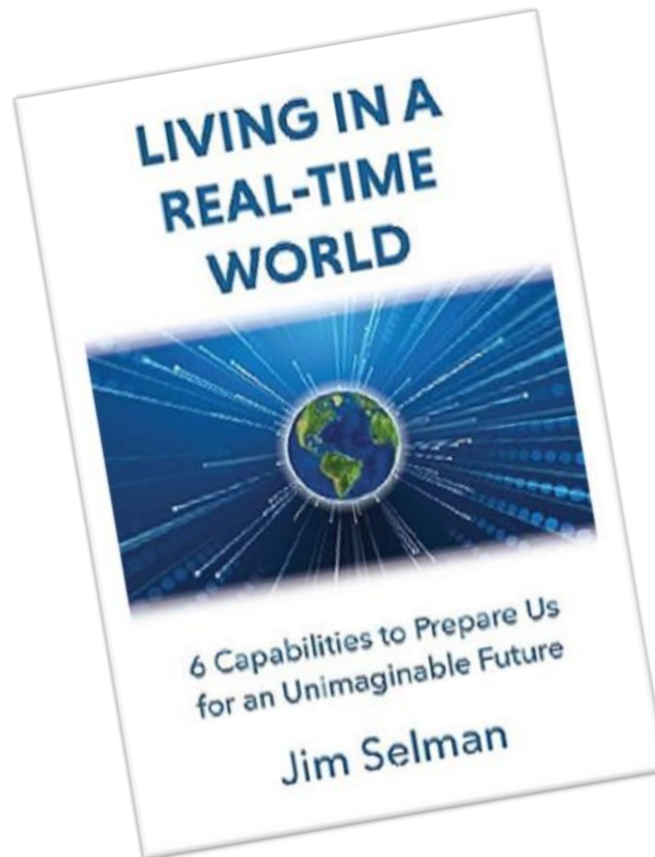


Audio Interview Transcript

JIM SELMAN

Author of Living in a Real-Time World



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About the Author

Jim Selman

www.real-timeworld.com/

Jim Selman is a recognized thought leader and authority in the field of transformation. A member of the Transformational Leadership Council, he has been sharing his original research and futuristic thinking about who we have to be as we navigate change with an extensive roster of clients on 4 continents for over 30 years.

Jim was one of a few individuals who, in the 1970s and '80s, distinguished organizational culture as a phenomenon, identified the need to manifest organizational change, distinguished the levers for leaders to generate change, and developed a technology for accelerating its pace. His groundbreaking article “Coaching and the Art of Management” introduced coaching as an alternative paradigm to management. As co-founder and CEO of Transformational Technologies, an operating network of over 70 consulting organizations, he helped bring the first tools of organizational transformation to enterprises in America and Europe. He also co-founded an accredited post-graduate coaching program in Buenos Aires. He continues to coach leaders around the world as they navigate their organizations, their careers and their lives in real time.

Mr. Selman, past Chairman of the World Business Academy, currently sits on the Boards of Innovasea Corporation and Open Blue Ltd, two businesses at the leading edge of the emerging aquaculture industry. He is the Founder of The Eldering Institute www.eldering.org and is a frequent blogger for the Huffington Post and at www.sereneambition.com. He recently initiated a new venture, Real-Time Futures Group, as a different kind of think tank dedicated to helping clients think outside the box.



Audio Interview Transcript | Jim Selman

Greg Voisen:

Welcome back to Inside Personal Growth. This is Greg Voisen, your host. Today, joining me from Ojai, California is Jim Selman. Jim has a new book out that is really, really very timely. “Living in a Real-Time World: Six Capabilities to Prepare Us for an Unimaginable Future”, I’m not certain that when he wrote it, he knew we were going to have this pandemic, but.... Jim, good day to you. How are you doing?

Jim Selman:

Good morning. How are you Greg? Nice to be here.

