

 *Margaretha Hendrickx* - **00:00**

A minute.

 *David Pinto* - **00:38**

Okay.

 *Margaretha Hendrickx* - **00:42**

I'll be there in a minute.

 *David Pinto* - **00:46**

Okay.

 *Margaretha Hendrickx* - **00:47**

Yeah.

 *David Pinto* - **01:00**

That's interesting.

 *Margaretha Hendrickx* - **01:02**

Yeah.



David Pinto - **01:05**

So we had an interesting engagement after listening to a chat called Jerome, and it was like a lecture and a discussion online about cooperatives.



Margaretha Hendrickx - **01:36**

Okay. Sorry. I'm coming. Yeah, that's all right.



David Pinto - **01:41**

And then Margarita and I had a chat by email. We've arranged to meet online now.



Margaretha Hendrickx - **01:51**

Okay. I'm turning up. Everyone is present. I turn up my noise, my own noise, and I just need to quickly double check. Yes. Here I am. Yeah, so, hello. I realized that perhaps I was a little intense in my initial email conversation with you, so I welcome this opportunity to put things in the proper perspective, so to say. And yes, and I ask if that is possible. I think you have an AI that immediately turns this into notes. Is that correctly? In text? If you could maybe share that with me or then I don't have to do it myself.



David Pinto - **03:19**

I'm testing both AIS fireflies and read AI, and we shall see which one kind of provides the best results.

 *Margaretha Hendrickx* - **03:30**

All right. And are you also doing a recording, like a video recording or an audio recording?

 *David Pinto* - **03:43**

Both. But the access I don't think I can view the video unless I pay for not paying.

 *Margaretha Hendrickx* - **03:53**

So let me then do the video recording, and then actually, it always does a video and an audio, but I'm going to delete video because it just always takes too much space. But the audio is helpful here. All right. So I was touched, if I may use that language, just the fact that you're an educator. Adolescence, if I'm correctly, and I believe that is like a super crucially important dimension of the larger problem, or whatever they call it in the pro social world. And so I'm a former educator myself, so I'm hyper aware of this. And so I'm looking always to network and get to know other people who seem to be also hyper aware of this. And so it's in that spirit that I welcome this opportunity to chat with you.

 *David Pinto* - **05:11**

Very nice.

 *Margaretha Hendrickx* - **05:15**

And it is icing on the cake that you happen to know Leon Condrat, because he is a very recent acquaintance of mine. But when I met him, I discerned some ancient spirit in him. I don't know how else to say this. So there is something special about whatever it is that he's doing that he's not a superficial human being.

 *David Pinto* - **05:54**

Good man. Okay. I'm not sure if I meant to do something now. Do you want me to introduce myself.

 *Margaretha Hendrickx* - **06:07**

Or do you want yes, because it's your turn to say something. Yeah.

 *David Pinto* - **06:15**

Okay. So we had an interesting engagement by email, which you called quite intense. Did you say it was quite intense?

 *Margaretha Hendrickx* - **06:23**

Intense, intense. I don't know whether it was tense, but there was maybe too much energy or something. I don't know. Yeah.

 *David Pinto* - **06:34**

I matched it. I thought I thought we would have interesting engagement.

 *Margaretha Hendrickx* - **06:39**

Yeah.



David Pinto - **06:41**

I'm a little bit tired right now, but it feels if it would be still good to meet with you. This recording, I don't know how useful it will be for any other human being. However, if another human being or multiple human beings happen to be present while we talk, I would like you to maybe consider that because how we frame our conversation is interesting. I think we need to modify how we communicate through this medium. So I would like to consider that a reflexive aspect. Leon is a good man. You seem very interesting. I would like to get to know you a little bit more. And if anybody else is listening, if other people that are listening, they might be interested in if they've never heard of you or met you, they would like to know more about you.



David Pinto - **07:48**

I will also share aspects of me, but always the benefit and the intention of talking is to benefit the person who's listening.



Margaretha Hendrickx - **07:57**

Yes. And if we continue in that direction, then I kind of see these days, the way people do it is like to put things on a YouTube channel and then give that YouTube channel a name and then let YouTube kind of take or let universe take care of who will actually look at it or not. But that is kind of the spirit that I recognize. And then how we actualize that spirit is a separate question, of course, but yes.



David Pinto - **08:40**

Okay, well, just to kind of tidy that up slightly, if anybody, God, I can sing again. I will share it forwards through scale. And so that is pure person to person recommendation. So it should be trust relationships. So the only people watching this, participating in this, is through our trust relationships.

 *Margaretha Hendrickx* - **09:07**

Yes.

