

The End of Certainty in the Complexity of New Economy

■

Constantin Popescu

The Bucharest Academy of Economic Studies

popescu.costica@gmail.com

Cristina Burghilea

Hyperion University, Bucharest

chrystachy@yahoo.com

Cosmin Armaş

The Bucharest Academy of Economic Studies

cosminarmas@yahoo.com

***Abstract.** In their transition through life, the generations of the common living whole inevitably coexist and succeed one another. On the way of sense evolution, we find ourselves between the usual certainties, that we wish for or not, such as changes, belief in hope, death, and the uncertainties that offer motivation for knowledge and its transformations in wisdom, from the perspective of the common living whole. The end of certainty without excluding change, hope and death, as expressions of the intelligence of the common living whole, brings to the plan of coexistence and succession of generations the uncertainties of sense evolution, as defining elements of a complexity that opens itself constantly, to increasing interdependences of the type “entire integrated”, of a spirituality that confers the awareness of harmony. In the world of uncertainties of sense, the responsibility of assuming the freedom of being an organic part of an “integrated system” becomes the fundamental value on which we build the harmony between science and faith – as organic sides, yet interdependent of the spirit that defines the energy to walk the road.*

Keywords: open complexity; sense uncertainty; the common living whole; spiritual responsibility.

■

JEL Codes: I31, J17.

REL Codes: 5F, 12C.

In their transition through life, human individuals coexist and succeed each other, complying with a law that is as natural as the gravitation law. Between the two unique irreversible moments, birth and death, one goes through normal evolutions of sense, desirable or not.

The transition from childhood to active maturity in life is a normal desirable evolution, the same as the transition towards the end of life is normal and undesirable. Not to mention the fact that nobody wants to leave this life, exit representing another natural, yet undesirable sense (Figure 1).

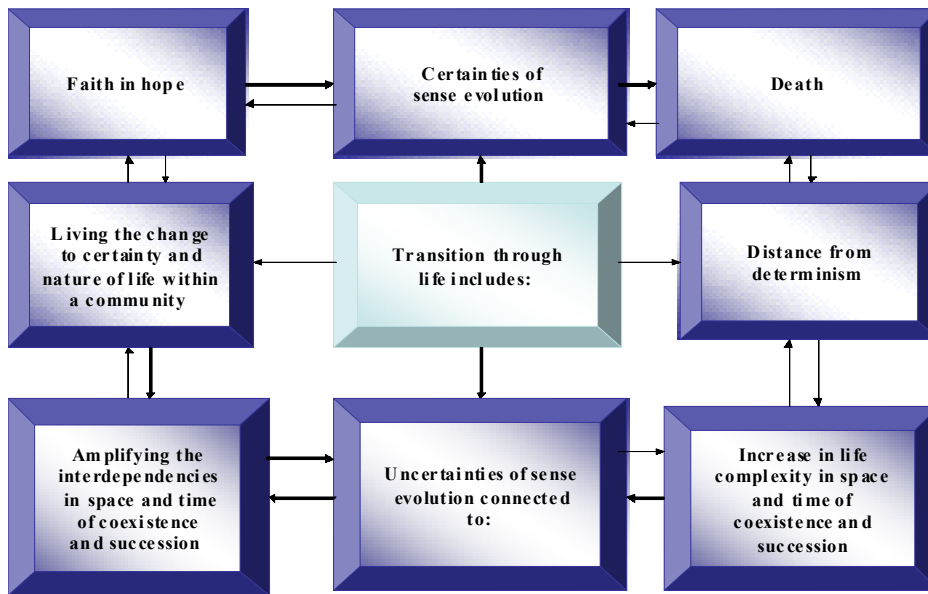


Figure 1. Life between certainty and uncertainty

On this road of normal desirable and undesirable evolution it seems that the uncertainties dominate, even in the “clear” certainty situations. In our opinion, certainties are those human behaviours that accompany normal desirable or undesirable evolutions in our transition through life.

According to Orio Giarini and W. R. Stahel (1996, p. 315), apparently death is the first certainty of our sense evolution, if we consider that, after we are born, we know for certain that we are going “in one direction only – to exit from life”. “The beauty” of this natural certainty in our transition through life

is that we do not know from the start when it occurs. Let us imagine what could happen to our behaviour if we received along with our Birth Certificate the Exit one as well! We cannot tell whether the process of knowing the human being will arrive to discover the production moment of this normal, yet undesirable, certainty, and what could happen to our behaviour if we knew for sure the exact moment of our exit from life!

