling that it had something to do with learning from nature, from living systems. The only biology that I knew at that time was the conventional Darwinian biology, which suggested that all of evolution was a product essentially of competition and dominance of the strong over the weak. That seemed a little bit too close to the system that was causing the problem.

Then I was introduced to the new biology by a wonderful microbiologist, Doctor Mae-Wan Ho, who noted that conventional biologists to study life will grind up a cell, analyze its chemical composition and tell us that they learned something about life. Her specialty was studying living cells and how they manage nutrients, energy and information and how they share those nutrients, energy and information with other cells in multi-celled organisms.

Which brings out a realization that at the deeper level, yes, there are these competitive dynamics, certainly. The deeper frame is one of extraordinary cooperation and an extraordinary capacity for self-organizing as a community.

Right after that I met Elisabet Sahtouris, who looks at that same set of issues from a similar perspective and puts it in a macro context. Those deeply influenced me and led to writing the book *The Post Corporate World: Life After Capitalism*, which was my first inquiry into how we could draw on this new biology frame for the bigger picture of life and its ability to organize. Then apply from that the system principles to organizing our own economies.

One of the extraordinary things as you begin to look at those living systems is that the decision-making is everywhere local. It is distributed among countless trillions of organisms that somehow in their individual decision-making create this extraordinary dynamic of an evolutionary system evolving continuously toward greater complexity, beauty, awareness and possibility.

That's a truly extraordinary frame and creates a vision of an economy so different than our current economy, which has of course increasingly become organized around financial markets, which are the real drivers. If I was writing a new version of *When Corporations Rule the World* I might call it *When Financial Markets Rule the World*.

Michael: Yes.

David: One of the things I bring in in my current framing is that in fact these massive global corporations are best understood as money-seeking robots that are operating beyond human control. We see these very wealthy CEOs and billionaire financiers and think, "Wow, these people really got power and they control the system."

Another way of looking at it is they are basically serving the system that's operating on autopilot and should be considered the equivalent of alien invaders. Robots gone rogue that are literally destroying life, destroying living people, destroying living communities, destroying living Earth all to make money for rich people.

Here's one of the other insights that has just so shaped my thinking. The recognition that money is in fact nothing but numbers. In our current system it is nothing but numbers on a computer hard drive. We literally organize and manage our economy to grow the numbers on computer hard drives that are labeled financial assets in somebody's account. Now, that to me is the ultimate expression of collective insanity.

Michael: It is collective insanity. I'm glad you used those words exactly.

David: Yes, and so more recently I've been focusing on why do we get stuck in that insanity. Here's where I've come to the theme that I'm focused on in this forthcoming book which is called *Change the Story, Change the Future: A Living Economy for a Living Earth*. It starts with the foundational frame that we humans live by stories. It's part of the way our whole being, our brains are wired.

We have so much perceptual capacity but the only way we can make sense of all the sensory data coming in is essentially framing in a context of stories, which is filters through which we assess and understand that data.

Michael: Let me just interrupt you for one second. You quoted one of my favorite quotes from Thomas Berry right at the beginning and I just want to read it. “For peoples generally, their story of the universe and the human role in the universe is their primary source of intelligibility and value. The deepest crises experienced by any society are those moments of change when the story becomes inadequate for meeting the survival demands of a present situation.”

David: Thank you for reading that. I don’t think there’s been any brief statement that I’ve come across any time in my life that’s had more impact on my thinking and understanding than that statement from Thomas, who is really one of the great thinkers of our age.

Michael: This is where I viewed you as an older brother on the path for quite some time, because of our mutual admiration for and really being mentored by Thomas Berry.

David: Yes, it’s amazing how many people his life and work have influenced.

Michael: Yes, Amen. Continue.

David: As you know, he was very ahead of his time in articulating the frame of the living Earth. It’s all kind of interesting in terms of I’ve got something new because, in fact, it comes out of indigenous wisdom so it has deep, deep historical roots. We as a species have lost sight of that.

We can also get into all the sets of issues around our cosmologies, sets our deepest narratives by which we interpret and understand the nature of reality. Most of our cosmologies that we’re familiar with in society have become rather hopelessly out of date, and I think that’s what Thomas was pointing to.

