From Ego to Eco: where are we, where are we trying to go?

Part 1. Overview: Ego- and Eco-consciousness

Tom Boydell

When Mike Pedler and I were invited to guest edit this issue of eO&P, I was working with Otto Scharmer and Katrin Kaufer's *Leading from the Emerging Future*, the subtitle of which is *From Ego-System to Eco-System Economies*. I was very struck with this and thought that it could be addressed from a number of directions and perspectives, and thence the theme of the issue.

This piece was initially intended to be an invitation and call for contributions, but it soon created a life of its own and became too long for that purpose. Indeed it then grew and grew even further until I felt that it was becoming too long for a single item - people would probably not want to persevere with reading it. I therefore decided on "serialisation" - with successive instalments not over a period of time but over the length of the Journal. It is therefore now presented in 5 parts.

This means that there are some repetitions in the references at the end of each episode, as there are quite a number of sources that are referred to a number of times. Indeed I have to acknowledge that there are rather a lot of references. In this age of fake news and journalistic inaccuracy I'm keen wherever possible to give a source, even if this be secondary but at least that can be followed up if required. Referencing also gives due acknowledgment and appreciation of those to whom I feel I am grateful for what they have written[1].

"What they have written." I'm aware that most of my reference material does indeed come from the world of the written word. In that sense I am displaying a certain level of generationalism. As I mention at least three times in the various instalments I was born in 1940 - my age clearly matters to me - and have not really taken to the world of blogs and so-called "social media" (other than emails if they count as such). In a phrase that I have also used a few times - so be it.

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[1] There's also the slightly unpleasant thought that I might be referencing a lot in order to show off - look how much I have read. At least I acknowledge this possibility - even if only in a footnote

I thought that serialising would also suit my own reading style - dipping in and out as my mood suggests - and that others might do likewise. I have tried to make each part a cohesive whole in its own right, not requiring other instalments to have been read previously, nor to be read later. This means there may be a few passages that repeat something from another episode should I feel that would be helpful. The *locations* of the episodes throughout the Journal have, like all the others, been selected at random, but their *sequencing* follows a planned order. Thus this explanation and Overview is the first of the parts of which my contribution is comprised.

Overall I think it fair to say that the various instalments do paint a somewhat negative or pessimistic view of the current state of the world and of our standing in and relationship with it. I have given some thought as to where to locate some positive ideas about how we might actually move forward - towards thinking, feeling, willing and doing things in an eco-conscious way. In particular, whether to include them in the instalment to which they primarily relate or in a separate one just containing positive actions. In the event I have chosen the first approach, sometimes with a few "what we can do's" within the main body, and usually with more at the end.

Ego- and Eco-Consciousness.

As I see it, ego-consciousness, from "ego" meaning "I" in Latin - refers to ideas, values, feelings, priorities intentions and practices that are focussed at least primarily, quite possibly exclusively, on oneself and one's own reward, gratification, well-being. Very often, sometimes unconsciously, sometimes quite deliberately, this is in first instance at the expense of others - I win, you lose, although in the longer term it very likely rebounds on ourselves too, "collectively creating results that nobody wants."[2]

With human beings the "oneself" in this might be *me* as an individual, *myself*. Or it might be some collective to which I am affiliated, which means a lot to me and contributes to my sense of *who I am* because of *who we are* - my family; *my* age group; *my* gender; *my* sexuality, *my* race; *my* religion; *my* team; *my* organisation; *my* industry; *my* city; *my* social class, *my* political party, *my* country; and so on. Although the "scale" varies, the basic idea is the same - I I I, me me, my my my. Or, of course, we we we, us us us, our our our family, age group, gender, sexuality, and so on. It is thus still basically self-centred, albeit the unit of "self" is now bigger, wider. So although I may be moving away from just me, it is still a somewhat self-centred view, whereby I see *me and my gang* in opposition to other gangs, who like all "others" are undesirable in some way - perhaps inferior, or dangerous, or both.

One way of looking at this is as moving on a spectrum of what I refer to as Stances - ways of standing or being in the world[3]. Stances 1 and 2 are ego-based - me and mine, us and ours; Stances 2 and 3 are eco-based, lots of us~es, all of Us, as in Table 1.

