



Quantum mind: Condoning ethics violations versus human and sustainable development

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Abstract

While poverty diminishes people's cognitive-affective functioning, the international poverty line meets only minimum nutritional requirements and no other basic living expenses. In contrast, the richest 1% of the world's population will soon own more wealth than the remaining 99%. International and national governing authorities facilitate this injustice through poor governance, bribery, and corruption. This leads to exploitation of women and children and to cheap labor, slavery, and hunger; causes physical and mental health problems and suicide; and undermines social cohesion to accommodate only the global elite. Such ethics violations and their condonance dehumanize our world order and reflect unsound paradigms that are often stimulated by adhering to twisted moral standards (i.e., a vicious circle). These unsound paradigms hinder human and sustainable development. In this paper, I examine how people's capacity can be cultivated to create sound paradigms and pave the path to sustainable development, corroborating my findings from a quantum mind perspective.

Keywords: frames of reference, global elite, international poverty line, quantum mind, social cohesion, world order

1. Introduction

In this paper, I use a literature-based transdisciplinary approach corroborated with a quantum physics outlook on reality: the so-called quantum consciousness (mind) model or perspective (Andersen, 2004; McFarlane, 2000; Meier, 2001; Valverde, 2016) [3, 76, 77, 124]. Transdisciplinarity addresses the present world across and beyond different disciplines to unify all knowledge (Nicolescu, 2000) [81]. Here, I aim for the unity of knowledge by investigating how to pave the way toward sustainable development—that is, to meet the needs and aspirations of humanity, to improve the human condition and quality of life, and to enhance the condition and abilities of future generations (Butlin, 1989) [15]. This aim includes the question of how to enhance human development—that is, how to ensure people's freedom to develop their abilities and the conditions in which to use them (United Nations Development Programme [UNDP], 2015) [113]. The freedom to develop one's full potential characterizes humanistic ethics, and the humanistic conscience consists of self-imposed prescriptions that promote inner growth, freedom, and spontaneity, rendering one *responsive* to the needs of others (Fromm, 1947, 1955) [27, 28].

In practice, however, the opposite seems to happen. A substantial segment of the global population is unable to develop their abilities or pursue their aspirations—let alone use them—as evidenced by the global exploitation of women, children, and cheap labor and the increasing gap between the rich and the poor (Motesharrei, Kalnay, & Rivas, 2014; UNICEF, 2011; Walk Free Foundation, 2014; Willis & Levy, 2002) [79, 117, 130, 132]. These ethics violations and their condonance indicate that people generally lack authentic self-worth and empathy, thus exposing the underlying unsound

paradigms. Unsound paradigms *impede one's ability to deeply connect* with one's authentic self and with others, and they are often caused by the impact of commercialization or external authorities that propagate nonessential values and twisted moral standards (Fromm, 1947, 1955; Kemp, 1998; Korten, 2001; Lindstrom, 2011; van der Veen, 2003) [27, 28, 59, 61, 65, 126]. Unsound paradigms are derived either from an individual's inability to fulfill self-actualization needs or from a blind adherence to cultural standards, market demands, external authorities, or the expectations and judgements of others—in other words, from authoritarian ethics. In this manner, people are cut off from their unconscious-to their detriment, and they do not develop their own talents or pursue their aspirations, which are a combination of unconscious and conscious signals and processes. Instead, such individuals may develop a *false sense of self* and become socially worthless. In other words, negative frames of reference may disturb the authentic self's smoothly operating unconscious-conscious relationship and incapacitate the ability to optimally express free will, to genuinely empathize and trust, and to be intuitive and creative (Adler, 1929; Assagioli, 1975; Fromm, 1947, 1955; Jung 1987, 1989; Rogers, 1964; Rotter, 1971; Schwartz, 2013) [28, 1, 5, 54, 55, 97, 99, 101]. Maslow (1968) [73] claimed: “By protecting oneself against the hell within (i.e., including such negative thoughts as fears and anger), one also cuts one's self off from the heaven within, distorting his imagination, creativity, intuition, softness, and emotionality” (p. 142). Thus, the diminished cognitive-affective functioning of unsound paradigms does not benefit human development and, consequently, blocks sustainable development. Moreover, unsound paradigms can lead to motivations focused on hedonic pleasure (i.e., seeking pleasure for the sake of

pleasure, which is meaningless pleasure) as opposed to the utilization of potentialities, or eudaimonic well-being (Boniwell, 2011)^[13].