Greg:

It’s great to have you on Inside Personal Growth and to get some of your wisdom. Obviously, you come from years of background and experience and obviously living this material is something that you’ve done. It’s very evident and I’m going to let our listeners know a tad bit about you. Jim is a recognized thought leader and authority in the field of transformation. A member of the Transformational Leadership Council. He has been sharing his original research and futuristic thinking about who we have to be as we navigate change with an extensive roster of clients in four continents over 30 years. He is the past chairman

of the World Business Academy. He sits on the boards of Nova C Corp and Open Blue, two businesses at the leading edge of emerging aquaculture industry. He’s the founder of the Eldering Institute (that’s www.ELDERING.org) and is a frequent blogger at the Huffington Post and at Sereneambition.com. He recently initiated a new venture, Real-time Futures, as a different kind of think tank dedicated to helping clients think outside the box. Jim, a pleasure having you on.

At this particular time in our history, there couldn’t be anything more important than thinking outside the box. We certainly need that in this day and age. In the preface of your book, you speak about how we are living amid perplexing times and, in the middle of this pandemic, probably much more challenging times. We no longer have the luxury of time to prepare before the next thing is fired upon us. You know, I’ve been on the planet a long time like you. It certainly seems like the older we get stuff seems to be coming at us faster and faster. You also state that we need to embrace every moment, but that this process can be difficult. What advice would you give our listeners to help reduce the anxiety that they could be facing right now about our current perplexing times?





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Jim:

Well, Greg, first of all, thank you very much. You mentioned in your introduction that I wrote the book before the pandemic and that's true. I had no idea what form it would take, but I was reasonably clear and had been for awhile that we are in the middle of some kind of a major reconfiguration of our notions of reality. You could call it a paradigm change or a shift in our worldview, but a lot of stuff is going on and it is, as you just said, happening faster and faster. When I talk about perplexing times, what I'm saying is that I think most of our assumptions about almost everything are being challenged and, in many cases, frankly just totally overturned. Things that we took for granted before, things that we even thought of as common sense, are no longer necessarily serving us.

Greg:

Yeah, it certainly is. We're hearing a lot of conflicting reports, not only about the virus, but about our economy and where it's going. Good leaders really need to have not only this level of certainty within themselves as they speak, but to do it with honesty and integrity. That's really important. And you mentioned that at a deeper level, we have some profound blind spots and tough questions that we need to contemplate. What are those questions you believe we should be trying to answer at this particular time? There's a lot of deep questions we can ponder about life, death, our existence on this planet.

What are a few of them that you're thinking about right now as a thought leader?

Jim:

Sometimes people think I'm a bit too philosophical. On the other hand, I'm a fan of the notion that we live our philosophy, whether we think philosophically or not. And our philosophies are pretty much a product of questions that human beings have been asking since the beginning. They are variations of who are we, what's happening in the world, what's possible, et cetera. I think the answers to these questions are a lot less important than the questions themselves. The questions tend to pull us out of our ego. They tend to pull us out of our historical way of thinking. And they open up new horizons and new relationships with life in the world.

I ask people the question, "What would you be committed to if you weren't limited by what you think limits you?" Most people don't walk around thinking about their limitations. Their limitations pretty much define what they think. By just asking that question, people say, "Aha, you know, my assumption is that I can't do something. Where does that assumption come from? Is it possible?" Now one of the things that I talk about in the book, and that I also use in my own work is the insight that possibilities do not exist in reality.





Audio Interview Transcript | Jim Selman

By definition, that possibility is not real. If you can prove a possibility, it would be an example.

I'm generally helping people rethink how they think so that they have more possibilities in their world. And if they have more possibilities, then they have more choices. My general orientation, both in the book and in my work, is really to ask people to consider and take a point of view, not whether it's true or false, but is there more possibility looking at the world one way, than looking at the world another way.

Greg:

I know in the book *Sapiens*, which you've probably read, he refers to it as our "shared imagination". It's our collective shared imagination of what the world really is. I mean, you would think about our economy, the stock market, the whatever. What makes a price of one share of stock go up and another go down. And again, it's the whole concept of this being made up. I'm sure it's pretty hard for people to get their heads around. Is there some way you could put this in context, this whole shared imagination thing? Because if that's the case, then anything that we can imagine, we can create. And you see it happening. I mean, we're coming into the air—Uber is testing flying cars, right? There's all kinds of examples of robots. Everything that we've got going on these days

in the way of innovation and technology, the speed at which computers are moving these days, the tracking that Google and Apple is going to be doing with everybody, right? We're going to see that on our cell phone. What would you ask, what would you tell people who are kind of out there? They may be a little bit lost right now and they're saying, "Wow, if this is a shared imagination, I have a hard time getting my head around that."

