

The Garrison Institute Presents: The Common Good Podcast Transcript

Rebecca Henderson and Jamie Bristow: Reimagining Capitalism and Mindful Leadership (Episode 13)

[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.]

[00:00:00] **Rebecca Henderson:** It is become so evident how deeply wrong and out of kilter our society is. And sure, sometimes it's useful to get analytic about it, but the key thing you said, you said it, is to understand that the root cause is fear. The root cause is greed. The root cause is the illusion of separateness. That's the place to get to.

[00:00:33] And yes, one needs to get to that recognition in order to open to something too positive transformation. But in my experience, many people are very much there.

[00:00:59] **Jonathan FP Rose:** Welcome to the Garrison Institute presents the Common Good. I'm Jonathan FP Rose. In this series we'll explore how Interep transformation and systems change can help us build a more compassionate. And resilient world for all sentient beings. Today we're asking a simple but radical question. What would it mean to transform education with love and to teach in ways that honor our shared humanity and the living earth?

[00:01:24] My guests today are Rebecca Henderson, a distinguished economist, and one of the 25 university professors at Harvard, author of Reimagining Capitalism in a World On Fire. Her work re envisions business and leadership as forces for justice and planetary wellbeing. She's joined by Jamie Bristow, a writer and policy advisor working at the intersection of Interep and outer transformation resilience and sustainability.

[00:01:50] He's the former director of the UK Mindfulness Initiative who's helped bring mindfulness and compassion into parliaments and education systems. Together we'll explore how classrooms, universities, and leadership training can become the seeds of the common good.

[00:02:22] Rebecca and Jamie, welcome.

[00:02:25] **Jamie Bristow:** Thanks, Jonathan. Great to be here.

[00:02:26] **Rebecca Henderson:** Jonathan. Thank you. Pleasure to be here.

[00:02:29] **Jonathan FP Rose:** It's wonderful to have you guys. All right. By the way, I remember when we were last sitting together having tea in Oxford, but today we're gonna talk about the world. Rebecca, in the book re-Imagining a Capitalism in the World On Fire.

[00:02:43] You argue that capitalism must be redesigned to work for people in the planet. So the source of capitalism comes from many, many things, but it's something that we teach in

business schools around the world. And we have to rethink how we actually teach that. So how does your vision from reimagining capitalism translate into actually how we teach real leaders in classrooms at Harvard and in classrooms beyond.

[00:03:09] **Rebecca Henderson:** Jonathan, you, you start with the endpoint.

[00:03:13] **Jonathan FP Rose:** Okay. Should we begin at the beginning?

[00:03:14] **Rebecca Henderson:** No. No. I mean, the way one teaches is to start with the endpoint, which is to teach a reimagined capitalism. You start with the idea that the goal of business is human and planetary thriving. That profits are a means to an end, not an end in themselves.

[00:03:33] That just as we, you know, we have to breathe to live, but breathing is not the goal of life. So businesses definitely need to make money, but making money is not. The point, the point is supporting each other and our communities and the health of the natural world in building a, a, a thriving, thriving ecosystem.

[00:03:58] A, a thriving society. And of course, the second sentence, when you say that the students look at you and they go. How some students say why, and one can go off on a long trajectory of that. But I'm going to assume for the, for the purposes of our conversation that everyone goes, okay, check how It's always about the how in my experience.

[00:04:20] And I think there are two ways I teach that. One is, if you like, through theory and concepts, what does it mean to design a building a business that runs this way, that has a purpose, that operates as if the purpose is important. But that's really secondary. The primary way is you show, you show students and executives and leadership trainers what business looks like when it runs this way.

[00:04:52] And you can do that through paper cases, you can do that through movies, you can throw it through descriptions, but by far, the best way is to bring into the classroom the people who are doing it, because that's what makes the difference. I used to teach a course called Reimagining Capitalism at the Harvard Business School, which was this course, and I would bring in someone almost every class, and I don't think the students really believed me until about.

[00:05:22] Business person number 15. By the time we had 15 successful, engaged, heart-centered business leaders in the room, the students were beginning to say, oh, this is really possible. Okay, let's go back over how I can do it too.

[00:05:46] **Jonathan FP Rose:** That is really wonderful And that is necessary. So part of it is that the current worldview, which people think is solid, but in fact is completely made up. I mean, all our worldviews are made up the idea that businesses exist solely to create profit, And that businesses in some ways can, be relentless, can be abusing of the environment and can take advantage of people and all those things in relentless pursuit of profit.