In contrast, as noted previously, humanistic ethics promotes people's freedom to develop their full potential, and it provides positive frames of reference that may stimulate a smooth unconscious-conscious relationship from an authentic self-perspective, or psycho-synthesis, and engender sound paradigms. This process promotes authentic self-worth, inner freedom, empathy, trust, and creativity (Assagioli, 1975; Fromm, 1947, 1955; Jung 1987, 1989; Maslow, 1968, 1971; Rogers, 1961)^[29, 1, 54, 55, 98, 73, 74]. At Harvard University, successive longitudinal studies showed that the more connected people are in different areas of life, the happier they will be. People who are more connected to family, friends, and community are happier and physically healthier and live longer than people who are less well-connected (Bradt, 2015; Vaillant, 2012)^[14, 123]. Thus, sound paradigms encourage enhanced cognitive-affective functioning and can benefit human development and pave the path to sustainable development. In addition, research supports the idea that frames of reference affect paradigms and that the dynamic coalitions of brain-area networks, which produce cognitive-emotional behaviors, cannot be conceptualized as specifically cognitive or affective; therefore, the cognition-affect distinction is considered to be more of a phenomenological issue than an ontological question (Duncan & Barrett, 2007; Kautilya society, n.d.; Pessoa, 2008)^[22, 91].

2. Procedure

- After the introduction, I define the terms cognition, paradigms, and other related concepts that are essential elements of the underlying thought of this article's transdisciplinary approach.
- Next, the relationship between human development and our world order is explained and substantiated, exposing a vicious circle.
- In addition, I highlight how our world order is being dehumanized by the global elite.
- Subsequently, the quantum mind perspective is explicated, as well as how it can be applied to reverse the aforementioned dehumanization process.
- To aid in reversing this dehumanization process, the concept of decent work is examined, showing a vicious circle between the lack of decent work and the condonance of these practices from a quantum mind perspective.
- I then indicate how to create a virtuous circle among the application of the concept of decent work, human and sustainable development, and our world order.
- Finally, the issues that surfaced are summarized and conclusions are drawn.

3. Cognition, Frames of Reference, and Paradigms

Cognition (the underlying mental processes involved in generating knowledge and comprehension) includes both epistemology (the relationship between the knower, the known, and what can be known) and ontology (the form and nature of reality and what can be known). The application of

these components manifests itself with consciousness, and phenomenology reflects on the meanings of the experience of consciousness (Laverty, 2003; Sammel, 2003; Shanon, 2002)^[63, 100, 102] that we interpret through our frames of reference.

Frames of reference reside within paradigms and incorporate personality components and other schema-like structures, such as frames and scripts, which are organizing structures for knowledge acquisition (Allport, 1961; Kautilya society, n.d.; Ramirez, 1997)^[2, 94]. Paradigms are mental models that filter information to partially define how the brain works. These filters are continually conditioned by life experiences. Consequently, paradigms color our modes of (self-) perception and affect both attitudes and behaviors. However, we do not understand exactly how cognitive dynamics promote the manifestation of such attitudes and behaviors. To exercise free will, which is also subject to moods and other states of mind, we could use intuition or approach problems from different perspectives by employing alternative paradigms, including other frames of reference. As a result, paradigms affect our ability to practice what we believe to be self-fulfilling and fair (Fromm, 1955; Geller, 2004; Honolulu Community College, 1998)^[28, 31, 43].

4. Human Development and World Order

Under the governing paradigms, human development indicates how we navigate life and relationships throughout a history of change. Human development is an approach for advancing human well-being that instead of focusing on the economy, focuses on people and their opportunities and choices, such as the freedom to develop abilities and the conditions in which to use them (UNDP, 2015)^[113].

Still, the impact of the economy on people's choices cannot be denied. Unfair political and financial reward systems strongly encourage nonessential values by seducing people into confusing means with ends; for example, people judge others by their wealth and think they should be making money for its own sake instead of using it to promote happiness. But one cannot be happy without giving meaning to life (Blackman, 2014; Fromm, 1955, 1956; Korten, 2001)^[28, 61, 11]. In addition, the advertising industry uses psychology to manipulate people and influence their consumption behavior, thus increasing pleasure beyond basic functionality. For example, when people are unhappy, they often seek self-fulfillment outside of themselves-frequently through consumption patterns-and prefer material things as an escape from their real problems (Blackman, 2014; Kemp, 1998; Lindstrom, 2011; van der Veen, 2003)^[59, 65, 126, 11].