The fact that the fulfilment of this certainty of the transition through life is performed in uncertainty conditions generates the second certainty in our

evolution: faith in the certainty of hope. While the first certainty comes from the evolution of human biology, the second one springs from the spirituality of human being, hope being the motivation of sense rationality.

For every being and their community, faith in the certainty of hope is the result of the fact that “the labour of hope is not one of giving up, as it implicitly involves success and not failure”⁽¹⁾.

Assuming success, not failure, hope fulfils our transition through life, determining a proactive attitude, far superior to “the art”

of leaving your trace on the ground in vain, to accept whatever comes down on you, fostering the feeling of greatness in the fight with fear, placing ourselves above fear.

By this generating force of energy in search of the desired optimum, hope accompanies people, supports them through the hard times of the transition through life and shapes a new image of the personal – integral environment where they want to live, work and love – the imperatives of human life in society, as shown in Figure 2 (Adler, 1995, p. 34).

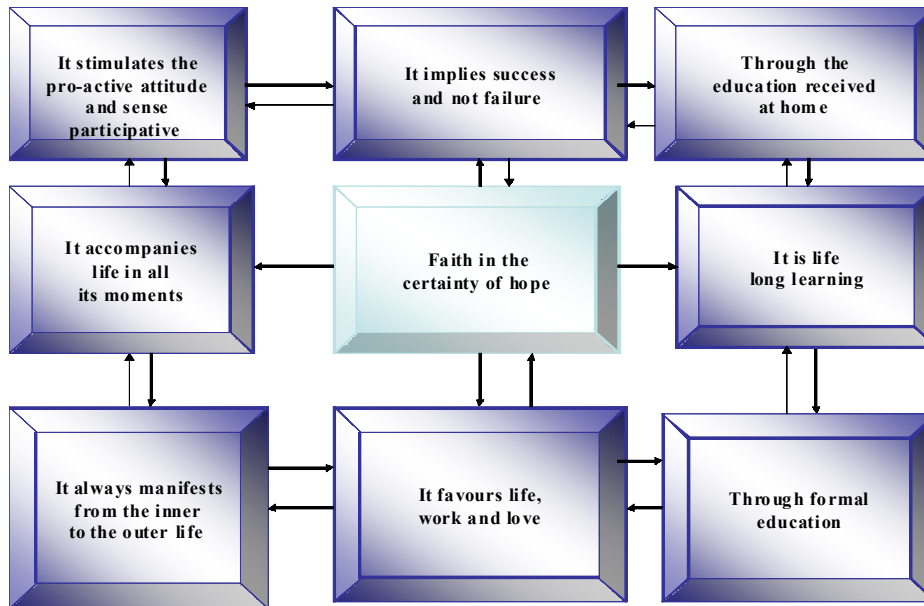


Figure 2. *Biology of hope in transition through human life*

If every being learns to hope, it means that the community he/she is part of consciously integrates the strength of the force that connects it to a better wait, such a process starting inside the human being and evolving towards the outside. As Stephen R. Covey said (1996, p. 19), the true change, namely the normal desirable change, of sense always takes place from our inside towards the outside, it is the result of the paradigms that we understand and according

to which we rapport ourselves to the world where we live, work and love.

From the perspective of the new paradigm, that we called the “health of the common living whole” (Popescu, 2006, pp. 33-42) change inside the life, individually and socially, is a complex process, known as human respiritualisation that has as supreme appreciation value the manner in which it contributes to the health of people, institutions, environment, communities, families, and organisations (see also Figure 3).