It’s allowed essentially the corporate interests and the economists that are aligned with corporate interests to articulate what I call a sacred money and market story. I’m so fascinated that Pope Francis in one of his recent homilies spoke of, “Money itself is not evil. What is evil is the idolatry of money, the worship of money as a false idol.”

Michael: The honoring of money over life.

David: Yes. It goes so absolutely to the heart of our human crisis and dilemma. The framing story around which we live which is taught in our universities, which is constantly repeated in the media, is a story that says money is wealth. Making money creates wealth. Consumption is the key to our happiness. The people who are making money are society’s wealth creators and if they enjoy abundant rewards that’s simply their due for their contribution to society.

Then the story goes on to say we humans are by nature individualistic, greedy, competitive, tendencies toward violence. In the end this is all good because if we have a free, unregulated market the magical hand of the market will channel those individualistic, competitive instincts into the creation of maximum wealth for the whole society and advance the wellbeing of all.

Now, you begin to deconstruct that story. You begin to realize that every element of that story is false, it's bad morals, it's bad science and it is bad economics. Even though it's what we are taught as a science-based economics, which in fact is an ideology. It is an ideology frame to legitimate and support the current distribution of power, the current distortions in society.

We have, in a sense, with the expansion of the global economy created an entire global civilization, an economy focused on making money, treating life, both human life, the life of nature, the life of the planet as a commodity for sale for the purpose of making money. Wow, that's the ultimate perversion of the sacred which, to me, I use sacred in the sense of the indigenous peoples who refer to the sacred those things which are most essential to our wellbeing and most worthy of our care and respect.

Michael: Most essential for a healthy future.

David: Exactly, exactly. Part of what we have to recognize is that a key to a viable and prosperous human future is recognizing a simple self-evident truth and constructing a new story around that truth. We humans are living beings born of and nurtured by a living Earth. A living Earth that self organizes as a community of life.

Of course, the most extraordinary piece of this if you look at the science and the unfolding of the universe and the evolution of life on Earth, one of the most fascinating parts of that story is the earliest evolution of life on Earth and the very simplest of single-cell organisms that worked with the geological forces of the planet to begin to create the conditions on the surface of this planet essential to the emergence of higher forms of life.

These organisms, gradually becoming more complex, totally transformed the surface of this planet to create a reality, create a context in terms of the composition of our atmosphere, the composition of our oceans, the climactic patterns, the soils and the ways in which they regenerate.

Michael: All the basic metabolisms that allow us to be.

David: Exactly. All of that creating a planet that is totally unlike any other that we have identified. Now, we know there are other planets that are similar size out on the whole cosmos and they may be at the right distance from the sun and so forth that they might be able to support

life, but we have yet to identify any planet that we know is similar, has conditions similar to this planet and conditions essential to the types of life forms that we know.

Which means, again getting back to this insanity of trying to control, suppress, exploit these systems for the purpose of making money. The essential importance of a new story, a new framing story by which we learn to live in co-productive partnership with these systems. Once we get into that story frame we realize it means changing literally everything.

Michael: It's funny you should say it in exactly that way because, first of all, there's so much that you've already shared. One of my teachers was Lynn Margulis, back in the late '80s. Of course I've known and loved Elisabet Sahtouris since I think 1987. Bruce Lipton and others also articulating this new biology. Of course, all the work that's been done in complexity and chaos theory, the self-organizing systems.

The, of course, John Stewart's work. Not the comedian but the philosopher and evolutionary, talking about greater complexity, inter-dependence and cooperation and what's required is the aligning of self-interests at multiple levels.

Then, of course, Naomi Klein's most recent book just came out last week that I'm just now about three-quarters of the way through, Connie and I are listening to it, called *This Changes Everything*. It's exactly along the lines of what you were just saying. It really does change everything.

David: Yes. I mean, one of the things these trends in biology and in systems theory are very interesting to me because part of our problem, part of our misunderstanding actually comes out of the story that science has tended to organize around and propagate that all of reality is simply a grand machine winding out its spring.

Part of our waking up here is recognizing that even science is captive to a cultural story that is out of date. Even though more and more scientists are moving beyond that story and are beginning to recognize much deeper truths. Of course, the new biologists are recognizing that there is deep intelligence and consciousness involved. These are not mechanistic relationships.

Michael: Yes, I think that's where, as you know, Connie and I for 12 years now have traveled North America. We've spoken to about 2,000 groups. We really focus on interpreting the science-based epic of evolution. What Thomas Berry and Brian Swimme called *The Universe Story*. Or what Edward O. Wilson called *The Evolutionary Epic*. What Loren Eiseley called *The Immense Journey*.

