**The Garrison Institute Presents: The Common Good Podcast Transcript**
**Daniel Goleman: Emotional Intelligence and the Science of Wellbeing (Episode 11)**

*[Please note: Although the transcript is largely accurate, in some cases it may be incomplete or inaccurate due to inaudible passages or transcription software errors.]*

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And so I would say that if we had people who are mostly intelligent. Who can manage themselves well and who care about other people, they would tend to make decisions that would further us toward that third horizon.

[00:00:58] **Jonathan FP Rose:** Welcome to the Garrison Institute, presents the Common Good. I'm your host, Jonathan FP Rose, the co-founder of the Garrison Institute. Here we explore how spiritual wisdom. Ethical leadership and contemplative practice can guide humanity towards a future rooted in compassion and collective wellbeing.

Today I am delighted to be joined by Daniel Goldman, whose groundbreaking work on emotional and social intelligence has transformed how we understand leadership, empathy, and human potential. In his recent writings, Dan invites us to rethink what it means to lead in an era of profound economic, environmental, and social change.

When the demand systems of care as much as systems of production. Together we'll explore how leaders of today and tomorrow can cultivate the awareness, compassion, and systemic vision required to build economies that serve people and planet alike.

[00:02:09] **Daniel Goleman:** Welcome, Dan. Well, thank you, Jonathan. It's a pleasure to be here with you.

[00:02:14] **Jonathan FP Rose:** Good to see you again. We have been seeing each other quite a bit recently, but I want to move away from the recent, we'll end up at the recent again, but that's, let's move to the deep past. So where were you born? Tell us a little bit about the context in which you were raised.

[00:02:31] **Daniel Goleman:** So, um, I was born in a city I'd recommend no one go to. It's called Stockton, California. It's about an hour and a half east of Berkeley. Parents were both college teachers and, um, my father's best friend was a interesting guy and I think he influenced me. Osmotically. He was Peter Bo. Who at the time was the head of Berkeley's Oriental languages department.

Peter had been a cadet in Vandak when the revolution broke out, and his father was the head of the Czarist army in Russia. So we had to run away because the Bolsheviks were coming. He ran through China and Asia, and he turned out to be a linguistics bond. He ended up speaking about 30 plus languages and uh, my father met him in a Sanskrit class at Berkeley.

Actually. My father was a Philology student back in the day. He was the Yale and was actually the, the Hillel advisor when there was a quota on Jews at Yale in the thirties. He was the first Hill I advisor. And um, so here we were in Stockton, California, which is kind of a nowhere city. I had a wonderful childhood and um, I went east to college and escaped the Central Valley.

[00:03:56] **Jonathan FP Rose:** And then, so you did your undergraduate work at Amherst, right?

[00:04:00] **Daniel Goleman:** Yeah, I, I got a scholarship to Amherst College and then from there to Harvard where I studied clinical psychology, and I think the most formative experience I had at Harvard. Was accidentally meeting a guy named Rondos just after he had come back from India.

He had been known in my department as Richard Alpert, and he and Tim Leary had scandalized everyone with giving psychedelics to anyone who wanted them. And Alpert got fired actually from my department, but I. Was on the graduate student Colloquium committee, so I asked him to come and give a talk. First time he returned to Harvard since he was fired and he was absolutely fantastic and, uh, he was mesmerizing.

It started at seven and two and he made some points that really stayed with me. One was that psychedelics are great. They open a door, but if you don't walk through and do something that's gonna actually change you, it's just a memory. And the, the other thing that he said that I really liked was that actually Asian cultures understand something that.

The West doesn't seem to get, which is that there is a path to another consciousness and that you can follow that path. Uh, you know, they call it awakening or realization or enlightenment. And in Asians taken for granted, but you'd never really hear about it except on the margins of our society. You know, our, we are worshiping material success, wealth, fame, power, and ignore this other, uh, route to a different kind of success.