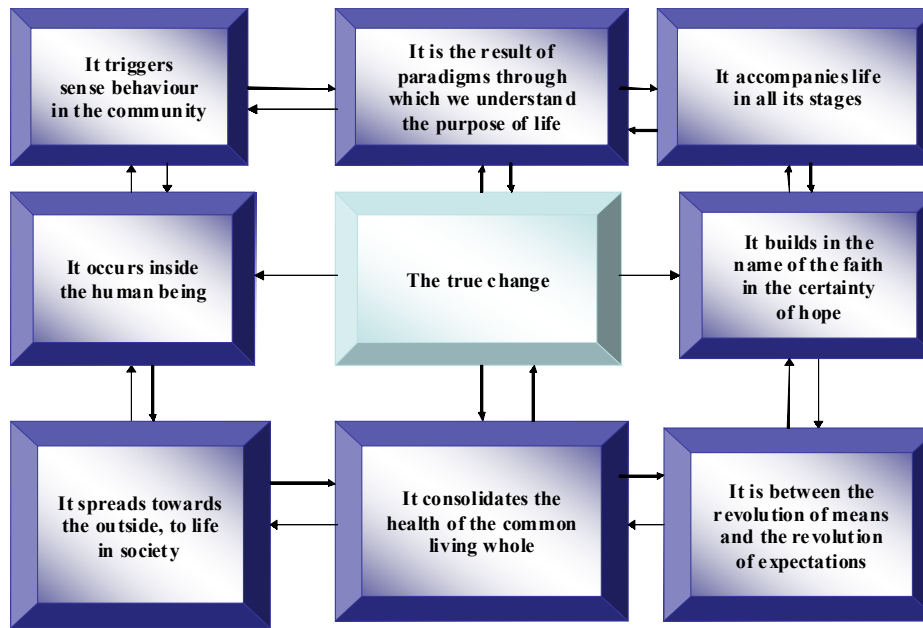


Figure 3. The spirit of change of sense

Nowadays, according to some humanistic scholars, the world distances itself from determinism, and the interdependencies of the life we live in, where we work and love, open towards the limits of space in the time that our microcosm allows us, complexity becoming the spiritual form where uncertainties play the game of institutional hope world wide⁽²⁾.

On this road of evolution of sense, the spirit of certainty actually means the gradual transition to the era of responsibility for the use of scientific knowledge and life experience to control the risk of our choices in conditions of uncertainty (Popescu, 2006, pp. 124-133).

The more we “love” the uncertainties of evolution of sense, the more we need to use our knowledge and experience for the health of the common living whole.

Unfortunately, evolution up to this point has used scientific knowledge and life experience to accomplish a progress that endangers the health of the common living whole⁽³⁾, starting with the health of environment and communities and carrying on with the health of families and democratic institutions that seek to keep in balance our common advancement.

In his famous speech on monetary George Wold, an American biologist, laureate of Nobel Prize for philosophy and medicine in 1967, stated that a society dominated by the military side is a society centred on death. In this sense he emphasised that “we, the biologists, have reached a point where we have admirable knowledge of the way our nerves work, and the military forces have used our knowledge to produce neuro- paralyzing toxic substances. We have admirable knowledge on the nature of diseases, particularly infectious diseases; the military forces have used this knowledge to master the instruments of bacteriological war.

We reached admirable knowledge of plant life; on their account, military forces have created defoliants. We unshackled hidden atomic energies to raise the standard of living and to put an end to hard work. Using this knowledge the military forces made atomic and hydrogen bombs capable of destroying all humankind. This is what makes of a society centred on army forces a death centred one, marching towards perish”⁽⁴⁾.

The new economy is, in our opinion, a challenging spirit of a paradigm that intends

to reach the necessary harmony between “revolution of means” and “revolution of expectations” from the perspective of the health of the living whole. In fact, the needed harmony between “revolution of means” and “revolution of expectations” is nothing but the supreme value of the evolution of sense of our microcosm in the quantum physics vision, known as the “harmony at the level of the common living whole”.⁽⁵⁾

The spirit of this harmony is, in fact, the energy of the balance of our common evolution or our God.

Harmony, as state of development of the parties, from the perspective of the health of the common living whole, demands that we place knowledge and life experience on the stove of fight with opening the complexity of economic, socio-human life, the use of the “revolution of means” for a progress triggered by selfishness and greed and far from its requirements to be, as living spirituality in a world of bio-socio-diversity that forms the very balance between coexistence and succession of evolution (see also Figure 4).