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[2] *Leading from the Emerging Future: From Ego-System to Eco-System Economies*, Scharmer and Kaufer, 2013: 1

[3] I first came across the term "Stance" in this context in conversations with Chris Blantern, who in turn heard it from Sheila McNamee of the Taos Institute. We first published it in *'The Learning Organization' - Drop the Dead Metaphor!*, Blantern, Boydell and Burgoyne, 2013

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Table 1: Four Stances of Being

	CAPRA[4] *Shiva and Shiva*[5]		STANCE & Modes[6]	INCLUDED: in "My" Group	EXCLUDED: Others not in "My" Group
EGO	**SELF-ASSERTIVE** *Separation* **Thinking** Rational Analysis Reductionist Linear	**Values** Expansion Competition Quantity Domination	**Stance 1** Modes 1 & 2	Me	Anyone not me: all of you, all of them
			Stance 2 Modes 3, 4 & 5	Me and us - those whom I see as being in "my" reference group: some of you, the you who are the same as I am or I want to be	All others - those I see not as in my reference group: most of you, most of them
ECO	**INTEGRATIVE** *Oneness* **Thinking** Intuitive Synthesis Holistic Nonlinear	**Values** Conservation Co~operation Quality Partnership	**Stance 3** Mode 6	Me, us, quite a lot of you. As Stance 2 plus those from other diverse groups with which I'm prepared to associate, to appreciate, as joint members of a larger We, Us	Those others not in the groups with which I choose to associate, to appreciate: some of you.
			Stance 4 Modes 6 & 7	Everybody and everything - WE	Nobody, nothing: none of you

It's important to note that this is very different from "Ubuntu", the African tradition associated with Archbishop Desmond Tutu, which is often taken to be represented by the phrase "I am because you are"[7], whereby we are all recognised and appreciated for our differences as much as for our similarities, and we are fully human only when these differences are appreciated and celebrated[8]. This is a move into an eco- way of being, a term first used by the German zoologist Ernst Haeckel[9] from the Greek *oikos,* meaning house, dwelling, habitation. It thus refers to a recognition of the relationships of organisms with the environments or contexts - including all beings and entities - in which they exist.

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[4] *The Web of Life,* Capra, 1997: 10. The mixture of nouns and adjectives in the table is as in the original

[5] *Oneness vs the 1%: Shattering Illusions, Seeding Freedom*, Shiva and Shiva, 2019: 22-31

[6] The Modes form a framework of individual development and are described in Part 2 - *Relationships With and Within Ourselves*

[7] *The Rhetoric of Ubuntu Diplomacy and Implication for Making the World Safe for Diversity,* Zondi, 2014

[8] Ubuntu played a major part in the South African post-Apartheid Truth and Reconciliation Programme (*Reconciliation,* Battle, 1997; *No Future Without Forgiveness*, Tutu, 1999;), as it is a philosophy of reconciliation and forgiveness that expresses "respect for a person's dignity irrespective of what that person has done" (*The Philosophical Presuppositions of Ubuntu and Its Theological Implications for Reconciliation*, Ntamushobora, 2012:2)

[9] *Generelle Morphologie der Organismen,* Haeckel, 1866.

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Thus when considering "from ego to eco" we are concerned with

> "a shift from an ego-system awareness that cares about the well-being of oneself to an eco-system awareness that cares about the well-being of all, including oneself."[10]

Now the collective goes beyond the boundaries of my in-group to include others - most significantly those others who are different from me and us. From Stances 1 and 2 into Stance 3 - me, us, you - well some of you anyway. Then into Stance 4 - me, us, and all of you - in which everybody is a diverse member of a unified whole.

Oneness and Separation.

Table 1 also shows what Capra refers to as self-assertive and integrative "tendencies" with regard to thinking and values, and what Shiva and Shiva describe as the two contrasting worldviews of "oneness" and "separation".

Developmental Psychologists see us starting life, as an embryo and then a new-born, with a complete sense of "unaware oneness"[11]. My mother and I are one, as are all objects around me until I soon begin to discover they are separate, not part of me. I then grow or develop into seeing myself first as a separate "me" (Stance 1 in Table 1), and then with a first form of oneness with my particular reference group - family, friends, nationality, gender, race, team, tribe (Stance 2).

Given the right circumstances, I gradually develop into Stance 3 - widening and deepening the range of those with whom I feel connected, for example by developing empathy and understanding - "appreciation"[12] - of those with whom I disagree and, perhaps, whose ideas and behaviour I don't like.