[00:05:43] **Jonathan FP Rose:** It's really a success of, it's a, it's a path towards wholeness and it's a path towards, we'll get into that more later. I wanna pick up a little bit more in your studies, and then we're gonna get into what the path towards wholeness is. And so you had an advisor at Harvard who actually supported you then having a fellowship to go to India and explore what some of these alternative views about what wellbeing is.

[00:06:08] **Daniel Goleman:** Well. I, I was lucky enough to get a Harvard Predoctoral traveling fellowship, which meant I could go anywhere in the world and they would pay me to go there. And, um, my advisor, David McClellan, had been in India and he thought, uh, my go to India would be a great idea. And I had already wanted to go to India because I had met Ron Doss and I found it very inspiring.

And I wanted to meet his teacher who was an old yogi, named me Crowley Baba. And so we didn't have any idea where Neem Crowley was. I traveled to India with a guy named. Jeff Kagel, who's now known as Krishna Dass. He's a, a well-known singer of Indian devotional songs and another guy named Ramesh Rudas.

These are names, their card in India. And Ramesh wrote, uh, a bunch of books with Ron Doss. It turned out later. Anyway, we, we wrote a letter to a, a, uh, student. Of Nm Crowley. Bob is saying we wanted to come, and he went to Nin Crowley and said, uh, can these guys come? And N Crowley said, absolutely not. So this guy, his name was Kk Sha, was very clever, and he

wrote to us in an ambiguous way saying, NM Crowley never invites people to come, but if you should be near.

90 Tall, which is the name of the town where his ashram was a few miles from. If you should happen to be there and happen to go by his astro, he never turns anyone away, which was true. So that was how we ended up with Name Crowley. Mm-hmm. And I would say that I learned more valuable lessons in India and thereafter than I did at Harvard.

[00:07:53] **Jonathan FP Rose:** But Harvard gave you actually, you know, there's an interesting phrase, uh, in the indigenous world called two Eyed Seeing. Oh and one eye. The one one way of seeing is through the Western Scientific way. Yeah. And the other way of seeing is through the indigenous way. And the two eyed seeing is to integrate them.

And actually you've been a fantastic integrator because you went on then to become a, uh, you did graduate from Harvard and you went on to work for the New York Times in the science section. Right. And out of that came your real interest in emotional intelligence and in that work you actually brought, you were the two I'D seer because you brought this depth of understanding of this deeper path towards wellbeing.

Until then, the western view of mental health was, if you're sick, we'll bring you back to normal. But there was nothing that said, if you're normal, we're gonna bring you to exceptional. That's right. There was, and what happens in both the indigenous world and in. The world that you encountered in India was, people had a sense of what was the maximum that a human being could expand their consciousness, their being, their generosity, by the way, their, their compassion.

How big could that get versus just being normal? So, okay, take it now. The two eyed.

[00:09:11] **Daniel Goleman:** So at Harvard I learned. All about human pathology. I learned how to diagnose people. Uh, I, uh, was welcomed into the world of psychotherapy where you would bring people from pathological to normal. And if you read Freud, he said the best you can do is a normal neurosis.

However, in Asia I heard about other kinds of wellbeing. So they went way, way beyond anything that the West offered. And this, uh, other ladder to success that you hear about in Asia and Asian traditions led to a kind of a wholeness, a kind of wellbeing where people. N Crowley, for example, um, exemplified this where you were very present, very loving, very selfless.

It wasn't about you, it was about being open to the needs of the people around you. And I found that a very appealing mode of being. Right.

[00:10:14] **Jonathan FP Rose:** You know, it's funny, in the West, particularly when I was growing up, there were all these, these cartoons of, you know, somebody going to see the guru. The guru was sitting on a rock in a cave in the middle of nowhere, and you had to approach 'em.

And so this sense that they were removed, but in fact, the spiritual leaders of Asia are very engaged with communities. They're very engaged in compassion and action.