The entertainment industry has also violated and twisted the good moral standards and ethics inculcated by upbringing and formal education. Video games, films, and song lyrics can stimulate drug use, violence, revenge, and vigilantism. In his way, external authorities and market demands define the standards of values or ethics, identified earlier as authoritarian ethics. They engender unsound paradigms and color our conscience, aspirations, and social relationships, including our capacity to empathize. The authoritarian conscience consists of internalized authority, and it hinders inner growth or authentic self-worth, rendering one insensitive to the needs of others (Fromm, 1947, 1955)^[27, 28]. Mass messages propagating nonessential values and twisted moral standards

can cause psychological imbalances, such as the authoritarian conscience, and may even provide the ingredients for potential radicalization (Khamis, 2017) ^[60].

Because of the authoritarian conscience and other negative frames of reference, experiments have shown that money-primed subjects are more likely than subjects who are not primed with money to maintain social distance from others (Vohs, Mead, & Goode, 2006) ^[129]. Two experiments showed that the mere exposure to luxury causes people to think about themselves more than about others. When primed with luxury, people are more likely to endorse self-interested business decisions, even at the expense of others. Such people thus lack a moral compass (Chua & Zou, 2009) ^[17]. *There is nothing wrong with minding one's matters, as long as one's mind matters equally*. Unsound paradigms like the authoritarian conscience may be the reason why much of the current scientific literature is untrue and many research findings are false, in particular because of conflicts of interest, prevailing biases, or relatively small sample sizes. In science, the authoritarian conscience is the educational system and peers pressure researchers to be productive, competitive, and innovative rather than *right and righteous*, and thus encouraging bad research practices (Horton, 2015; Ioannidis, 2005) ^[45, 50].

Unsound paradigms may have also led religions to monopolize and limit access to the Almighty in order to compete for converts. Religions are a consolation for many, but they are also a major source of power struggles and wars (Woodlock, Loewenstein, Caro, & Smart, 2013) ^[134].

In a similar way, political democracy propagates equality, but it also exploits differences for private gain. Corporations and governments all profit from and uphold this status quo. Businesses create useful products and services, but they also exploit cheap labor, pollute the environment, and bribe politicians and scientists. Many governing authorities have seemingly surrendered their oversight power in return for bribes, allowing corporate abuse to continue and creating an unfair distribution of essential resources. Useful institutions degenerate into unscrupulous market instruments that destroy livelihoods, displace people, and stimulate an insatiable quest for money—all negative frames of reference. These disguised market instruments seduce individuals into self-destructive acts that harm their families and communities (Jones, 2005; Korten, 2001; Lodge & Wilson, 2006) ^[61, 53, 67].

In addition, corporate abuse robs people of their basic human rights of freedom, equality, autonomy, and growth, and thus of their dignity. Abuse, in turn, induces distrust and injustice in the workplace (Werhane, 1999) ^[131]. Such neglect generates fear and dependency in workers, leading to job stress and physical and mental health problems and encouraging destructive beliefs, feelings, and maladaptive responses National Institute for Occupational Safety and Health [NIOSH], 1999 ^[80]; Ellis, 2001 ^[24]; Witte, 1992 ^[133]; Wright and Smye, 1996 ^[136]. For example, a large majority of the European workforce suffers from job-related stress (European Agency for Safety and Health at Work, 2012). Similarly, more than eight in ten employed Americans report that they are stressed at their jobs (“Work Stress on the Rise,” 2013) ^[135], while nearly half of working Canadians say that work is the most stressful part of their lives (Ipsos, 2013) ^[51]. Moreover, a

global survey revealed that half of working professionals worldwide are more stressed today than they were a year ago and that the main cause of their stress is their jobs. For businesses, the greatest issue with job-related stress is productivity loss, because stressed workers are more likely to suffer from physical and mental health problems. For example, in countries belonging to the Organisation for Economic Co-operation and Development (OECD), 30 to 50% of new disability benefit claims are due to poor mental health (Regus, 2012) ^[95].