What's now being called big history, that is the history of everyone and everything, that science gives us the facts but it still needs to be interpreted in ways that inspire us to work together to ensure a healthy future.

I'm not sure that that's necessarily the role of the scientists or the scientific community to do that interpretation. I think that's the role of those of us in the humanities and the arts and religion and all of the poetry, all of the different ways that we take the story, big history or the epic of evolution, and then interpret it in ways that are as deeply meaningful and soul-nourishing and inspiring as any of the great mythic traditions, but one that's grounded in global collective intelligence.

That's why Connie and I, our main website is called The Great Story. That's our name for this epic of evolution.

David: I think you're right in terms of the articulation of the larger story. One of the things that I find that's a great source of our failing as a species is that we have virtually no institutional spaces devoted to the exploration of those larger stories. Most of the exploration is taking place with individuals, in particularly the kinds of people that you named and those of us who are writing books about the big story.

For the most part in our universities and our churches, which are the two institutional settings in which these larger frames should be being explored, they tend not to be geared to that in these two huge spaces.

Coming back to science, I wouldn't let science off quite so easily because I think science has become quiet handicapped by forcing its practitioners into acting as if, interpreting phenomena as if it were all mechanistic.

Which I think inhibits our ability to recognize the role of consciousness and intelligence in understanding these complex dynamics and relationships going all the way down into our understanding of what's really going on in quantum physics with all these waves and particles that are interacting in ways that are very difficult to explain in mechanistic terms.

Michael: I agree with you fully that the mechanistic metaphor is so woefully inadequate. It doesn't really get at the self-organizing, auto poetic, creative system that we're an expression of, that we are this system become conscious of itself. I totally get that.

I think that that's why the whole move, I call myself an emergentist. I'm neither a spiritualist nor a materialist, I'm an emergentist. This whole movement of emergence and self-organization and wholism, reductionism has played its role, it's been important. It needs to be balanced by a corresponding focus on emergentism and wholism.

David: Yes, exactly.

Michael: David, say more about it. This new book of yours, I spent about two hours with it last night. I just really think you're onto something in terms of changing the story and changing the future. Our big picture, our big story, the narrative that we live in, that we live and move and have our being within so influences. It's our paradigm and it's the lenses through which we then experience everything. Say some more about that and some of the core points that you make in this book.

David: Well, one of the challenges that I see that I'm trying to raise is that those of us, we tend to use the term progressive community. I'm kind of inclined to try to avoid that because it has those political overtones. If you think of it, those of us who are concerned about the life of people, the life of community, the life of Earth, we tend to organize around individual issues. They're values based. We don't often talk a whole lot about the underlying values. Our conversations and causes tend to be very fragmented.

This sacred life and money story is very actively, intentionally, consciously crafted and articulated by corporate interests, by very well-funded think tanks, economics departments and so forth. To frame and communicate that story and make it the frame of our public conversation and our public debate.

Because of this wiring, because of our need for a framing story, that is the only story in town essentially, the only story we really hear that has coherence and seems to be accepted by everyone.

Michael: Seems to be.

David: Now, the credibility's wearing thin because it's obviously so flawed. The challenge, for those of us who see life as the defining value around which we must organize, we've got to recognize the need for us to have a coherent story. It's emerging out of the work of all of the people that you mentioned. It is emerging out of the intuitive drive of millions of people around the world that are working to rebuild their communities, to restore a sensible nature-based agriculture.

The green building and living building movements, all of these efforts reflect that urge, that human urge. The story that I believe lives in the human heart trying to express itself.

If we're going to win the political debates and begin to restructure our policies and our institutions in ways that support us as living beings, part of a living Earth, then we need to make public a coherent story to challenge and ultimately discredit and displace the fabricated, immoral, unscientific, fallacious story around which we are seduced into currently living.

This becomes a huge challenge for those of us who share the belief that there is something much deeper to life, to our purpose, to our existence. We'd better get on with expressing that or we're going to end up going away as a failed evolutionary experiment.

Michael: Yes, and condemning our children and grandchildren to a literal hell on Earth.

David: Yes, assuming they survive to remember us.