Jim:

I have an enormous amount of compassion and appreciation for how difficult living can be sometimes these days. Even when I look at my own children and I think, you know, do they have the same opportunities and possibilities in their lives that I had when I came out of school? And I think the answer is generally somewhere between no and I don't know. But I do believe that, from a philosophical point of view (and it's even logical if you really look at it), life happens moment to moment to moment. The only thing that's really present ever is—now. History is always a story. And tomorrow is always a possibility.

The larger worldview, which most of us have lived in for quite a long time, is a world in which the reality is considered to be objective facts. Science and rational thinking and learning and knowledge are all predicated on the notion that reality is a certain way. If we





Audio Interview Transcript | Jim Selman

want to succeed in life, we just have to understand and have the right model of reality and then we'll be able to do whatever we need to do. My work is founded in the philosophical view that reality is always, always, an interpretation and that we literally live in different worlds. The world in the Middle East is a different reality than my world. There is not a common reality that we have a different point of view about. It's a different reality.

One way of looking at what you ask is that history could be considered to be a big narrative. That was what Yuval Harari calls a collective imagination. It could also be considered to be sort of our common story, our common story about the past (we could call that history) and our common story about the future. The point is we make decisions and we make choices and we navigate our lives based upon what we've learned or thought. We've learned mostly based on history. Now my view is that if you look a little deeper, you could also see that what's actually going on moment to moment to moment, what Tolle calls the "power of now", is human beings are having conversations. They're having conversations about what's happening. They're having conversations about what did happen. And they're having conversations about what could happen. And then based on those conversations, they're making

commitments, they're coordinating action, and they're bringing forth or creating whatever their reality is.

So from my view, we all will have a common future, whether we like it or not, and that future is comprised of many different worlds, a "pluralistic" reality.

Greg:

You're doing a really good job, Jim, of putting the dots together. You look at our critical thinking skills. I think you mentioned that someplace in your book. You know, you kind of wonder what happened. But I am beginning to see now, more than ever, that the critical thinking skills that we seem to have abandoned seem to be coming back. People are giving a lot more thought because the disruption has been so great.

Jim:

Exactly. And I use the word "rigor". A lot of my work is in rigorous thinking. Like critical thinking, it is a way of examining the assumptions behind your point of view. I don't think there's such a thing as the truth, like the right, true interpretation of life. But I think we have different views of life. And in the past, what we've been doing is trying to get everybody to agree what is the right point of view. What I'm suggesting is there isn't one. And consequently, we need to how to coordinate our differences in the





Audio Interview Transcript | Jim Selman

interest of a common future, rather than try to resolve our differences in order to force feed some kind of homogeneous interpretation. When we see the kind of ideological warfare that's going on in the world, it's mostly a lot of people trying to defend their points of view. As a consequence, we end up with the kind of polarization we're experiencing in the United States and many other countries. And that polarization, in turn, tends to stop progress, regardless of which side wins. It becomes a kind of institutionalized conflict.

Greg:

It's conflict versus cooperation. You say we're living in a real-time world. What is the reality? I was wondering maybe what Socrates would say about this at this point, if your reality can be different from mine. That doesn't mean they need to clash to come to some kind of conclusion.

Jim:

That's right. Or even if they clash, if we recognize that neither one is the truth, then we can say our choice is we are going to create a future in which we are permanently, you know, polarized or we're going to create a future where we have a different set of moves and choices available to us. Again, I think the idea here is that most people, because of this historical objectification of reality, don't see they actually have a choice about what they're doing. They always justify their choices.

Greg:

Religion has done a great job of bifurcating people for some time, right? So, you know, it's about our beliefs. You're going to go down and believe this becomes "This is mine and I have it." It doesn't matter if it's Christians or it's Jews or it's a Hindu. It doesn't matter. We've seen more fighting over that than anything because it's a very strong belief that people have close to them.

You stated in the book that this accelerating rate of change means that the gap between our past and our future is becoming smaller and smaller. And I agree with that. The consequences of this gap disappearing is that we no longer have the time to deal with the problems like we used to. What choices do you believe we need to make to alter the course of our future and of the earth as we know it? You outlined seven of them in the book that I remember, and it might be a great place to kind of comment on those, Jim, because people would want to know.