Finally, in Stance 4, I feel connected to - or should it be "with"? - everybody and every living thing.

Unfortunately we tend not to be given those "right circumstances", either as a result of "naturally occurring" trends in the world in which we live or, as Shiva and Shiva see it, trends that are forced upon us by the 1% of their title - the mega-rich individuals, the mega-large businesses, the mega-powerful politicians, the mega-influential celebrities and opinion leaders. These 1%, the richest 1/100th of the world's population,

> "now have more wealth than the rest of the world combined. Power and privilege is being used to skew the economic system to increase the gap between the richest and the rest. A global network of tax havens further enables the richest individuals to hide $7.6 trillion. The fight against poverty will not be won until the inequality crisis is tackled"[13].

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[10] *Leading from the Emerging Future: From Ego-System to Eco-System Economies*, Scharmer and Kaufer, 2013: 2

[11] *Changes of Mind*, Wade, 1996: 23-76

[12] *Appreciative Inquiry: a Positive Revolution in Change*, Cooperrider and Whitney, 2005

[13] *An Economy for the 1%: How Privilege and Power in the Economy Drive Extreme Inequality and How This Can be Stopped*. Hardoon, Ayele and Fuentes-Nieva, 2016.

That was written in 2016. Since then global inequality has worsened - a worsening accelerated by the COVID pandemic. In their drives to maintain the world as they want it to be, the 1% are preventing us from moving to connection, through the way they mould

> "our ideas of knowledge, of science and technology, of the economy, production and consumption, of democracy and freedom, and of the way we are, our identities, our purpose, of why we are here on the earth."[14]

Does capitalism have to be like this? Are there other ways of organising economic life or do we have to succumb to what Shiva refers to as "philanthrocapitalism", whereby, she believes:

> "global philanthrocapitalists like Bill and Melinda Gates and affiliated entities work to monopolize and privatize sectors of land use, food production, and public health on a global scale ... . Through various initiatives, sub-organizations, development schemes, and funding mechanisms, the Gates empire in particular weaves an intricate network of power and influence designed to ensnare local communities and traditions in an unwavering pursuit of profit and market expansion."[15]

Or is this an unfounded conspiracy theory? Conspiracy or merely the inevitable outcome of the socio-economic system in which we are currently living? It seems fairly clear that the remaining 99% of us are experiencing one or more of what Shiva and Shiva describe as the three separations that

> "have brought us to the verge of extinction as a species"[16],

namely:

1. separation of humans from nature, creating eco-apartheid.
1. separation of humans from each other
2. separation of humans from ourselves - of the Self from our integral, interconnected being

and therefore, some would argue,

> "the only true response to ecological crisis should be to bring about authentic political, social and cultural revolution."[17]

I look at each of these three separations, in more detail, in Part 2: Relationships With and Within Ourselves; Part 3: Relationships With and Within Nature; Part 4: Relationships With and Between Human Beings; and then I have a brief look at How we Organise Ourselves in Organisations and Society in Part 5.

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[14] *Oneness vs the 1%: Shattering Illusions, Seeding Freedom,* Shiva and Shiva, 2019: 22

[15] *Philanthrocapitalism and the Erosion of Democracy: A Global Citizens Report on the Corporate Control of Technology, Health and Agriculture*, Shiva, 2022. The quote is from marketing information as the book was not yet published at the time of my writing this piece in February 2022

[16] As footnote 13

[17] *The Three Ecologies*, Guattari, 2000: 28

Although I have described "separation" before "oneness", I have written the heading of this section with "oneness" first, to suggest that it is the natural state into which we are striving to develop but from which we are being prevented by the current world conditions, which may or may not be created or reinforced by the all-powerful greedy 1%.

So what can be said of "oneness", the recognition of everything being interconnected? My own reflections are that I have experienced this in two ways - through feeling and through thinking.

Thinking about oneness has involved me in talking, reading and writing about it, over quite a long period of time and, more recently and intensely, when preparing my contribution(s) to this issue of the Journal. Thus for me it is possible in the realm of Thinking to come to a cognitive understanding, recognition, awareness of oneness through hearing about it.