[00:06:16] That is actually a terrible mythology. It's a terrible philosophy that we have unleashed on the world. It, it has no inherent existence. It, it, it has, it's just something we made up and it's. Bad thing that we made up. Is it necessary for people to also see that it's a, in some ways, a, that model itself is a mental affliction and that we need to dissolve that.

[00:06:42] **Rebecca Henderson:** So now you're going to sort of the second stage. So stage one is we could do it differently. It's possible. Stage two is. What would it mean for you and us all to really operate in this different way? And that takes you straight to, I love your term, mental affliction. I sometimes use worldview mental model.

[00:07:09] I mean, one of the deep problems of our current age is we've persuaded ourselves, humans are fundamentally selfish, motivated only by their own love of status and gain. And that to talk about anything else, particularly in the business context, is to be kind of wissy and sentimental. But it turns out that this belief.

[00:07:32] That all that matters is more stuff and getting ahead, and that's how we need to run firms. You said it didn't, it's It didn't exist. Oh, it exists. All right. It's deep in how we measure firms and how we promote people and what we teach, and it is so pernicious. It is so disruptive. So the second step in education, oh golly.

[00:07:55] Education makes it sound like, like teaching math or something. The second step in learning. Is that we need to change our hearts, that we need to open to the world, to ourselves, to each other in a profoundly different way. I think that's why it matters, to bring people who are doing this into the classroom in whatever way one can, because I can say that, and it's like what?

[00:08:25] You have to kind of see it, touch it, feel it in yourself and in other people. To really understand what it means.

[00:08:51] **Jonathan FP Rose:** So I we're gonna get to Jamie in a minute on that actually, but I want to just, I'm gonna take this analogy one one bit further. So, in Buddhism there are the five afflictions. These are things like anger and greed. Some people could say impatience could be in there. And one of our goals is to understand the five afflictions and then transform them into the five wisdoms.

[00:09:15] Which are the mental constructs. So you're taking unhealthy mental constructs and changing them into the healthy ones. But to do that, you actually in part, have to do a deep analysis and understand how destructive anger and greed are. And so that, I'm gonna return to that question. Is it necessary for the student as part of this process to also delve deeply into understanding?

[00:09:41] So you use the word capitalism in a world on fire to understand the destruction that the current model is creating? Must they see its deep flaws to have the motivation then to move towards potential deep benefits?

[00:09:57] **Rebecca Henderson:** I open every class, I teach every talk. Talking about what's wrong, I used to spend 15, 20 minutes, half the time, three classes.

[00:10:11] Now I take like three minutes because the, the whole thing is breaking up, Jonathan. It, it's become so evident how deeply wrong and out of kilter our society is, and sure, sometimes it's useful to get analytic about it. To pick apart, you know, where did the focus on shareholder value come from and why is it wrong and why is it creating?

[00:10:37] Where do the mental health problems come from? Why are we seeing climate change? Sometimes it's helpful to really go into that and unpack it, but the key thing you said, you said. Is to understand that the root cause is fear. The root cause is greed. The root cause is the illusion of separateness. That's the place to get to.

[00:11:05] And yes, one needs to get to that recognition in order to open to something too positive transformation. But in my experience, many people of. Very much there.

[00:11:21] **Jonathan FP Rose:** And in my experience of the general experience of the Garrison Institute, people are hungry to be there. People innately see that something is out of kilter.

[00:11:32] The, you know, the world is out of joint and they have a sense that there is a better, another way that somehow it ties more to the spirituality and the heart and they're trying to find that path. And so Jamie. You decided to take that path right into the heart of the beast in Parliament. So talk a little bit about mindfulness UK and then the work you did with Parliaments, what you've learned from that, and then we're gonna get into how that might apply to this.

[00:12:02] **Jamie Bristow:** Mm-hmm. Yeah. Yeah, so the story for me personally starts back when I was working at Headspace, the meditation app. So it was in the role there as business development director. I was invited to form a group of volunteers and experts to support politicians in the British Parliament. Who on a cross party basis had been practicing mindfulness for a year, a year and a half already taught by the University of Oxford Mindfulness Center, and they started to become interested in how what they'd been learning in their personal practices, in their personal lives could be applied in their day jobs applied in public policy.

[00:12:48] Because often, you know, it's often said that mindfulness is caught and not taught. So the politicians caught it and they like many said, particularly back then. Why don't more people know about this? This is powerful stuff, and it seemed obvious for them to take that into. Yeah. Thinking about how this gets applied in prisons, schools, hospitals, workplaces, and we did the world's first public policy inquiry and published a report called Mindful Nation UK back in 2015.