 *David Pinto* - **09:09**

Everybody here is a friend.

 *Margaretha Hendrickx* - **09:12**

Yes. All right, so what I don't recognize and that was what I meant to say by the little the tense issue. As a footnote, I gave you the reference to my academia profile. That was just because I had a profile there and I had actually looked at your profile on LinkedIn, so I knew stuff about you just from looking at your profile. And I want to give you an opportunity if you wanted to look at, quote unquote, my profile somewhere. So now the reason I bring this all up is because I've thought about this question of trusting a lot and how screwed up, if I may, our discussion is about trust because I've read people discussing trust as if you can buy and sell it on a factor market. And I personally think you can't buy trust.

 *Margaretha Hendrickx* - **10:19**

It's like you either trust or you don't trust. And so when I was thinking of putting it on YouTube, well, I'm just going to trust the people who watch it, instead of putting all sorts of conditions to just say, okay, I'm just going to trust that they have the ability to make a good judgment. And I'm not going to start wandering in advance about all these other questions who are actually becoming very complicated over time. And yes, I do consider the possibility, but I would like to say then that someone goes berserk. But that can happen to anyone, independent of whether they're in our network or outside. And you may be aware of someone who wrote a book about that, like a killers in Vietnam and Odysseus in America.



Margaretha Hendrickx - **11:27**

And that is some trauma informed storytelling where this individual actually draw parallels between Homer's writings and what is happening today. Because I use the word berserk and berserk, people say that Achilles went temporarily mad or something because he was mourning. His friend had been killed and he decided he was not going to fight anymore because he felt betrayed by the leadership. And the whole point of that trauma informed thinking is that people feel betrayed by society or something, and then they go berserk temporarily, but then they find maybe there's balance again. So that's part of my backdrop when I tell a story.



David Pinto - **12:30**

Wow, okay, we're in a Greek myth here. Yeah. I trust people. My operating system is that I trust people. I'm interested in transparency. I've been interested in this, and I have acted on this throughout my life to no greater veil. The transparency and high trust has not got me anywhere in life, really. However, going back to this experience with adolescence, that did work. So when I went into schools, mainstream schools, I employed a high trust, I don't know, way of being with people, and I got great results. So I was vulnerable, but I was high trust. But I was also happy about confrontation because a lot of adolescents kind of wants to have contact, sometimes aggressively. It's quite aggressive when it comes at you quite fast.



David Pinto - **13:38**

But if you're transparent and you're open and you're happy about that, and you trust that they're doing it because they're furious or whatever it is that's motivating them, then you get a good engagement, a good, clean engagement. And because of that, they go, oh, wait a minute. It's not a role. It's not a person in a role in a position. It's actually a human being. Because it's a human being, it's genuine. And because it's genuine and they can recognize that because that's natural to them. My classes went quite well. Now, adults, however, normally operate with a lot of they're acting within roles and positions.



Margaretha Hendrickx - **14:28**

Yeah.



David Pinto - **14:29**

Because of that, it's two people that are it's just their roles that are interacting, not the actual people. And so I find that adults are still behaving, even self organizing adults that are interested in changing the world get caught up in, I would say, formal roles, but some form of kind of semiformal role rather than actual, genuine engagement. And so we can't move forwards. It's only when we are actually genuine and actually go, hello, and we're accepting each other as who we are, and I accept you. I don't know who you are, but I accept you. And well, okay, since we've kind of dealt with that, right, what are we going to do? And so I have a high trust my high trust behavior. And if another person also exhibits, that means that we can just start moving because.



Margaretha Hendrickx - **15:33**

We can go do something else or do something more. Now I totally am on the same wavelength. Like something happens between adolescents, and then you have the adults or whatever, the so called adults, and something happens there. And we need to get a better sense of what it is and come to term with it, because maybe it's something that we cannot 100% control, but we still can locate it, give it a name, and make other people aware and make them all think about it. And now we can move forward or no, let me say this way. As long as we don't talk about it, we stuck.



David Pinto - **16:20**

Yes, because by talking, it becomes the thing, and we're talking about it, so it becomes a thing, but actually it's not to be talked about. It's to engage. Right. So when you talk about accuracy, a little bit more accuracy, and then you said, Name it. I went.



Margaretha Hendrickx - **16:39**

Yes, go ahead. I interrupted. Go ahead.



David Pinto - **16:43**

I would like us to talk about what it was that initially got us interested in each other. And you said something about children, very young children, and learning language, and then I said, yes, maths, learning language, learning maths. And that's one of our connecting points. So I'm wondering if we can this idea about adults and roles, if we can kind of shift over to, okay, so what are kids doing when they're learning language? And what's your understanding of that? And is that relevant to us as adults?