[00:10:37] **Daniel Goleman:** Well, when name Crowley died, Westerners were stunned to meet his family. He was a family man. He was a householder. He was the head man of his tiny village near, uh, the Taj Mahal because it was hereditary.

He had inherited what for that little village was a large spread. And so he was the head man of the village and he had three kids. He raised them at the same time. He found a way to, uh. Do very intense practice, very intense meditation. I think he did it for the 10 years before he got married from the time he was 12.

He wandered as a yogi and then came back and his resumed married life and um, he somehow talked about two eyes. He led a kind of double life as far as I can tell, where. He'd be around the village and he'd be like the head man and take his daughter walking to school and also later. Particularly in life, he would appear as this yogi named Crowley ba.

And so he, uh, I think exemplified what you might call a household yogi. And I, I actually think that's a very good model for the West because very few people are willing to give up everything they've learned, all of their skillset in the world, uh, and become a nun or a monk. That's a rather rare thing to happen, but you can practice in life.

And one of the things I realize is that it's your a way of relating to the situation of your life. And I think that that's maybe where emotional intelligence comes in because it's kind of a bridge concept from what it takes to be well in the West to this other kind of wellbeing.

[00:12:34] **Jonathan FP Rose:** So how did you come across even the idea of emotional intelligence, the words who came up with them, and describe your immersion into it?

[00:12:42] **Daniel Goleman:** Well, my mandate at the Times was to read academic journals and to find articles that would be of interest to the Times readers, which were very few it turned out, and to translate them. And one of the articles I came upon was written in 1990 and it was called Emotional Intelligence. It was by friend of mine, Peter Salve, who was a psychologist at Yale who became the president of Yale.

Actually, and his then graduate student, John Mayer, and I thought, wow, emotional intelligence sounds like an oxymoron to put together emotion and intelligence. But then I realized it's about. Being intelligent about emotion, which is a very interesting concept and I, I did, since I'm a psychologist, I did my own kind of take on that.

And the, in my model of emotional intelligence, there's. Four parts. There's self-awareness. Knowing what you're feeling now, how it shapes your perception, your thoughts, your impulse to act, then using that to be able to manage your emotions well, particularly the unruly ones. You know, anger, uh, fear. Rage, panic, whatever it may be.

You wanna be able to cap those and to optimize your emotional state, which means actually being optimistic is, is one way that exhibits or to keep your eye on the goal, what matters to you the most, despite the distractions of the day. And lord knows we have more distractions than ever today, but what really matters?

So that's the second part. That's self-management, you could say. And then the third. Is empathy. And here there are three kinds of empathy and it's very important to understand the difference. The first is cognitive empathy, knowing how people think, and ai, artificial intelligence is brilliant at it because that's exactly what it does.

It looks at the thoughts of people and scans them very quickly and and summarizes them. But then there's emotional empathy, and this depends on the part of the brain. That AI just doesn't have. In fact, AI has no emotion at all. It imitates emotion or having emotion. And the second part, emotional empathy means you know how the person you're with feels, you know, when you eye to eye, it turns out that the brain of each of you is connecting and it's, and emotions pass through that channel.

Uh, and it's very important in rapport. For example, the third kind of empathy is what's called empathic concern. This means you not only know how the person thinks and feels you care about them. I think this is the most important and the brain circuitry that this is based in, we share with all mammals.

It's like it's actually a parent's love for a child. I was talking to a partner at Bain Capital who said, you know, your colleagues want you to care about them. I think it's universal that a great leader, for example, is someone who not only, uh, as can strategize and all of that, but also makes people feel connected with.

Makes them feel you care about them. You have their best interests at heart too. The fourth part is putting that all together. It's, you know, managing yourself. You could say leading yourself and tuning into the other person to influence them, to inspire them. Inspiration by the way, means you in your heart know what matters to you about this work.