[00:13:20] And because mindfulness was kind of at the vanguard of what we now call Interep development, you know, in public life. It was probably the world's first policy report about Interep capacity development. Certainly contemplative approaches to that. And that report generated a lot of interest. So it got shared around other parliaments in the world and we were invited to 10, 12, something like that, parliaments around the world.

[00:13:46] And helped them to also introduce mindfulness to politicians and in some cases do their own policy inquiries. And fast forward to where we are now, that mindfulness training continues. Many hundreds of politicians have taken some mindfulness training and we've done further policy inquiries on other subjects.

[00:14:07] You know, deep diving into primary education, for instance, you know, early years or looking at mindfulness. And it's potential for meeting the climate crisis. So if you are interested in, in all of that work, the mindfulness initiative website has lots of Doss documents and there is a document on there detailing the impact of mindfulness training in politicians' own words.

[00:14:30] So we did some semi-structured interviews with an academic to document the, the benefits that they themselves have seen and they. Observed benefits in their own lives in interpersonal relationships, but also some of them started to be recognizing impacts on the culture within politics, which I think is very promising.

[00:14:50] **Jonathan FP Rose:** Hmm. So before we get into the outer applications, I want to go more Interep on mindfulness itself.

[00:14:58] **Jamie Bristow:** Hmm.

[00:14:58] **Jonathan FP Rose:** So when we are mindful. Of our minds when we can separate the nature of our mind from the thoughts that come through it. If we can bring our minds to more of an understanding of a pure state of awareness, then what are the qualities of experience or what are the qualities of understanding that come from that?

[00:15:28] **Rebecca Henderson:** Hmm.

[00:15:32] **Jamie Bristow:** Yeah, that's a, that's a great question. So the qualities of our attention and as you say are our awareness shape, all of our experience, of course. All the relationships that we have with others, with things in the world and forms the foundation of our ability to, to act. And we tend to, unless we've had this pointed out or had some, some mindfulness training or other forms of contemplative training, don't realize the extent to which.

[00:16:14] That is under our control, or at least to some extent, that we can close our eyes if that helps. Turn inward and bring intentionality to coloring our awareness to, to, to, to shape it in ways that are, that are wholesome, that bring openness. Curiosity and care. And of course that has an impact on, on how we embrace and take on new information, new skills.

[00:16:52] And so mindfulness in education has rightly had a lot of interest given to it, but there's also the potential for mindfulness as education or contemplative education. So the very process. Of being a learner, of being engaged in, in the act of inquiry and skills learning can be done in a contemplative way, And that that I think particularly when done in a whole school approach or a, in the wider culture of the learning institution can have.

[00:17:27] Really profound effects that we're only, we're only just starting to understand.

[00:17:35] **Jonathan FP Rose:** So I would pause it 'cause you said that it can color our mind. What I'd like to posit is that in deep mindfulness, we move beyond the coloring of our mind And that space of. More pure awareness, but also pure possibility. We dissolve the worldviews of that anger and attachment and fear and lust that have been the foundations, the mental foundations of much of the modern economic system and business system.

[00:18:12] We bring them to neutrality, we dissolve them, and then it seems that within mindfulness, you use the word care. A sense number one of deep relationality of deep interconnection to the world and understanding which is the true nature of the world. I mean, the idea that things are separate or linear or that we have externalities, that we assess in business, et cetera.

[00:18:36] All those are mental constructs. If you think about the ecosystem, if you think about quantum systems, you think about the nature of the universe. They're all actually deeply, deeply interconnected. So in mindfulness that true nature becomes more clear, that the heart opens more with this feeling of care.

[00:18:58] And that then one might be motivated to construct world systems, economic systems, business systems that are grounded in this deep relationality that are motivated by care And that function in the world successfully, And that that might be the meeting point between the mindfulness work that you've been doing and the transformation of business education, Rebecca, that you've been doing.

[00:19:25] I'd love for both of you to comment on that and tell me I'm right, I'm wrong. And, and where are you really going?

[00:19:32] **Jamie Bristow:** Well, I, you know, I think mindfulness practice helps develop the soil in which these new ways of seeing can, can take root and grow that, like you say, the openness and curiosity and care. Would be very helpful and potentially necessary, but not sufficient to have the kind of mindset shifts that we need to see.

[00:19:58] And so I've been an advocate for a defender of mindfulness training as a social good for many years, and I have also started to come to see that. The container, the framing within which mindfulness practice is taught will constrain or shape what then can flower in the heart and mind, And that for academic reasons, for medical reasons, for cultural reasons.