Margaretha Hendrickx - **17:19**

Yes. And that brings up to something interesting that happened because I said logic, and then you responded mathematics. I think that puts the finger exactly on the spot. We can stay with the children, but we can also switch back and forth to the adults. So to say. As I understand it, were talking about several things at once. This one is the use of words, because in terms of labeling, you clearly are using a label, even if we don't call it. And I was using a label, mathematics versus logic, those are labels. But then the bigger question is, whatever the labels stand for, how those two things relate to one another.



Margaretha Hendrickx - **18:18**

Because the whole thing, as I see it shall we call it mathematics or logic, is a reference to a conversation that took place all over the world in the beginning of the 20th century, before World War I and in between before World War II, about the relation between mathematics and logic and whether that's a worthwhile conversation or not. And what is that conversation really all about? And so I hear what you're saying is that children by themselves have that conversation also without having labels for it. But labels is a little bit pejorative. But on the other hand, it's very useful because at some moment it's helpful to use language because they can all do it with their hands and their faces.



Margaretha Hendrickx - **19:25**

But if they can settle on a word or ten words, then they can I mean, the settling on let's use this word, let's use that word, won't hurt the conversation. I think it actually may help the conversation. However, they never should over identify with their words. They shouldn't say it's my word or it's the highway. Like you don't belong in my club unless you use my words. So that is the behavior that becomes turns it all in some problematic sliding down the hill into the valley of conundrums that insistence on yeah, okay, so I think I told it's time for me to pause and let you respond.



David Pinto - **20:32**

Okay. So the difference between mathematics and logic when you were describing it there I did at the end there, I saw a child going my word. At some point in their childhood, they're just like and they realize it's their word. And the parents are not allowed to use their word because it's their word, not their parents word. And I actually imagined that as when you were describing that, and I thought, oh yeah, I can imagine a child doing that. But generally I think that they're using their words like they're using their hands. They're not really aware of their hands. They don't know about muscles, they don't know how their eyes work, they don't know how any of it works. They're just using them. So the words are being used or the words are using them.



Margaretha Hendrickx - **21:23**

Yeah.



David Pinto - **21:24**

So the degree of control involved is questionable. And we have a tendency as adults because we're all rational, we use words that we think that the kids are using words like we are they're not.



Margaretha Hendrickx - **21:40**

And that is exactly a good thing because that's the whole point I'm trying to make is that we as adults are the one who say it needs to be mathematics or it needs to be logic. But for them it's not important because they understand that it is about something else. Actually, there is this whole research about figurative language among I mean, some people say children use figurative language that they don't really have this hang up, as you say, on which word they shall use. It's all about getting understood or something.

 *David Pinto* - **22:25**

I learned language in a household where I was only allowed to speak English and yet my parents were speaking both English and Portuguese and I did not differentiate between them. And so when my mother asked my friends when they were over playing a game whether they liked biscuits, she would begin the sentence in English so my friends would understand, and then she would slip accidentally into Portuguese as she used to do. Now I'd be fine. And I would turn around to my friends, and I'd be like, well, do you? And they were like, what did she say? And it was only at that point I realized, oh, yeah, what I'm doing is I'm listening to the intention.

 *David Pinto* - **23:16**

When I ended up engaging adolescents, and I go into a class and I start explaining something, a child might burp out a word or two, trying to explain a thought they've got. And unusual for most teachers, I'll kind of go, okay, sorry, a little bit more.

 *Margaretha Hendrickx* - **23:36**

Okay.

 *David Pinto* - **23:37**

And they try to burp out a little bit more, and I go and then I verbalize it. And then they light up because I've managed to verbalize the thought that was in their head.

 *Margaretha Hendrickx* - **23:47**

Yeah.



David Pinto - **23:50**

I know that it's not about them communicating through words to me. It's my guessing in my mind what on earth they're talking about with the clues that they're providing. So I'm constructing meaning with whatever resources I've got, and they're providing me with material to do that. And so the journey that we're both doing and there's intentionality in there, and it's much more to do with intentionality than it is the meaning of words.



Margaretha Hendrickx - **24:24**

Like you say, it's all about intentionality and none. Also, I would throw in that you're listening to them to do an effort to hear their intentionality and not to superimpose your intentionality, no matter how much it's for the purpose of helping them. The listening part is extremely important, the mysterious process that's called listening, and that's different from hearing.