And you can articulate that in a way that resonates with the other person. So the inspiration is 'cause you already feel it and the other person feels it from you. The studies at Yale. Very important. The Yale School of Management show that if the head of a team is in a negative mood, people on the team catch that mood and performance goes down.

If the leader of a team is in a positive, enthusiastic, energized mood, they catch that performance goes up. In other words, emotions are very contagious in any group and between people.

[00:17:21] **Jonathan FP Rose:** So this is amazing. This was, by the way, when you released this book and wrote a book about this called Emotional Intelligence. It was groundbreaking. I read it cover to cover, underlined many words, and drove my family nuts by continually quoting it to them. And I'm sure many other people did too. And what's interesting is when it came out.

If you were to look at the literature on leadership and what was taught in business schools, emotional intelligence was not on the list. It was all about being effective and being efficient. And Japanese kind of like, uh, just in time methodologies and. And now today, I think if you look at what we talk about in leadership training and the, the whole theory of leadership, as you just mentioned with Bain, is deeply grounded.

And so this work was literally a hinge point, a transformation in business culture.

[00:18:14] **Daniel Goleman:** Um, by the way, Jonathan, I was shocked. I thought that I was gonna impact how kids are taught in school. Hmm. I had one small chapter called Managing with Heart. Hmm. And, um, people would say to me when the book came out, you can't use the word emotion in a business.

And now as you said, it's just taken for granted. It's spread everywhere as part of leadership development. And what makes, you know, the sign of what makes a good leader.

[00:18:43] **Jonathan FP Rose:** So I wanna go a little deeper into one of the ideas within it, and that is the, something called the theory of mind. So just very briefly, what is the theory of mind?

[00:18:52] **Daniel Goleman:** Theory of mind, uh, means that you have a sense of how the other person is thinking. What their thoughts might be, what their mind is. And by the way, in people on the autism spectrum, this tends to be a deficit, but it means that you have a sense of where the other person is.

[00:19:13] **Jonathan FP Rose:** Right. Okay. So now there's a conversation I had with somebody very recently, and so recently, I can't remember if this was the viewer or not, but somebody said to me recently that they had been reading, doing research, and what they discovered was there's a whole way that cells recognize a.

Other cells to know whether it's a friend or an enemy. And your body. Remember, our body is this whole integration of trillions of cells. We are host to bacteria in our stomachs and stuff, so friendly things. But every once in a while, some of our cells go rogue and become cancerous, and then we have to send off the T cells and others to go get 'em.

So how do we recognize when a cell is a friend or a foe? And my theory is that that is the most base level theory of mind. So this theory of mind, I think it, we've over humanized it and I think it actually pervades. We know that animals understand whose friend or foe, et cetera. I think it's actually an essential quality of life that it actually pervades a.

All of consciousness.

[00:20:15] **Daniel Goleman:** Well, if you take an evolutionary point of view, the big leap in human evolution came not with those cells, but with the ones for cooperation, for doing things together as a group that gave humans an edge and in evolution, and you could say in competition, but what didn't go away was the, uh, part of the brain that deals with competition.

And that's the other, so you're talking about brain cells for othering. For seeing, uh, someone as not part of your group, but part of some outgroup. And that too is part of the human heritage. Uh uh, but as you say, it can go rogue and it can lead to a lot of trouble. And I think we're in the midst of some of those troubles right now.

[00:21:01] **Jonathan FP Rose:** Right. So one of the pathways to harnessing our rogue emotions is mindfulness, and it's a, um, meditation and contemplative practice is a key, uh, theory of change. It's a key element of what the Garrison Institute does and supports anyone's. And so you also had, you wrote a recent book very interesting with, uh, Richie Davidson that kind of covered the science of the benefits of contemplative practice.

[00:21:31] **Daniel Goleman:** Well, what we found was that if you do a simple mindfulness exercise, for example, focus on your breath and the next breath, and then when your mind wanders, if you notice it wandered, bring it back. That's like mindfulness 1 0 1. And it turns out that that helps people become more calm, uh, and more focused.