Jim:

Well, the idea I have of a real-time world, Greg, is its **accelerating change**, which I think most people recognize. But it also has at least three other characteristics. One is **unpredictability**. I don't know very many of my clients, who are mostly executives, who trust their predictions beyond a very short, short timeframe. So unpredictability, accelerating change. And then you add to that the





Audio Interview Transcript | Jim Selman

overwhelming complexity. You start pulling on almost any string these days, you're going to end up with a very large ball of yarn. The other thing is that we don't really have much, if any, control over what's happening. I think this is the source of a lot of the anxiety that you mentioned earlier.

The world will be what it is. I don't know whether it's going to be utopian or whether it's going to be dystopian or somewhere in between. I'm pretty committed to the idea that none of us—zero—none of us have the vaguest idea of what the world is going to look like in the not too distant future (say 10 or 15 years). I mean, anybody can speculate. But I don't think anybody has the vaguest idea of what it's going to look like anymore than anybody could have predicted in late 2019 what the world would look like in April of 2020. I published this book in November and I had no idea about the pandemic coming, but this is the reality we're in now. This day is the “unimagined future” from a couple of months ago.

So this is what an unimaginable future looks like. Who could have imagined that the entire world economy would basically halt? Two thirds of the airlines would be on the ground. Millions and millions and millions of people would be unemployed. And I think this is just the first of a series of disruptions.

So if you're in that space, the first thing to do is to stop and reflect. If you accept the premise that we are now living in a different world than we were living in a year ago or 10 years ago, it is not the same. Then we need to begin to question a lot of things that we typically took for granted. For example, is it possible to have a breakthrough here? Could we benefit from this in powerful ways? Could we, perhaps, restart our lives over again? It's like all of my questions really come down to, “Do we really have a choice about how our life goes?” I use the metaphor, Greg, of the Star Trek Enterprise to kind of capture this idea of a real-time world. I suggest that, as the slogan goes, we're going where no one has ever gone before and we don't have maps to guide us.

Greg:

Yeah. It's uncharted territory.

Jim:

In a period of slow change where change takes decades, then you can rely on the past to tell you what to do in the future. You can learn from your parents, you can learn from recipes. You have the leisure to have debates and think about it and reflect on it and so forth. But if life is coming at us, as Ortega Y Gasset called it, point blank, day to day, minute to minute, then we don't have that luxury as you mentioned earlier, to ponder our thinking. We have to be in action all of the time,





Audio Interview Transcript | Jim Selman

just like on the Star Trek Enterprise. And as a consequence, we need to develop relationships that we can count on to help navigate.

Basically, the navigation in the future is going to be (it's always been this way to some degree) a function of what we are committed to. If you start with what you said earlier about anything is possible...if most anything is possible, then the question is what future are you committed to in your personal life, in your community, in your country and your nation, and then the world? And are your actions today consistent with that commitment, that vision?

Greg:

But, like you said, Jim, it seems to be shaking out in real time. And I want to go back to that because you can have this vision like Star Trek. We're going to dimensions we've never been before. And the question that the listeners might be asking is, "Well, I've always wanted to know how...." I don't know if knowing how right now is as important as being in the present, making observations about what's going on, and being able to be very flexible, very resilient, very open to change. Most people are probably very resistant to this. You need to embrace what's going on. And I think you've got to embrace it with your whole heart every day, every minute.

You know, you talk about this distinction between clarity and certainty in the book. And I think it was really a good point. I want to make sure we cover this. Can you relate to the listeners this difference between the two—clarity and certainty? Because that's one of the big hang-ups.

Jim:

Absolutely. I'll answer that and then I want to go back to the earlier conversation. But the primary thing is that most people are looking for certainty. They're looking for what's going to happen. They want to know where is the conversation going? What's the future going to be? It's a variation of trying to get certainty about the future so that we can, I think, at least maintain the belief that we have some control over what's happening and what we're doing. A certainty, though, is a function of assessments about the world, the environment, the circumstances. You're looking for something outside yourself—information, knowledge, a commitment of a leader. But you're looking for something outside yourself to give you a sense of certainty. As most people can tell from their own experience, when you are looking for certainty, you can never get enough. There's always another, "Yeah, but...." So wanting certainty is a universal. Getting it is very elusive if ever. There are no guarantees in life.