David Pinto - **25:08**

Yes, but also the focus is on listening as opposed to talking. And nearly everything in our society is on the talker, on the words, on the analysis of the words, and blah, blah, rather than, sorry, what's listening? How's listening occurring? It's not about the words. The words is in the talking.



Margaretha Hendrickx - **25:30**

Okay, well, if I may say, I would put the words in the middle, just like you say, there is the talking, and there is the listening. And the listening is undervalued 100%. There are no listening courses at universities unless that is actually called the mental health office for the students, that's called the listening office.

 *David Pinto* - **26:03**

Therapy, a lot of those.

 *Margaretha Hendrickx* - **26:06**

But that's too late because it's already decided that there is a problem with the client. We call him client so he doesn't feel threatened, but we already decide he's the problem, while the problem is, well, we never thought what listening is about.

 *David Pinto* - **26:26**

So when I talk about the difference between logic and mathematics, my brother was very keen on doing distinctions, and it drove me mad because it was always his distinction that was important. And it was like, it's the power of making the distinction. Now I feel as if I haven't done that with you because you're emphasizing logic, logos, the word, and mathematics.

 *Margaretha Hendrickx* - **26:56**

Well, you say you're emphasizing okay, I use the word logic, but I knew if I may say, you already decided what I was emphasizing, and maybe I was emphasizing something else. That was all I wanted to say, something completely different. But go ahead. Yeah. So what do you think?

 *David Pinto* - **27:17**

With mathematics and because we were just doing text, which is words, the bias of saying logic in a text is like, okay, most of us that are trying to do change in the world are using words, and words, for me, are related to well, I've analyzed it, I guess. Okay. I've just written this book, and I've tried to compile some of this understanding, and as far as I can tell, if you forgive me, I'm going to share with you.

 *Margaretha Hendrickx* - **28:03**

I would love to hear it. Yes.

 *David Pinto* - **28:10**

Okay. So the moving moment of now, can you know the power of now?

 *Margaretha Hendrickx* - **28:16**

Yes.

 *David Pinto* - **28:18**

Well, I conceptualize that, and I understand that as being a thing that's happening now.

 *Margaretha Hendrickx* - **28:24**

Yes.

 *David Pinto* - **28:25**

Right. Because it's happening now. It's happening at the same time that I'm talking. It's happening at the same time that you're listening.

 *Margaretha Hendrickx* - **28:33**

Yes.

 *David Pinto* - **28:34**

Right. And everybody that listens to this, if it's the thousandth person that listens to this, for whatever reason, they're listening to this, and they're listening now in the present.

 *Margaretha Hendrickx* - **28:46**

Yes.

 *David Pinto* - **28:48**

Our present are different chronologically. However.

 *Margaretha Hendrickx* - **28:55**

It'S always in the here and now when they're listening.

 *David Pinto* - **29:00**

Yes. And it just so happens that we're doing that. And in that moving moment of now, there is a preconscious period and a post conscious period.

 *Margaretha Hendrickx* - **29:12**

Yes.

 *David Pinto* - **29:13**

There are things that are happening subconsciously. Subconsciously preconsciously before we're aware of it.

 *Margaretha Hendrickx* - **29:22**

Yes.

 *David Pinto* - **29:23**

And then at some point or other, we go and then we receive it in our consciousness. And that post conscious.

 *Margaretha Hendrickx* - **29:31**

Yes.

 *David Pinto* - **29:33**

Right. And so I'm locating that most adults and words and any representational form is post conscious.

 *Margaretha Hendrickx* - **29:45**

Yes. What I would add is you are developing a model instead of immediately let me tell you, I don't have the full paying version of but this is of zoom. So that means that every 30 minutes or something, I need to start a new session, or every 40 minutes, to be precise, but I have so far not found as a problem. And so we could start another session, or we could try to wrap it up in ten minutes, but I prefer maybe we start another session.

 *David Pinto* - **30:27**

If you want to stop it, we can. If you want to park it a little bit better than what we've done. The AI. We might drop the AI. They might not find us. They might only be human beings after this.



Margaretha Hendrickx - **30:40**

No. Well, I propose we maybe start another session, and then we make sure to immediately decide or discuss how long we will talk further or to not rush how we close the conversation now. So what I wanted to tell what you just told me, first, let me say I would love whenever your book is ready for circulation or to be read by someone I don't know how you make those decisions, but I would love to take a look at it. And now I happen to be also working very, whatever, focusedly on this question of the now versus the past, the present, and human consciousness. However okay, so, Dan, when I heard you talk, I wanted to just add maybe the layer or an extra thing that you're actually developing a model in your book as I see it.