It's, it's. I, I position it as a attention strengthening actually, because you're telling the brain how to keep paying attention and how to keep from being distracted. And I think in this day and age, we need that more than ever. You know, Harvard research shows that people are distracted 50% of the time, up to 90% at work, and so.

We need to know how to willfully manage our attention. Mindfulness shows you that mindfulness can do much more though. For example, interpersonal mindfulness, I think can be very powerful because you also learn not to judge right? Uh, to put aside your assumptions, to just be open to what is actually happening in the moment.

And that too is very powerful. And our research showed that the more you do this, the more resilient you become. In the sense that you're triggered into some bad emotional state, less often if you are triggered, it's not as intense and you recover from it more quickly. And that ability, which we call resilience, seems to grow the more you.

Practice the more hours or minutes you've put into it. And then Richie Davidson, who's a, a neuroscientist at the University of Wisconsin, who's my co-author, also looked at people at the high end, kind of Olympic level meditators, if you will. These are people who have done 12,000 to 62,000 lifetime hours, and he found that the brains operate differently and in very beneficial ways.

[00:23:32] **Jonathan FP Rose:** There's something, you've talked about individual benefits, but there's also, you also talked about how the tone of a leader affects the tone of the group that that person is leading. But there's also something, um, about our, I would say, our moral responsibility to the world, and part of it is. With the Western world, the modern western world is very focused on the atomized self, the individual.

In fact, the sixties revolution, which was supposed to be about love, peace, and happiness, was actually a revolution about, in many ways, about consumption and individuality. And we have lost a lot of the sense of the commons in the common good and our collective moral responsibilities. One of the things about meditation is it helps rebalance the sense of self and you know, even our natural language, English language is self and other, but it's really self and.

Surrounding world or ecosystem or social eco world that we are a part of. And my sense is to really, uh, make a better world, we need to de reduce our, in our sense of individuality and expand our sense of the interconnection we have with all.

[00:24:51] **Daniel Goleman:** I think that is a universal goal of spiritual practice, and you, from a psychological point of view, it means that we are less self-focused and more open to the needs of others.

This is the basis for compassion. Empathic concern, by the way, is an essential ability for compassion, for noticing. What people need for caring about them. And you could say that a, a genuine community means people who care about each other, and I think we're in a great danger of losing that. I like your model of meta economics because it starts with what the problems are, and I think they all reduce the fact that we don't care enough.

[00:25:37] **Jonathan FP Rose:** Yes. Okay, so let's go into that a little bit. So the idea of meta economics is we have a current economic system that is quite linear and it focuses on the actions of the individual or the firm or the country or a city, but it as a isolated and. Self-actualizing object. It's like, how can I do best as a person or as a company or as a country versus recognizing?

And the consequences of this, by the way, are the way of horrendous climate change, which is gonna be extraordinarily disruptive to humans in all of life on earth and the economy. We have

biodiversity loss, we've seen in the out of this form of economics has grown. Also, the using of others and racism. And we've seen enormous income inequality.

And because if you really, really focus on how can money make more money, uh, we see paths of accelerating separation from those who make money by their, by their work or their connection to the land, or, uh, more grounded things. And so, uh, the current economic system is not only a reflection of a different world of a self-centered worldview.

It is a magnifier and exacerbator of this. The idea of meta economics is can we have a whole systems economics, a whole systems economics that integrates social wellbeing, individual wellbeing? The wellbeing of nature than humans in nature relationship. And can we measure these things? So might in such a system, when you do something economically that is positive, we improves the health and wellbeing.

So let's say you cut out pollution or whatever, improve the health and wellbeing of a system, you get rewarded for it. So not just. Paid for the product you sell, but paid for the way you make it and its benefits, but also you get dinged or you get charged for if you're polluting the air or exploiting labor or whatever.