[00:20:27] Mindfulness training came into to the West in quite an individualized framing, And that there's been great work being done over the last few years to broaden that to develop what is sometimes called social mindfulness. And in fact, my colleagues and I have just published a paper in the last week looking at how pedagogy and you know, curricular can be expanded to consider planetary health as, as, as, as well as individual health.

[00:20:52] Kind of realizing actually John Cain's original vision for the program. And so, yeah, I think what it then needs to do with those that Interep work needs to then meet the kind of framings and new ideas that Rebecca pointed to earlier

[00:21:09] **Jonathan FP Rose:** and Rebecca. So how does mindfulness meet the future?

[00:21:15] **Rebecca Henderson:** For me, Jonathan Mindfulness became essential about five years ago.

[00:21:22] My book came out in the middle of COVID and. Was quite successful. It went into seven languages and I found myself talking to thousands of people on hundreds of Zoom talks, and I realized that in writing the book, I had made a, a fundamental mistake. I had assumed that if you point out to people. That reimagining capitalism would lead to much better outcomes and make everyone happier and make more money that everyone would say, well, yeah, sure, let's just do it.

[00:21:56] And I had forgotten what the first 20 years of my research career taught me, which is changes really hard. And learning to do new things in new ways is, is difficult. It's scary, particularly when you are part of a larger institution, which is continually reinforcing old ways of behaving. And I actually got very depressed.

[00:22:19] I, I thought, you know, my goodness, there's nothing that can be done. It's, this is gonna go, gonna end very badly. And I turned to mindfulness. Something I'd always done, you know, like a Christmas Christian, you know, every so often when I felt like it. But I, I really started investing and really started practicing very intensely because I could not hold what I thought I saw happening.

[00:22:44] And so for me, the first fruit of mindfulness was the ability to simply stay with what is actually happening now and not turn away immediately. Not shut down, not deny, not freak out, not get angry, but just simply. Stay with it and hold the craziness and complexity and in many ways the horror and difficulty of this current moment.

[00:23:11] And, and what the mindfulness did for me was begin to now enough opening. To begin to believe that changing hearts was possible and not easily, not linearly, not take a few classes and whoa, we change civilization. But that it was a fundamental part of the mix. And so now when I teach, I teach, I call it, and Jamie will laugh.

[00:23:42] I call it, you know, Interep development or. Building the social field because I think learning to be mindful together and and really improve our relational skills and hold what's happening in a group is also key. So for me, I think mindfulness is essential. Sure. But it's as much about becoming aware of what's happening and in that awareness gradually.

[00:24:13] Growing capacities like love and patience and courage. But, but to Jamie's point, just teaching mindfulness, no, no, no, no, no. Because if I, I think if, if a miracle happened and 25% of the world's population woke up tomorrow, like awake, alas, that wouldn't. Address the scale of the problems we have because as long as we are embedded in institutions and power structures that reinforce these old assumptions, they'll continue to propagate.

[00:24:48] So I think there's a dance between, you know what Jamie and I have taken to, well, Jamie taught me to say this power and. We need to integrate power and love in our institutions,

in our lives and who we are. And that requires in Jesus's word being innocent as doves and wise as serpents. So how do we integrate a real understanding of what's happening in the world with the need for Interep development and for becoming more mindful and more awake?

[00:25:18] Mm-hmm.

[00:25:43] **Jonathan FP Rose:** And then what does that imply about a curriculum?

[00:25:48] **Rebecca Henderson:** I think Jamie and I feel we're still working that out. That's very much under current construction, but. One of the things I'm super excited about is pulling together a group of business school academics from across the country to meet at Garrison in February to talk about exactly that question, Jonathan, and these are faculty who teach at the intersection of Interep developmental Interep work or values training or turning to, to the Interep core and systemic transformation.

[00:26:21] So on the one hand, how do we cultivate the qualities we need? And on the other, what would that mean for the structure of the labor market, for the nature of accounting systems, for how we think about marketing and more broadly for the whole structure of how businesses run and how we think about.

[00:26:38] Politics and what is the role of democratic participation? These very, very big questions. So it's, it's very exciting. I think what it means educationally is you are teaching about the system, what's wrong, how we got here, how these pieces relate together. But you're trying to continually link that. To, and what does it look like when we start from the heart?