Job-stress-related suicide rates are also alarming, particularly in wealthy countries such as the United States, Canada, the United Kingdom, New Zealand, Australia, China, Japan, and South Korea (“Drop Dead,” 2003) ^[21]. Worldwide, one in every six children between the ages of five and seventeen is exploited as cheap labor, excluding the 10 million children involved in the sex industry (UNICEF, 2011; Willis & Levy, 2002) ^[117, 132]; four out of every 1,000 people worldwide live as slaves (Walk Free Foundation, 2014) ^[130]. A recent example is the state of Qatar, which has not kept its promises to improve its “shocking conditions” for workers ahead of the 2022 FIFA World Cup. Qatar has been described as “a modern-day slave state” where pittance wages often go unpaid and passports are regularly confiscated to keep workers trapped in inhumane-sometimes deadly-living and working conditions (“Governments Should Reject,” 2017).

All these ethics violations and their condonance (negative frames of reference) give rise to unsound paradigms, limiting people’s freedom to make choices and develop their abilities. One in three people worldwide continues to live at a low level of human development, and in 100 countries, women are legally excluded from some jobs because of their gender (UNDP, 2016) ^[114]. Our dehumanized world order is responsible for this injustice and reflects the unsound paradigms that underlie our governing authorities; in other words, it’s a *vicious circle*.

The world order is the arrangement of power and authority associated with the realization of such values as peace, economic growth and equity, human rights, and environmental quality and sustainability. The world order is world politics on a global scale (Falk, 1999) ^[26]. International agencies, such as the International Labour Organization (ILO), the World Bank, and the World Trade Organization (WTO), act as supervisors of transnational rule systems, which not only diminish the oversight power of governments but also force their police operations to serve the interests of major corporations (Hart, 2017) ^[37]. Thus, they reinforce the existing power structures and our dehumanized world order, all of which are generally condoned.

5. Global Elite, Global Collapse, and Impunity

The ability of government to properly execute good governance appears to have been incapacitated, thus dehumanizing our world order and impeding human and sustainable development. Good governance follows the rule of law and is transparent, responsive, equitable, inclusive, and accountable (Local Government Professionals, Local Government Victoria, Municipal Association of Victoria, & Victorian Local Governance Association, n.d.), thereby humanizing our world order. *Good governance is impossible*

when bribery and corruption are embedded in the separation-of-powers system and other checks and balances.

The banking system is a prototypical example of poor governance and corruption that is still commonly accepted. When we deposit money in a commercial bank, the bank loans our money to the public to be paid back with interest, and the bank then profits from the transaction. Central banks create official money that they loan to their governments, and, again, the public pays back the governments' debts and interest through taxes. The commercial bank then expands the government debts through public loans with further interest. When the extra money is insufficient to pay back the interest on the public loans, central banks print more money. If this money supply increases faster than the output of the country's economy, inflation will occur, implying that the currency's value has decreased. People will then struggle to pay their debts and interest and to buy necessary items.

Central banks control the creation and flow of money worldwide and thus control the international economy. The Bank for International Settlements (BIS) is the central bank of central banks and represents the countries that together make up about 95% of the world's gross domestic product (GDP). The global elite founded BIS in 1930 with its head office in Basel, Switzerland, and the BIS transfers the wealth of the world into the hands of its founders. Most people are unaware that this is happening, because the global elite controls a core group of financial institutions and mega-corporations, including all of the big media companies, and thus affect the human experience.

Corruption-and thus poor governance-plays a key role in these operations, enabling the global elite to dominate and exploit the planet (Bank for International Settlements, n.d.; Geraciotti, 2007; Hart, 2017; Snyder, 2013, 2015; Vitali, Glattfelder, & Battiston, 2011) [32, 37, 107, 108, 128]. In addition, the European Parliament's Special Committee on Organized Crime, Corruption, and Money Laundering (CRIM) disclosed that corruption costs the European Union (EU) €120 billion per year, and 20 million cases of corruption have been recorded in the public sector alone (Skylakakis, 2012) [105]. Consequently, the political and financial systems of most, if not all, countries allow approximately 85% of the wealth to benefit the privileged 10% global elite, while the remaining 15% of wealth is shared by the 90% majority of people (Davies, Sandström, Shorrocks, & Wolff, 2008) [18]. If the current trend continues, the richest 1% of the world's population will own more wealth than the remaining 99% (Oxfam International, 2015b). In January 2017, eight men were reported to own the same wealth as the 3.6 billion people who make up the poorest half of humanity (Oxfam International, 2017). Poor governance, bribery, and corruption enable the 737 corporations to control 80% of the global economy (Upbin, 2011) [122]. The underlying unsound paradigms not only facilitate corporate corruption but also result in the so-called politicization of science, creating public health hazards and biochemical weapons (Angell & Relman, 2002; Ebrahim, Bance, Athale, Malachowski, & Ioannidis, 2016; Sharma, Guski, Freund, & Gotzsche, 2016; Union of Concerned Scientists, 2012) [60, 4, 23]. A recent study showed that economic stratification and ecological strain can both independently lead to the collapse of modern civilization, suggesting that a global

collapse will be difficult to avoid in the coming decades (Motesharrei *et al.*, 2014) [79].