So it's a whole system. Economic, by the way, we are edging towards that. There is a tax that is now being considered by the whole world that's supposed to go into an effect, a carbon border tax that says. Every time I sell something, if I put a lot of carbon pollution into making it, I actually get charged a tax.

So that would both pay for, hopefully raise money to pay for the social costs of carbon pollution, but also encourage people to wanna avoid the tax and therefore create more carbon neutral products. So this is just one example of what. Meta economics would really need is an extraordinarily integrated system of many, many factors that it's integrating, but it's a way of trying to expand one's sense of self from oneself to this larger worldview.

And I, so I want to go back to you because my sense is that that is both the, the goal of. Eastern spiritual practice, by the way, of all spiritual practices. And it's the goal of emotional intelligence.

[00:28:35] **Daniel Goleman:** I would agree. And I think a helpful model is, uh, talks about three horizons. The first horizon is things as they are now, and you've just told us that we're not working.

The third horizon is things as it could be. That's, you've also described that the second horizon is how we get from one to the other. And I think that a crucial part in, essentially what you're talking about as systems change is who inhabits the system and how do they behave Because a system is the sum total of the actions of the individuals within it.

And so I would say that if we had people who are mostly intelligent, who can manage themselves well and who care about other people, they would tend to make decisions that would further us toward that third horizon. So I think that we need people who. Have a kind of ethical edge who not only manage themselves effectively and manage other people effectively, but also have a set of values that will lead them to behave in ways that lead us to the third horizon.

And. Rather than dictating what that means, I think you have to just depend on the wisdom of individual actors, individuals in the system who will as a collective act in the ways that lead us where we wanna go.

[00:30:06] **Jonathan FP Rose:** So I disagree with you. A little bit. So we're gonna have a debate here. So you think that if individuals are wise enough that the sum of their collective wisdom, there'll be an emergent property that will be a more moral, healthy, better world?

[00:30:20] **Daniel Goleman:** I'd like to think so. What do you think?

[00:30:22] **Jonathan FP Rose:** Okay. So I think obviously we need individuals to be highly tuned to, to be more moral. Yes. And less reactive and, and and wiser. But I also think this, you know, like you said, there's sum total of their actions, but I think there's this continual feedback between people and the larger world.

And we have a world now that one of the things that. Rupert Murdoch and Roger Ailes did in the 1990s when they launched Fox was they gave permission for people to be publicly angry without consequences. Before that, it was considered to be really rude, to be publicly angry and just, and by the way, to make things up and just accuse people of things, and there were like.

Social conventions that said no. And I really believe in the value of collective social intentions. And they broke that and they gave permission for this enormous an anger. And we now have a world that's very angry. They're not the only cause, but, but they gave permission for a, um, a much broader sense of public anger.

Pardon? I believe in social conventions. They are also emergent phenomena, but they set boundaries. They give guidance, and they give a moral framework. You mentioned earlier that you had thought that your emotional intelligence work was gonna be about kids, and you actually worked with Castle and you worked on the idea of bringing this to kids.

But I think kids need to be raised. You know, I think we all need to be raised in a world that has a collective purposeful moral set of intentions, that they're explicit. Mm-hmm. And that they guide us. It's not just about all a bunch of well-intentioned individuals.

[00:31:59] **Daniel Goleman:** Uh, uh, Jonathan, I don't think we actually disagree.

Okay. I think we're just focusing on different levels of the same phenomena. I'm talking about the individual in the system. You're talking about the group and what it suggests as norms for behavior. I think there's another level, a third level, which is humanity as a whole. I also happen to think one of the problems that we face is with feedback.

Systemic feedback because we have zero transparency about too much. And, uh, take for example, the environment. There is a methodologist called lifecycle assessment that will tell us that every step of a product from the time you, uh, you, you extract the material that you're going to produce the product, um, to the time we use it and it at every step of the way.