Michael: I've come to call this religion 3.0. It's a global meta-religious perspective. It's not a religion. It's a set of values, priorities and commitments that I see uniting tens of millions, maybe hundreds of millions of people around the world. It's really about living in right relationship to reality, whether we use secular or religious names for that, and doing whatever it takes to ensure a just and healthy future. Those sort of two core principles, I've articulated six, my creed. Really it boils down to those two.

My creed, just to articulate it, I don't think I've ever shared this with you in this way. Reality is my God. Evidence is my scripture. Big history is my creation story. Ecology is my theology. Integrity is my salvation. Ensuring a just and healthy future is my mission.

I'm suggesting that those core understandings, they can be spoken otherwise in secular terms. Reality is my ultimate commitment, evidence is the main way reality reveals itself and so on. I think that basic sentiment is uniting so many of us. It's what Paul Hawken's pointing to in his book *Blessed Unrest*. I'll be interviewing him here next week.

There's tens of thousands, hundreds of thousands of organizations that are all coming from this perspective of living in right relationship to reality and doing whatever it takes to ensure a healthy future and doing so locally as well as globally.

David: Yes, and now we need to find our shared framing story.

Michael: Yes, Amen. That's what the epic of evolution or big history or the great story does. It helps us see that we're all brothers and sisters, that we're all part of the same creative cosmos, that we're all threatened by the same evils and that we are all in group.

David: Absolutely.

Michael: In fact, I consider my in group anybody who's committed to a just and healthy future. Whatever their beliefs on metaphysics or philosophy, I count them as in group.

David: Yes, yes. It is the in group.

Michael: We're programmed, our brains are programmed for in group and out group. Anybody who is not committed to a healthy future I'm going to do what I can to convert them.

David: There you go, there you go. Now, again, so much of our focus is on ultimately we clearly need to do this individual work but we also need to be very aware of the power of the system and the extent to which we have become captive to a system that works autonomously from either our control or our interests.

Again, where this leads me is into a much deeper look at what kinds of economic structures do we need to bring forward. At the simplest level there's basically two variables. One is values and the other is power.

Currently we have embracing money as the defining value. We have then created a power structure which gives the ultimate decision making power over how we allocate the resources available to us, the real resources, the living resources, gives that power to global financial markets that value only money and have no attachment to any place or to any sort of human interest.

That whole system has to be flipped on its head. We're starting with the defining value must be life and we must create the institutional structures that root power in living institutions, in living people, in living communities, communities of place that live with and honor the living Earth.

That means turning everything on its head. Fundamental changes in our legal system which now currently give corporations more rights than people and give nature no rights whatever.

Michael: Thomas Berry used to say that democracies are a conspiracy against the natural world because they give all rights and privileges to humans and human corporations and human groups at the expense of nature. What we need is biocracy where the voices of other species and the rivers and the watersheds are also included in the democratic process or the biocratic process.

David: Yes. Well, the process has moved along since Thomas shared that wisdom because the problem is increasingly the corporate rights totally detached even from human rights.

Michael: Yes, exactly.

David: The foundational logic which should be so absolutely clear is that without nature there are no people. Without people there are no corporations and there is no money. Both of them are totally artificial human constructions that have no analog in nature. This would suggest logically the rights of nature must come first. In addition, the most fundamental of human rights

and responsibilities is the right and responsibility to protect nature because we have no other rights.

Michael: Yes.

David: That's just one aspect of the turning on its head that is essential if we are to have a viable human future. Then also the structures of ownership, we need to localize ownership, we need ownership rooted in community, more cooperative ownership structures. We need to evaluate the performance of the economy based on living indicators, not how the GDP or corporate profits or stock prices but how are our children doing, how is nature doing, is our community healthy. What are the indicators of that health and wellbeing?

Of course, our whole system of knowledge and our educational system, the very fact that we slice up knowledge into very siloed disciplines actively inhibits our ability to think in terms of systems. That understanding of systems, that understanding ourselves as part of a living system is, again, foundational to the transition we need to navigate.

Then, again, our universities, our institutions of learning, not only are they organized into these little siloes, they're also walled off from the world and the community. Those walls need to be broken down so that our learning, our education melds into the life of Earth and community and evolves along with our understanding of those larger dynamics.

Which, in a way, goes back to the knowledge system of indigenous societies. They didn't have separate universities. They learned as a community, natural processes.