Audio Interview Transcript | Jim Selman

Now, clarity, on the other hand, is something that you generate from within. What do you need to be clear about something? What do you need to be clear about the way it is or the way I say it or what I'm asking? And when you're committed to clarity, if something isn't clear, then you clear it up by asking questions or by rethinking or by doing whatever needs to be done. So when you're committed to clarity, it's always either clear—or you clear it up. When you're looking for certainty, you're waiting for information or something outside yourself to make you feel certain. So that's the difference.

Greg:

That is a great place because it gives listeners this opportunity to understand. Uncertainty right now is really the bigger question. Jim, you state that in a real-time world, who we are is not permanent or fixed but a constantly evolving narrative. What do you believe that we should evolve into as human beings in the real-time world? You speak here about six capabilities. This is a real important point of the book. I want to make sure our listeners get this.

Jim:

Well, first of all, I came upon the term “real-time world” because I started my career back when computers were pure information machines

in the 1960s. And that's all they did.

They were just information sorting machines.

At some point, the gap between the inputs and the outputs got smaller and smaller. And when that gap, for all practical purposes, disappeared, that's when the term real-time computing came into vogue. You know, there was no discernible difference between what the computer was doing in terms of inputs and outputs. That gap had disappeared. Now, in that moment, the computer as a tool transformed from an **informing** machine to a **performing** machine.

What I'm suggesting is that we're in that kind of a transformational moment in history where the world is changing faster than we can comprehend it. More importantly, we can't rely on our history to tell us what will happen or tell us what to do. As a consequence, we have to more or less be in action and present in profound ways like never before. Sometimes I also use the metaphor of being a sea captain in a sailboat in the ocean. You don't have control over the weather or the waves. You still want to get from point A to point B. If you go back in history and you are an explorer, you're crossing the ocean and you're not sure where you're going and what's going to get you there. But you have to deal every minute of every day with the weather, with the waves, in order to navigate and make the various choices that you need to make.





Audio Interview Transcript | Jim Selman

Now my claim in the book is the following.

Human beings, all of us, have an enormous reservoir of innate capabilities that many of us have not yet developed. Some of us don't even know we have. I often use the notion of the ability to read. The ability to read is a capability that's implicit and innate in every single human being (short of brain damage, I suppose). The point is every human being has an ability to read, but not everyone is literate. So whether you could only sign your name with an X or whether you can read the Encyclopedia Britannica, the amount of literacy is a function of cultivating a capability that's already there. Now in the book, when we talk about six capabilities, there may be many more. I'm sure there are. But I've identified the six capabilities that I think are most essential for us to be prepared for what's beyond our thinking.

So just as the pandemic was beyond our thinking six months ago, are we prepared for what might show up in 2021 that we're not even able to imagine in this moment? The capabilities that I speak about, there were six of them. The first one is a capability of acceptance. The capability of allowing life and the world and your environment to be the way it is. To not have to understand it, not have to control it, not have to do anything with the experience of life that you have, but

simply allow life to happen on life's terms. I sometimes call this the art of surrender, where we're simply no longer trying to make life happen, but allowing life to be what it is now. I also make it very clear, surrendering is an action and a choice that's different than succumbing, being beaten down and oppressed. It is when you're playing a game and you realize that there's no possibility of winning. Then the appropriate move is to surrender. Because you can't start a new game until you stopped playing the game. You're playing. That is, for your listeners, really the point. If you're going to accept the premise that you can't predict or control the future, then the question is what future are you committed to creating? And in order to do that, you need to accept that whatever you've been doing isn't producing what you want. Now that's one of the capabilities.

Another capability has to do with appreciating that our way of being in the world is a choice. That it's not some kind of abstraction or some kind of a theoretical idea that every human being lives in some context or another. And the name we've typically used for that context is Being, our ground of being, where we're coming from. You psychologically call it, perhaps, your attitude. The point here is there's always a background that is organizing and informing whatever we're doing day to day.