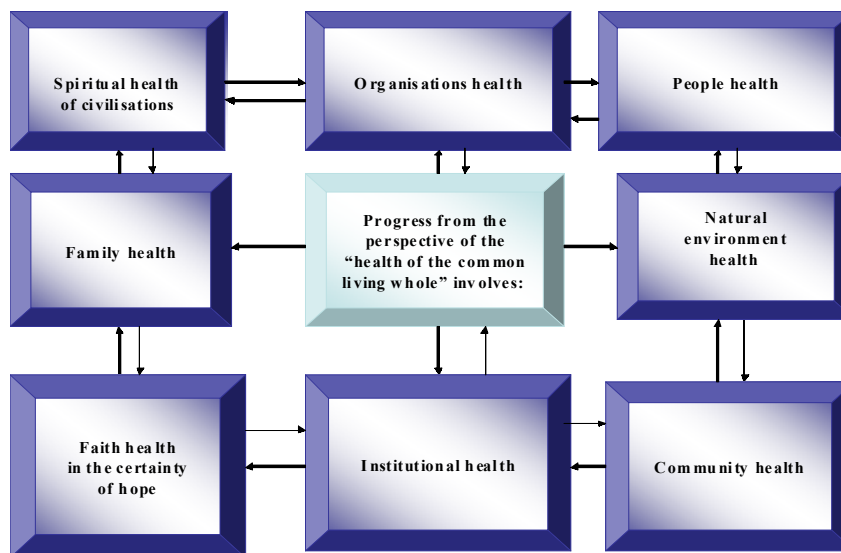


Figure 4. *Progress health from the perspective of the common living whole*

The world we live in means the end of certainty that science, knowledge and life experience automatically solve, without saying, the issues raised by evolution based on uncertainties at the level of the common living whole.

According to the new paradigm, human being health has an organic link with environment health, placing their mark on the health of human communities, families, organizations and institutions.

Understanding that transition to the era of responsibility for the use of knowledge and life experience from the perspective of

the health of the common living whole is demanded by the end of certainties and the passage to the holistic pluralist truth, as a way to proactively reach out the spirit of “harmony” in the common living whole. This is the key to respirituality of science and faith in the certainty of hope for humankind, an organic part of the living health.

We cannot have healthy people in a sick environment, in sick economies and communities, in organizations driven solely by the amount of financial profit, in an institutional environment in which the rules

of “to have” are dominant, compared to those of “to be”, in families where education and hope for tomorrow are left to chance. The end of certainty means the beginning of the moment of paradigm change that transforms love and knowledge under the vital conditions of the necessary harmony for the competition with ourselves in the space and time of coexistence and succession of generations.

It seems that such a comprehensive paradigm, says Stanislav Grof (2009, p. 121) – able to accommodate diversity and to synthesize all data from relativistic-quantum physics, systems theory, research on consciousness and neurophysiology, and the Eastern and ancient spiritual philosophies, shamanism, aboriginal rites and practice of healing – will be complementary

dichotomies involving three different levels: the cosmos, the individual and the brain.

In the same spirit, Ilya Prigogine (1996, p. 42) reached the conclusion that distancing from certainty, from the conclusions of the old paradigm means understanding that the Universe where we coexist and succeed is the common living whole, a single living organism of reciprocal interdependent processes. Understanding the value of uncertainty in the world we live, work and love situates our actions and decisions in the real world and not in an ideal, deterministic one.

Only under the conditions of uncertainty love and recognition make sense, the first helps us fulfil our lives as “entire integrated”, the second confers the needed wisdom “to be” in a world where we coexist and succeed one another beyond doubt.

Notes

- (1) Encyclopedia of Philosophy and Humanities, All Educational Publishing House, Bucharest, 2004, p.1039.
- (2) In the Foreword to *The Limits of Certainty*, Alexander King emphasized that ‘Contemporary world is characterised by complexity, uncertainty and rapid change, while at intellectual level we face a distancing from determinism’ in Orio Giarini, Walter R. Stahel,

The Limits of Certainty, Edimpress-Camro Publishing House, Bucharest, 1996, p. 43.

- (3) See Pope John Paul the Second, Encyclicals (in Ro: Enciclice), ARCB Publishing House, Bucharest, 2008.
- (4) Quotation after Albert Szent-Györgyi, *Plea for Life* (in Ro: Pleoarie pentru viață), Bucharest, Political Publishing House, 1981, p. 175.
- (5) See Fritjof Capra. *The Moment of Truth* (in Ro: Momentul adevărului), Bucharest, Technical Publishing House, 2004, p. 358.

References

Giarini, O., Stahel, W.R. (1996). *Limitele certitudinii*, Editura Edimpress-Camro, București

Adler, A. (1995). *Sensul Vieții*, Editura IRI, București

Covey, St.R. (1996). *Eficiența în șapte trepte. Un abecedar al înțelepciunii umane*, Editura All, București

Popescu, C-tin (2006). *Raționalitate și speranță. Paradigma întregului viu*, Editura Renaissance, București, pp. 33-42

Stanislav, G. (2009). *Dincolo de rațiune. Naștere, moarte și transcendență în psihoterapie*, Editura Curtea Veche București

Prigogine, I. (1996). Forewords to the paper „*Limitele certitudinii*”, authors Orio Giarini, Walter R. Stahel, Ed. Edimpress-Camro, București