Anyhow, the work you're doing here is really amazing. I so honor your work, taking this conversation out into the world.

Michael: Well, thank you. I just earlier today interviewed Matthew Fox and I asked him a question that I want to also ask you. I want to give you his response first. Well, I can't do that. The question is if this were your last interview, if this was your last communication in a live form, video and audio like this, if tonight you were to die in your sleep peacefully and this was the last message to the world and it went viral because everybody knew that this was David Korten's last message and it was really potent, what would you say?

That's what I asked Matt and it was interesting. His response was to live your life as if it was a privilege to be alive, because it really is. I feel privileged to do this work. Connie and I have been traveling for 12 years doing this amazing work and meeting amazing people and developing friendships and so many collegial relationships now and friendships.

It really is a privilege. It's an honor to be alive at this terrifying time in human history which is also pregnant with so much possibility, and to feel so aligned with so many, all

the thinkers in this series as well as countless others, to doing this holy work. This holy work of helping humans come into right relationship with God, with reality, with nature, with time.

David: Well, we are privileged to be doing the most fun and satisfying work that any humans can be engaged in. In terms of my final statement it would probably be the statement I've already shared. We are living beings born out of and nurtured by a living Earth. That changes everything.

Michael: Yes, Amen. Well, there's one question - go ahead.

David: It is also part of our coming alive. Part of that coming alive is engaging this new awareness and helping to share the new awareness. It's so interesting because what we're teaching is reality-based. I see it as a melding, a trying to bring together all of the sources of human learning and understanding, from indigenous wisdom to the findings of science to the insights of religion to the wisdom of the mystics.

Michael: The wisdom of women.

David: The wisdom of women, I include among the scientists.

Michael: Thomas Berry talked about the four wisdom traditions that we need to attend to. The wisdom of traditional religious cultures, the wisdom of science, the wisdom of indigenous peoples and the wisdom of women. That's where I was drawing that from.

David: Right on, Thomas.

Michael: The one last question that I want to ask, it's related to nothing we've talked about up until now but it's a fun question and I've asked it of all my guests. I think I've forgotten two. Connie, my wife Connie Barlow is the one that suggested this. If you were to invite any three people in human history to a dinner party where it was those three people and you, and assuming universal translation so you could understand people who spoke another language, or if you were to just have a beer or a cup of coffee or a meal one-on-one with any three people in human history, who would those three people be and why would you choose them?

David: Oh wow, if you get the right three. So many possibilities. I'd probably include the Buddha among that list. Then maybe Darwin and Adam Smith.

Michael: Wow, great three. I'd love to be invited to that one myself.

David: Yes, particularly Adam Smith and Darwin. There's so much evidence that they have been so deeply misrepresented.

Michael: Yes.

David: Might include Jesus among that, too, because he also clearly has been very badly misinterpreted and misrepresented over time. To have that conversation about what were the deeper insights driving each of these.

I think even in terms of the Buddha, the interpretations of his lessons tend to focus so centrally on individual meditation and awakening from the illusion of separation. I'd kind of want to know whether maybe he had a little deeper sense of a vision of humanity that we move toward once we have penetrated the illusion, come to recognize that we are part of the oneness.

Within the frame that I see emerging, that our individual identity, the separation is part of the essential dynamic of this journey of creation that is unfolding. It's not a mistake. It's not something to be shed. It's something to be embraced, but within a frame in which we manage our egos and direct our egos in a constructive direction rather than a destructive, individualistic direction.

Michael: When you think about what would these great hearts and minds say were to be aware of everything that we're aware of today, they wouldn't be stuck with an old, ancient cosmology or anything else. They would be taking the best knowledge of what reality has revealed and then with their hearts and minds articulating and interpreting that.

David: Exactly.

Michael: Well, David, I just so honor you and your work. I hope this new book *Change the Story, Change the Future: A Living Economy for Living Earth*, I just hope it does really well. I look forward to seeing you again when we get to the Pacific northwest next time.

David: Thank you.

Michael: Where would people go for more resources or to go more deeply into your work?

David: My website is LivingEconomiesForum.org, all one word.

Michael: Okay, LivingEconomiesForum.org.

David: Correct, yes.

Michael: Fabulous, good. Blessings, brother. Thank you for your work and I look forward to seeing you the next time we're in the Pacific northwest.

David: Thank you. Look forward to it myself.

Michael: Great, bye-bye.