At every phase, it can analyze and give you a metric for how this is going to affect the planet. The eight systems that support life on the planet, not just carbon, that's like the poster, child phosphorus, uh, potable water, biodiversity, whatever it may be. So we don't know. At this moment, what those impacts are, they are knowable.

They're often known by companies, but they, they keep it proprietary. They use it to save money. They don't want you to know how they're impacting the environment. It's this weird idea of externalities as though. The impacts of production and of a service or product didn't matter, but they're all consequences of ways we do things, and I, and this would hold people accountable.

Ideally, I'd like to see that information available to people at point of purchase. The same way, you know, the price of something. What's the cost to the planet? Of this thing, we don't know. So, uh, basically what I'm saying is yes, I think we need, as you say, we need to have, uh, kind of normative behaviors, which nudge people in the right direction.

But I think people also need to have good information.

[00:34:16] **Jonathan FP Rose:** Yes, I totally agree. And that and this idea of revealing the, both the social and environmental qualities that go into a product or an action or whatever we do would be super helpful. Okay, so now I want us to give our audience some guidance, which is what should they do? So first of all, just in, you know, larger context, remember that America is increasingly becoming.

People are becoming lonelier, people are becoming more isolated. People are, I read that something like 18% of people now that their best friend is in AI chat bot, but there are better pathways forward. And so I wanna re refer to a recent book that you wrote with Silky Buchet, who's one of the great Tibetan Buddhist teachers who comes and teaches at the Garrison Institute.

And this was called Why We Meditate. The book wasn't really about why we meditate, but it had some guidance about that. Oh wow. So here we are in this world, this alienated world, this, that time in which, you know, one of my favorite, uh, quotes is by a guy named Edwin Burkett says, we may be unfitted by an unfit fitness.

There's kind of an unfit fitness out in the world now. So how do you recommend people move forward and refit themselves?

[00:35:32] **Daniel Goleman:** Well, I, uh, feel that the practices of. Asian traditions, and by the way, Judaism, Christianity, and Islam are also Asian traditions. I feel that. They offer us methods, methodologies, and as you say, they encourage people to do these practices within the context of a group.

Not alone. A long yes, but also with Sangha as, as they say in Sanskrit. Or Ong, as they say in Indie or or minion in Judaism, or minion

[00:36:09] **Jonathan FP Rose:** in Judaism, or congregation in Christianity.

[00:36:13] **Daniel Goleman:** Exactly that. That is very important because who you tend to associate with depends how you see the world. I mean, determines to some extent how you speak the world.

So that's part of it. But I also, I'm, I'm very, uh, strongly invested in individual change. And these practices aim for individual change, but the individual change is one that brings people closer to the group. Not more separate from it because essentially, uh, mindfulness or compassion, or

loving kindness are ways to rehearse to yourself and to improve your ability to be less focused on yourself and more open to others.

And I think that's the goal.

[00:37:02] **Jonathan FP Rose:** Dan? Yes. I actually think those are the words to close on. I think those are beautiful. Pretty amazing guidance for, uh, okay. Guidance for the world. So thank you so much. It's been not only a pleasure talking with you, um, uh, your work has been an inspiration to me and I think an inspiration to many others.

[00:37:22] **Daniel Goleman:** Jonathan, you're very kind. Thank you for having me. You're

[00:37:24] **Jonathan FP Rose:** welcome. See you soon.

Thank you to our guest, Daniel Goldman. The Common Good is a production of the Garrison Institute and is hosted by me, Jonathan, FP Rose. We'd love to hear your thoughts about the podcast. Please send us a note at podcast@garrisoninstitute.org and let us know what you think. If you've enjoyed this episode, please consider leaving a positive review on Apple Podcasts.

This show is produced by the Garrison Institute with Production and Marketing from the Podglomerate. Its theme music was composed by Jonathan FP Rose, and performed by Jog Blues. We look forward to being with you again soon.