Audio Interview Transcript | Jim Selman

I have another capability which has to do with learning and appreciating that there is so much complexity and so much to learn in the world that almost anything that you want to know is going to either require a huge amount of effort and time or and it may very well be obsolete by the time you learn it. So we need to develop a kind of what I call situational learning where we can work as teams, for example, to appropriate knowledge, information, background history about any subject that we particularly want...but not necessarily have to digest it and have every individual acquire a deep understanding of it. Our capacity for collective learning is now emerging as a skill set in its own right.

And something that's also innate in every one of us...everyone I think would agree that.. communication and relationship are absolutely fundamental in life. And yet I think many people don't appreciate that relationship is a competency. I also think that many people don't make a distinction between communicating in terms of coordinating our commitments and just exchanging information back and forth. So I opened up that in the book as well.

And then, finally, probably my favorite chapter is to appreciate that throughout history there's

always been a sort of central organizing idea that the civilization or the society's organized around. So for example, in the Middle Ages, it was personal salvation. In the Renaissance, it was something to do with beauty and art. In the industrial era, it's been about production and control. I think that the new idea that's emerging as the primary organizing principle for living is something like care or caring.

It's about really appreciating that in a real-time world, where there's so much at stake and there's so much complexity, it's critically important that whatever we're doing and with whomever we're doing it with, that we're doing it in with a sense of care. Care for each other, care for ourselves, care for our environment. I'm not talking about emotion here. I'm talking about the kind of care that an artist takes with a stroke of a brush on a canvas. Or a machinist takes with the refinement of some tool that he or she may be building. And it's that taking care of, with the kind of human attention to detail and the sensitivity and sensibilities for one's medium in which they're living, that really begins to unite us. Perhaps has always united us. That the solidarity of humanity, resolving the paradox between the freedom of the individual and the interest of the whole, is now starting to come together in a context of care.





Audio Interview Transcript | Jim Selman

Greg:

I think that compassion and care are where the world is coming together and uniting. I'm seeing more love and I think that's important. And I think love and business employers trying to do the best that they can for their employees during these tough times. Looking at all the people that are furloughed. And that brings me to this section in the book about entrepreneurial self. You speak about the future of work and, obviously, people's work has shifted due to the COVID-19 pandemic in some way. We're working from home now. We're not going to the office as much. Or at all. What advice would you give our listeners about what you refer to as this future of work? Because you talk about going to unknown places. I think we're starting to see this new shift in the way in which we'll work.

Jim:

Well, with the caveat that I said earlier, I don't think anybody has any idea what the future's going to look like, myself included. So I don't really know what to say about the future of work. Now having that caveat, I do believe that the earlier insight, which is that we're always creating reality minute to minute anyway, that entrepreneurs are pretty clear about that. That entrepreneurial way of relating to life is a way of life where you're basically making it up and

creating it every day. I'm saying that's a way of being, regardless of whether you're doing an enterprise or a company or trying to start a business, that every day is a creation. That every day, every conversation I'm in is producing something.

That way of being suggests that the future of work as a means of livelihood is going to take a kind of paradoxical turn. It's going to take on more and more empowerment of the individual. We're seeing a lot of this now today with the "gig economy". And I think you're going to see much more personal ownership and responsibility emerging from people who are making a living. I think the idea that a company has a job that I'm going to fill is beginning to break down. I think the concept of a job, where the corporate entity is the owner of the work and that you are being paid to do their work, is also dissolving. So I think it's becoming much more about the personal individual in life and what you have to offer.

So the question everybody should be asking is, "What is my offer in the world?" Not "What kind of jobs are there for me to fill?" If I'm clear what my offer is, then the next question I would be looking for is, "To whom am I making this offer?" Who needs what I have to offer? I think you're going to see a lot more of that kind of individually motivated and driven kind of thinking, even when





Audio Interview Transcript | Jim Selman

we're doing it within a corporate context. For example, recruiting is going to be totally different in the future because right now recruiting is based on trying to make judgements of whether you fit a particular hole or job slot or predefined piece of work. That's what I'm hiring someone to do in the future. I think recruiting is going to be much more of a dialogue between people who are trying to get something done and people who have something to offer to help that happen.

So rather than, "I have a job as a salesman, would you fill that job or not? Do I think you have the background to do it?" It'll turn much more into, "Okay, I want three new customers. What do you have to say?" And if you have an offer that will help me get three more customers, then you're creating your own job and you're coming into work owning the job. You're not trying to fill a procedure that was already predefined by some expert. That's the kind of thing I think is emerging.