Perhaps more significantly, I have had a different form of engagement with oneness for quite a long time, generated through an experience that I had many years ago, whilst engaging in what was for me strenuous physical exercise, I "heard" - became aware of - an inaudible[18] humming and experienced

> "a feeling of being merged with the whole world and becoming one with it, yet without losing one's individuality"[19]

and just knew, with absolute certainty, that I am connected with everybody and everything, and everybody and everything else is connected with me and with each other. This knowledge/perception/belief/illusion has remained with me ever since, although at times I do rather tend to forget it.

I told this story at an online conference in 2021, and fourteen of the fifteen members of the group[20] reported experiencing a similar form of oneness in a variety of contexts: various forms of meditation[21], being in nature, (the most frequently reported, particularly in woods and forests); physical exercise; yoga; listening to music; dancing; gardening.

Fourteen out of fifteen is quite a lot. This may well have been connected with the fact that all of us were members of the worldwide Association for Social Development, management consultants (in this case from various European and South American countries) who connect our work with the ideas of Rudolf Steiner, known as anthroposophy. We were all therefore probably somewhat inclined to, and familiar with, what are sometimes referred to as "supersensible" ideas, practices and processes.

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[18] How could I hear something that was inaudible? I don't know. It's just that "heard" is the best word that's come to me.

[19] *Rudolf Steiner and the Masters of Esoteric Christianity,* Prokofieff 2018: 86, referring to a description in *Esoteric Science* by Rudolf Steiner 1909/[2017]

[20] All of whom were members of the Association for Social Development, management consultants from worldwide (on this occasion they were from Europe and South America) who connect their work with the ideas of Rudolf Steiner, known as anthroposophy, and who were therefore perhaps somewhat familiar with various meditative practices and processes

[21] This is explored in *Understanding the Nature of Oneness Experience in Meditators Using Collective Intelligence Methods,* Van Lente and Hogan, 2020. The paper refers to a further eight studies that use various descriptions or characteristics of "oneness"

But who knows how many other people are also so inclined, but tend not to talk about it? For

> "oneness [is] ... the very source of our existence, our inter-connectedness with the universe, with all beings (including human beings) and with our local communities. Oneness is woven through our diverse living intelligence and creativity. It represents the confluence of our rich and vibrant diversities - biodiversity, cultural diversity, economic diversity, political diversity and knowledge diversity"[22.]

And thus

> "ecological awareness is an awareness of the fundamental interconnectedness and interdependence of all phenomena and of this embeddedness in the cosmos ... This is where ecology and religion meet ... and ecological awareness at its deepest level is spiritual or religious awareness."[23]

So What Can We Do? Some General Activities

There seem to me to be some general things we can do to move towards eco ways of thinking, feeling, willing and doing, and some more specifically related to our relationships with nature, with each other, with ourselves. Here I will just suggest a few general approaches, returning to more specific ones later in subsequent instalments.

In so doing I'm reminded of a time before we had word processors and my wife Gloria was typing my handwritten work, which on this occasion was for the long out-of-print *Managing Yourself* - written over 30 years ago by Mike Pedler and myself [24] as one of a series edited by Bob Garratt and published jointly by Fontana and - AMED - yes AMED published books in those days. In this I was describing how one could, as the title suggested, manage oneself in ways that would be universally appreciated. When I came home from a hard day at the Poly[25] I could tell Gloria's mood by the viciousness of her pounding the typewriter keys, to be greeted by welcomes such as

> "Damn it Tom, anyone reading this will think you're a bloody wonderful person to live with"[26].

Indeed I often preach rather than practice. So although in fairness I do practice a few of them, I don't claim to take anything like all the suggested actions in these contributions. But nonetheless I hope that some at least prove interesting and valuable.

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[22] *Oneness vs the 1%: Shattering Illusions, Seeding Freedom,* Shiva and Shiva, 2019: 9

[23] *Belonging to the Universe*, Capra, Steindl-Rast and Matus, 1992: 70. I don't know if the author is saying that "spiritual" and "religious" are the same, or that they are alternatives. I tend towards the latter, as I have certainly experienced religion that seemed completely devoid of spirituality and spirituality that wasn't connected with any religion

[24] Pedler and Boydell, 1989

[25] Now Sheffield Hallam University

[26] Boydell, GJ, 1989, private communication

It's rather likely that for readers of this Journal it will be in the organisations where we work or to which we consult where we can seek, find and create some of the best opportunities for moving away from separation[27]. Thus in our organisations as well as in our society and community, we can, inter alia[28]:

1. "Find your passion" - the title of Chapter 1 of the excellent *How to Become an Accidental Activist* by Elizabeth Macleod and Freda Wishinky, published in 2021 by Canadian company Orca Book Publishers. Full of ideas and stories from all over the world, Orca specialises in books aimed at younger readers but I found it inspiring[29]

2. Read *A Better World is Possible*, by former AMED Executive Member Bruce Nixon. Although now a bit out of date in some respects - for example at times expressing perhaps unfounded optimism at the time of the election of Barack Obama, and before the onset of Trumpism - it is still full of great information and uplifting ideas. At the start he makes, amongst many others, three most pertinent observations that stand out for me:

   a. the whole global system has to be transformed to serve everyone, everywhere.

   b. We, ordinary people, need to turn our anger into effective action to bring about radical change.

   c. Yes we can!

3. Write blogs, poems, limericks, plays, articles, books

4. Paint, knit, crochet, tat (i.e. do tatting), weave, sculpt, pot (i.e. create pottery), compose

5. Play music, sing, dance, act, perform

6. Work on our inner development, moving our consciousness from Stances 1 and 2 towards and into Stances 3 and 4. (See this Introduction and Parts II and V of these instalments). Find a form of meditation or mindfulness that feels right for you, to which you are drawn, which draws you towards it. This might help your passion to find you as in point 1 above

7. Join or form a self-development group of people who want to work on themselves and/or these issues

8. Find opportunities to use some of the Mode 6 and 7 tools referred to in Part 2 of this serialisation

"Co-Initiate"[30]. Keep our eyes, ears and minds open to learn about issues around separation and oneness. Listen, watch, read, associate and converse[31] with others, uncover shared intention, debate, discuss, dialogue. As put by Otto Scharmer, who very much stresses the notion of preparing ourselves for what wants to find us, rather than us struggling to find it.

"Listening is the key."

"Listening to your own intention or to what life calls you to do (listening to oneself)"

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[27] *Change the Workplace, Change the World,* Watkins and Dalton, 2020. I find this to have a much wider relevance than just that of HR, which is the perspective from which it is written. It looks at many aspects of leadership and Organisation Development. Alan Watkins has also written extensively about models of development and Crowdocracy, to which I refer in **Part NN XXX**

[28] The numbers are purely to make it easier to refer to them, locate them, identify them. They are not intended to indicate any sort of priority or sequence

[29] I was born in 1940

[30] *The Essentials of Theory U: Core Principles and Action*, Scharmer 2018: 78-130

[31] From Latin "con~versar" - to spend time with, go around with

"Listening to your core partners in the field (listening to others)"

"Listening to what you are called to do now (listening to what emerges)"[32]

9. Help others to listen. Spread the word, make these issues known to others, put them out into the world. Talk, write, share, engage, protest, debate, discuss, dialogue.

10. Speak out, challenge and confront facts that we believe to be untrue, ideas with which we don't agree, practices that we find unacceptable

11. Join campaign/activist groups, online or locally. Sign petitions, make donations

12. Join, support, vote for a political party or an independent advocate that wants to make happen the same things that you want to make happen

13. Subscribe to online publications like *The Conversation* at https://theconversation.com/uk/environment, and to online or print publications such as *Private Eye*

14. Lobby MPs, local politicians, opinion formers. The City of Sanctuary website has some excellent guidance on how to do this with regard to refugee welfare, guidance that can be applied to other issues. https://cityofsanctuary.org/

15. Find local campaigners, pressure groups, support groups, find out what they are wanting to achieve, how you might be able to join or support them

16. Enrol, by yourself or with some friends or colleagues, on the annual MIT/Otto Scharmer U-Lab on-line course (named after his *Theory U process*[33]). This is free of charge; it lasts for several months and each year attracts several thousand participants from all over the world. As well as taught inputs it includes help with setting up action groups for people who want to tackle issues that they identify as their priority. See https://www.edx.org/course/ulab-leading-from-the-emerging-future. Depending on when you access this it may be referring to "last year's" programme but will enable you to keep up to date

17. Consult *The United Nations 17 Goals for Sustainable Development* that were agreed in 2019 by all UN member countries and territories, with the aim of achieving them by 2030. In connection with these they publish a list of 56 relatively simple things that we can do as individuals[34,] as well as, for each of the goals, larger-scale targets[35] that require concerted efforts and initiatives by countries, NGOs businesses and other organisations[36]. Each of the 56 might prove useful in helping to generate ideas for individual or local lobbying, influencing, or action[37].