[00:27:04] What does it look like when our goal is human flourishing? When we assume relationality? And you know, my guess is any of us teaching in this space would say. Whoa. We are trying to work this out, but my goodness, this is the point of contact and, and here's the good news. From all these years teaching innovation, we don't have to have the answer.

[00:27:28] We just have to support students and business people and politicians in beginning to think for themselves. And giving them some of the tools and support in thinking together about how to make this, how to begin to bring this into reality.

[00:27:49] **Jonathan FP Rose:** You mentioned this wonderful phrase, a social field. And what you're describing is work that is bringing together this big systems thinking and this intimate personal understanding of one's role within it and how to act morally or with compassion and care.

[00:28:08] And I just wanted to note that the Garrison Institute. And you have, we have been collectively working on a mapping to kind of, to understand who else is doing this in this field. And what we're seeing is that there are all kinds of people, professors in business schools around the country and around the world who are feeling the same impulse, who are developing different versions of this same view.

[00:28:33] And that. We think among that this is an emergent field and the field when you connect its parts becomes much more powerful than a bunch of individuals. So something is happening here. What it is, is not exactly clear, but it is emerging. And I think that's really, really exciting. You and Jamie are using a radical word, a word of Jesus' and Word of Martin Luther King and many others, which is the word of love.

[00:29:00] So Jamie, I'd love to hear your thoughts on the use of the word of love. Do you feel that you have, so you've worked in this bridging between this emerging amazing new world, but places like Parliament and major schools of education and very traditional worlds too. Do you feel that now is the time that we have permission to use this word love?

[00:29:22] And what does love mean for you in this context?

[00:29:26] **Jamie Bristow:** Yeah, it's really interesting times for that. In a way I was an, a legitimizing agent for mindfulness and compassion for, for 10 years, and then worked with the Interep development goals, the NGO based in, in Sweden working to legitimize, you know, the full range of things that we can develop in heart and mind.

[00:29:49] And now yeah, there's a way in which I'm turning to legitimize love that I think this is urgent work and. In the same way that talking about compassion was the C word, I often say, you know, in parliament, mindfulness was a safe word when we couldn't use meditation. But you still couldn't use compassion back in 2013, 2014.

[00:30:13] And then a few years later, maybe, you know, five years later, we started to talking about compassion more explicitly, and now that's normal. There's a compassion in politics initiative, for instance, in the British Parliament that very much followed in the footsteps of the mindfulness all party group and the, the terminology of of Interep, our Interep worlds similarly took time to bet in.

[00:30:35] I was on another podcast recently. Someone said, you know, their response to using the word love was, you can't use that word here in education. It was a, it was a podcast about education in particular. So I think we're in a similar phase where. The most powerful intrapsychic force that we have available.

[00:30:58] Perhaps the only force that's gonna be equal to the fear and the hatred, which are being stirred up by demagogues and, and populists is in some ways still taboo, at least in public discourse, in policy, et cetera. And so, yeah, what can we do in order to. To help politicians and other public leaders be less squeamish about that?

[00:31:24] Well, one of the things that we did with the mindfulness initiative to legitimize mindfulness. At the same time as talking to politicians and policy makers with some of our reports and documents, we also had a secondary audience of mindfulness teachers and those who would want to see mindfulness more popular in the world, and without really intending to, we're sort of undermining it at the same time by talking about mindfulness in ways that were kind of easy and perhaps immediately resonant, but we're putting it into a box.

[00:31:58] Labeling it all about wellbeing or about being in the here, here and now, when actually it's so much more than that. It's a foundational capacity that helps us to think and behave differently and show up differently in the world. And similarly, you know, love to quote Martin Luther King. Is discredited when it isn't paired with power, it comes across as sentimental and anemic in Dr.

[00:32:26] King's words. And so we have work to do to go to people in power and help them to understand the importance of love systemically and to be able to talk about it more openly. And we also have a job, I think, to go to people who are much more comfortable with love. And speak the language of love, but in some ways are more squeamish and uncomfortable with the power bit.

[00:32:49] And so if more people were showing up with both love and power and able to really embody that balance in a way that legitimizes both a healthy use of power, you know, a strong fierce use of of love. And show people those examples. Going back to what, you know, Rebecca says is the, you know, the thing that really resonates with people and, and gets the message across is showing examples of this actually in practice that I think that I think more of us would want to work out, okay, which do I need more of?

[00:33:24] Which do I need to be more comfortable with or more skillful with? Which side do I tend towards? Am I more comfortable with power and less with love, more comfortable with love, less with power, and what can I do to address that balance?