Greg:

Oh, it certainly is. And I think that is a huge paradigm shift for people to get their head around. It doesn't matter what occupation you had or where you are, you're going to have to step up to the plate now more than ever and give more of your initiative to it. Just like you said.

You mentioned in the book that, as we communicate in conversation, we're creating or recreating our relationship with the world and that in the real-time world authority has less and less power. We just were talking about the idea that there is little or no time for order giving and taking. We have to trust each other implicitly. How do you envision our world and how do we need to change the way we communicate with one another to be more inclusive and understanding of one another so that we can make this trajectory into the future or into places unknown easier for us to comprehend?

Jim:

Wow, that's a pretty huge question. I think a short way of orienting ourselves to that is to accept the premise that every conversation you have is going to produce some results. At work, at home, there are no neutral conversations. Even if a conversation is cockeye and doesn't produce anything except maintain the status quo, that itself is a result. One of my bigger concerns is that there's too many people that are now talking about reality, having conversations about what's happening that aren't having any impact on what's happening. It's the difference between having a conversation about productivity and having a conversation that produces something.





Audio Interview Transcript | Jim Selman

Let me just give you an example. What if every single conversation you are in for the next week made a little bit of difference, made a little bit of contribution, added a little bit of value? If you think about how many conversations you have a day (let's say you have 20 conversations a day), that's 140 a week. And if every one of those conversations moved the needle just a little bit in the positive direction...and if the people you talk to in each of the conversations, they had moved the needle a little bit...it doesn't take you very long to see the kind of exponential change that you could have. And it's that kind of change that could change the world.

Margaret Meade once said never underestimate the power of an individual to change the world. In fact, that's the only way it ever happens. So I'm suggesting that the medium by which this new reality unfolds or the possibility of large-scale global transformation is very real for me. And that's really what I'm trying to inspire in the book. Not giving people answers about the way it could be or should be, but to give people clarity that they actually have access to the actions that could make a difference.

Greg:

Oh so important too. Because you're actually asking them to ask questions. I think, as a podcast

interviewer, one of the most important things I can do is ask profound questions of my authors and their work. Every day I get on and do a podcast, I learn more and more. And, like you said, don't rush to what reality is. I think you have to take the facts in, you have to process them in whatever way you can, and then make those decisions knowing those decisions are right. No, that goes back to those critical thinking skills because more than ever right now, I think people need to use those skills. So how would you like to wrap this interview up?

Jim:

Just a quick thought. One of the big insights the book is built on is the idea that only the individual is able to make a commitment. Commitments are only made by individuals. The idea that "we" commit, it's not possible. You commit. I commit. And we can align our commitments. And that's the way realities are created—by making commitments. By the same token, none of us can fulfill our commitments by ourselves. We always need other human beings to fulfill our commitments. So consequently, that's the resolution between I, the individual, and I, the community, or the relationship. And it's in that foundation that we're able to create this future together.





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If I were going to end the interview, Greg, I guess I would leave everybody with one of my favorite quotes by Helen Keller, which is that life is a great adventure—or it's nothing. Just like Star Trek Enterprise or our forefathers who explored the New World, we're on a great adventure. There was anxiety and risk and danger, but there was also an enormous sense of enthusiasm and possibility, which is really what has brought us into life today.

Greg:

Well, you certainly give people an opportunity to embrace uncertainty with this. But you also give them a context in which to do it in. So living in a real-time world. We've been on with Jim Selman, he's the author of the book *Living in a Real-Time World: Six Capabilities To Prepare Us For an Unimaginable Future*. And for listeners, I think the book, more than anything during these times, is an opportunity for you to read, reflect, rejigger all your own thoughts and where you're going and continue those deep conversations about reality. What is it really? As we said before when we talked about the book *Sapiens* and the fact that it's our collective imagination. What is the collective imagination? And where are we going? Jim, it's been a pleasure having you on the show, giving our listeners a little bit more

thought-provoking questions about reality and about where this real-time world is going. And I appreciate you doing that. Thanks for being on.

Jim:

Well, it's certainly been my pleasure, Greg. Thank you so much.

- End -