Margaretha Hendrickx - **31:50**

And then the whole point is, as I see your book, is then you're asking me to think through your model as if it actually matters. And none. What I see when I look at the world, when I use your book as a pair of glasses, if I don't put on my glasses, a lot of things are fuzzy and I don't see them very well. But then when I put on your book, on my nose, what shall I see that I didn't see before? Or what do I see even better and more distinctively than.



David Pinto - **32:36**

That? Metaphor is quite nice, putting a book on your face. I think that most people are actually adults are walking around with books in front of their faces, and they do not actually see reality. They're looking through. So this metaphor and it's a big metaphor in academics of lenses and objects, looking objects with lenses. What lenses are you using? And I'm saying, can we just bypass that, please, just for a second? And if we take off our lenses glasses yeah, okay. What's our natural condition?

 *Margaretha Hendrickx* - **33:14**

Yeah. Yes, you say very beautifully. What I think exactly is the problem does that academics live in a fantasy world, and so how can we gently prick their balloon that they don't freak.

 *David Pinto* - **33:30**

Out, they don't wake out. You're great.

 *Margaretha Hendrickx* - **33:34**

Because they will freak out. Yeah. Because their job security is on the line.

 *David Pinto* - **33:39**

Well, so if this video does disappear, we'll make use of it because it will stop suddenly. All right. One of the sections of the book so I'm interested in what you've come up with. But the section of the book, I call it reflexive reading. And I developed it, and then I thought, okay. And I located it in academia. So I'm saying the transformation of social sciences, because our current social sciences are not social. Okay. But if we manage to establish a relational social science, actually genuinely relational, it means then that we might actually come up with things that are actually useful for us socially. And so part of it is the problem. It's called the invisible self, I think it is. Or the invisible subject.

 *David Pinto* - **34:39**

And when we describe it, we record people conversations and then we write about it, we lose the people because it all becomes representation.

 *Margaretha Hendrickx* - **34:53**

Yes. And I locate that, like you say, you use the word representational. Okay. So now maybe I could tell you why, if I use logic, I don't think about the distinctions, but I'm thinking about a distinction. And the awareness of, hey, I just added another distinction. And so does that when we think about knowledge as representational, okay, that's sometimes useful, but if we stick too much to it, then there are a whole bunch of other distinctions we lose. And as a result, we don't see the people anymore because we don't know how to get back to the people. Actually, I think many academics say how we need to get back to the people, but they're just totally blind about how do we now get back to the people? And they're just like, getting deeper and deeper in the labyrinth, or it gets.

 *David Pinto* - **36:06**

Deeper and deeper into this kind of labyrinth. So the existentialists phenomenologists have been aware of this, the indivisibility of the moment, of the experience. The indivisibility of the experience. But I've worked out that while you're reading, so I came up with a trick. And the trick was, well, it's quite tricky because it's about reading. So the trick is I describe the trick about reading as the person's reading, and so therefore they become aware of the trick that they're performing as they're reading. Yes, but we're talking, so I have to transpose it to our talking.

 *Margaretha Hendrickx* - **36:49**

I totally get because you may sorry, but go ahead. I interrupted you, but go ahead. Yeah, go ahead. No, I just want to listen because go ahead. And then I'll respond because you mentioned a trick.

 *David Pinto* - **37:11**

Go ahead.

 *Margaretha Hendrickx* - **37:12**

No, I interrupted, and I should not have interrupted. Okay, go ahead. It's okay. Absolutely.

 *David Pinto* - **37:20**

In a horrible way. It's just there was something that was quite pressing that made you do what you do, and I'm happy for it to hear what it is.

 *Margaretha Hendrickx* - **37:28**

Well, the thing that when you talk about trick, it is trickster some other people say, but there is also what I call the gestalt switch, and it's the switching of the gestalt that is happening while we are reading. And if we're more aware of the switching, then we can become more self aware readers. But if we do not have access to the phenomenon or the language, then we just are blindly sorry, okay, I need to turn off my phone. If we have access to some lexicon like you're about to introduce a lexicon, and there is a phenomena and you developed a lexicon that you were going to share with me, the thing that I wanted to actually, I was going to say, yes, I think I know the phenomena, and I happen to have also a lexicon.

 *Margaretha Hendrickx* - **38:45**

But before I say anything else, let me listen to your lexicon, because for all I know, we may be using something very similar, and there is no need for me to tell that I also have a lexicon because we're using the same or something very similar. So now we are less than a minute, so I'm going to end and then click again on the zoom session and link. And now we continue with part two, three. All right.