[00:33:36] **Jonathan FP Rose:** Really, really interesting and my sense is that if, if we gave social permission to, and people felt a much larger sense of love for the world and all of its beings and all of its deep relations, they might then be more dedicated to the mission to care for it and to apply their power to care for it.

[00:34:00] Okay, so this is the basis of an amazing curriculum, which is grounded in understanding power, motivated by love and care that sees the multiple systems of the nature of nature, but also the multiple systems of economics, power, corporate regulation, law, all that. You gotta bring all that together. There's a theory about systems change that says you start with 1% of a population and then you can grow out and it spreads from that to 10 and 15 and eventually takes over the whole culture.

[00:34:36] So there are many one percents in the world. There could be the 1% of kindergarten teachers as a foundation. There could be ministers, rabbis, and priests, or there could be other 1%. So what are the 1% inflection points starting leverage place to spark the change in the world? World that you guys are thinking about.

[00:34:56] **Rebecca Henderson:** So our focus, and I think what's exciting, Jonathan, who was speaking, I was thinking, yeah, there are those one percents are happening. I mean, I know people in kindergarten and in media and all over the world beginning to move in this direction. It's very, very cool. But for us, I, I think it's, it's the 1% economically, it's the senior business leaders, senior politicians and their kids.

[00:35:24] So that's our hope as to the kind of 1% we can motivate to action and to change. And that's really a function of where we find ourselves. I mean, Jamie has this deep background in working with politicians and I have a deep background in working with senior. Business people and being at the Harvard Business School is really helpful in having access to all kinds of amazing people all over the world.

[00:35:50] It's not the only 1%, but I think it's part of the answer, part of what we need to be working on right now.

[00:35:58] **Jonathan FP Rose:** Hmm. And my view is, as I described, there are many, many one percents, and each one of us needs to find the 1% where we have the most personal resonance with and perhaps the most access to. And we're a part of the social field of that 1%, and to go.

[00:36:18] **Rebecca Henderson:** It. It's interesting, Jonathan. I have many friends who think that thinking, starting with the 1% most powerful and richest is a complete dead end. You must be kidding that there are many, many more powerful, 1% slight. School boards, like moms, like farmers. It, it's so, but I think we don't know. We don't know what's gonna drive change, but to your point, any 1% we can start to build, that's the right step.

[00:36:46] **Jonathan FP Rose:** By the way, my per in my business world, we are very, very involved in the impact investing world, which is this 1% of high leverage, and I see it as incredibly powerful in terms of leveraging and I see impact investors, particularly the younger generation of impact investors. Not only trying to invest in substantial change, but even trying to change the investment goal.

[00:37:10] You're hearing now more and more discussions about catalytic capital and the idea that maybe the highest return for our money is what they're calling impact Alpha is actually achieving the most impact is not achieving the most economic return. So the idea that even returns are primary is beginning to be challenged in the 1%.

[00:37:33] So I think anyway, I think it's a fantastic leverage point to be working with.

[00:37:38] **Jamie Bristow:** And what we're seeing is that in the Interep led change ecosystem, part of which you are mapping, as you mentioned Jonathan at the Garrison Institute, there's been the development of ideas and promising interventions, you know, Praxis for decades now.

[00:37:55] And one of the biggest missing ingredients is the funding. That's what everyone's talking about. There are so many things that really could go to the next level, could be scaled, could become a really substantial part of our response to the collective challenges that we're facing. And we need to support the flow of money in that direction.

[00:38:17] And so. Working with those who have resources, that have funds to develop their own practice and their own thinking, and to encourage them in, in whatever way they can to channel their power, influence resources into this space, which, and, and bring it in from the margins could be exactly the kind of change that we need.

[00:38:40] I mean, I'm acknowledging that there are other sorts of power, but this sort of power is in short supply right now.

[00:38:47] **Jonathan FP Rose:** So Rebecca and Jamie, thank you so much for your, not only your wonderful ideas and your participation today, but more importantly the work that you have been doing individually and the work that you're doing together to our wonderful listeners, papers such as Jamie's most recent mindfulness and sustainability at the Crossroads towards a mindfulness curriculum for humanity and planetary wellbeing and transformation, and Rebecca's papers will be.

[00:39:11] Posted in the show notes. We encourage you to read them and thank you all so much for joining us today,

[00:39:18] **Rebecca Henderson:** Jonathan. Thank you.

[00:39:22] **Jonathan FP Rose:** Thank you to our guests, Rebecca Henderson and Jamie Bristow. 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.

[00:39:47] 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 Jos. We look forward to being with you again soon.