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[32] The Essentials of Theory U: Core Principles and Action, Scharmer 2018: 78

[33] Theory U: Leading from the Future as it Emerges, Scharmer 2007; The Essentials of Theory U: Core Principles and Applications, Scharmer, 2018; Leading from the Emerging Future: From Ego-System to Eco-System Economies. Scharmer and Kaufer, 2013

[34] https://www.un.org/sustainabledevelopment/takeaction/

[35] Many don't seem to me to be targets as such, but directions to move in or suggestions for action

[36] https://www.un.org/sustainabledevelopment/

[37] All of the cited web locations were accessed 16.02.22

The websites related to each of the goals give examples and stories of activities and progress to date, together with some related books. Intended for children many adults will find them attractive and informative. A UN report on Progress Towards the Sustainable Development Goals can be downloaded from:

https://undocs.org/en/E/2021/58.

The goals are:

1. **No Poverty**. **End poverty in all its forms everywhere** (7 targets)
https://www.un.org/sustainabledevelopment/poverty/

2. **Zero Hunger** (8 targets)
https://www.un.org/sustainabledevelopment/hunger/

3. **Good Health and Wellbeing**. Ensure healthy lives and promote well-being for all at all ages (13 targets)
https://www.un.org/sustainabledevelopment/health/

4. **Quality Education** (10 targets)

5. https://www.un.org/sustainabledevelopment/education/

6. **Gender Equality**. **Achieve gender equality and empower all women and girls** (9 targets)
https://www.un.org/sustainabledevelopment/gender-equality/

7. **Clean Water and Sanitation**. Ensure access to water and sanitation for all (8 targets)
https://www.un.org/sustainabledevelopment/water-and-sanitation/

8. **Affordable and Clean Energy**. Ensure access to affordable, reliable, sustainable and modern energy (5 targets)
https://www.un.org/sustainabledevelopment/energy/

9. **Decent Work and Economic Growth**. Promote inclusive and sustainable economic growth, employment and decent work for all (12 targets)
https://www.un.org/sustainabledevelopment/economic-growth/

10. **Industries, Innovation and Infrastructure**. Build resilient infrastructure, promote sustainable industrialization and foster innovation (8 targets)
https://www.un.org/sustainabledevelopment/infrastructure-industrialization/

11. **Reduced Inequalities**. Reduce inequality within and among countries (10 targets)
https://www.un.org/sustainabledevelopment/inequality/

12. **Sustainable Cities and Communities**. Make cities inclusive, safe, resilient and sustainable (10 targets)
https://www.un.org/sustainabledevelopment/cities/

13. **Responsible Consumption and Production**. Ensure sustainable consumption and production patterns (11 targets).
https://www.un.org/sustainabledevelopment/sustainable-consumption-production/

14. **Climate Action** (5 targets. Relatively few due to "acknowledging that the United Nations Framework Convention on Climate Change is the primary international, intergovernmental forum for negotiating the global response to climate change"),
    https://www.un.org/sustainabledevelopment/climate-change/

15. **Life Below Water**. Conserve and sustainably use the oceans, seas and marine resources (10 targets).
    https://www.un.org/sustainabledevelopment/oceans/

16. **Life on Land**. Sustainably manage forests, combat desertification, halt and reverse land degradation, halt biodiversity loss (12 targets).
    https://www.un.org/sustainabledevelopment/biodiversity/

17. **Peace, Justice and Strong Institutions**. Promote just, peaceful and inclusive societies (12 targets).
    https://www.un.org/sustainabledevelopment/biodiversity/peace-justice

18. **Partnership for the Goals**. Revitalize the global partnership for sustainable development (19 targets).
    https://www.un.org/sustainabledevelopment/globalpartnerships/

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Tom Boydell writes

When I turned 80 I was advised to go part-time. So I'm now a part-time management development consultant, a part-time writer, a part-time actor, a part-time singer, a part-time poet, a part-time weaver and a part-time gardener. I'm glad I'm only a part-timer, otherwise I'd be worn out.

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