As a result, approximately one in seven people worldwide suffers from chronic hunger, and approximately one in three people lives in avoidable poverty (Oxfam International, 2013, 2015a). Poverty is not limited to developing countries: 46 million Americans of all ethnicities and backgrounds are living at or below the poverty line, and 23% of the EU population is poor or socially deprived (Longhi, 2012) [68]. Furthermore, the claims that poverty rates are declining and that extreme poverty will soon be eradicated are untrue and have come from biased sources, such as the World Bank, wealthy national governments, and, most importantly, the United Nations Millennium Campaign (UNMC). In fact, poverty is becoming significantly worse. Some economists advocate for an international poverty line (IPL) of \$10 a day, the amount suggested by the World Bank. At this standard, nearly 80% of the world's population currently lives in poverty, and this number is rising (Hickel, 2014) [40]. *The current poverty indicator is inaccurate and inhumane, and opposes human development.* The present IPL is \$1.90 per day, which has an intrinsic value lower than the former IPL of \$1.25 per day (Hickel, 2015) [41], and it meets only the minimum nutritional requirements without taking into account other basic living expenses, such as housing, water, electricity, clothing, shoes, transportation, health care, education, and internet access. Moreover, poverty impedes human development. According to a study at Princeton University, a person's *cognitive functioning is diminished* if he or she must constantly cope with the effects of poverty. People with limited income are also more prone to mistakes and poor decisions (Kelly, 2013) [58].

All of these forms of ethics violations and their effects-including human rights violations-have been politically sanctioned with impunity by our dehumanized world in order to accommodate the global elite. These violations are condoned despite each member state of the United Nations (UN) stating in its constitution that it *places people first*. In 2006, former secretary-general Kofi Annan observed that the UN had failed in tackling the unfair world economy and in improving human rights and safety; many governments themselves are gross violators of human rights (United Nations, 2006).

6. The quantum mind perspective

As previously indicated, human development and our survival as individuals and as a species depends on the governing paradigms, which are affected by our states of mind and experiences. In turn, *paradigms color our modes of (self-) perception and affect both attitudes and behaviors*. This psychological perspective corresponds with the quantum mind and philosophical perspective.

Almost a century ago, quantum physicists observed that by choosing what to look for, the observer (i.e., consciousness) affects the resulting observation (cf. ontology); this experiment-the double-slit or which-way experiment-gave rise to the wave-particle complementarity. Thus, reality involves both the observer and the observed (cf. epistemology). The quantum physicist John Wheeler coined the term *participatory universe* (as cited in Ball, 2017) [6]. Jung applied wave-particle

complementarity to the unconscious-conscious relationship in psychology. The quantum wave form is nonlocal, probable, and potential, and the observed particle has a definite localized position. Similar to the wave function, the collective unconscious consists of infinite potentialities, and similar to the particle function, the personal consciousness consists of actualizations of potentialities (Andersen, 2004; Ball, 2017; McFarlane, 2000; Meier, 2001) ^[3, 76, 77, 6].

The connection between consciousness (our state of mind) and the outer world is real, but scientists cannot explain its nature. For example, the delayed-choice experiment showed that cause and effect can be reversed and that the future can influence the past. A similar experience in everyday life is *serendipity*, which is an unexpected, happy, or unfortunate turn of events that alters the course of one's life. Recent quantum physical research goes one step further: quantum physicists have concluded that the universe is mental and spiritual. Atoms, when looked at closely, are composed of nothing: they have no waves and no particles. Waves do not arise from an underlying stuff but are a spatial pattern of detector clicks; they stem from *people's predisposition* to associate phenomena with particles. There is no objective reality at the quantum level, for reality does not exist without consciousness or an observer. The universe appears to be just a great thought. From a quantum physical viewpoint, we—as observers—are fully responsible for the creation of our own reality. Our *perception of the external world* is merely a reflection of our inner experience or inner world and of our state of mind (cf. phenomenology) (Henry, 2005; Manning, Khakimov, Dall, & Truscott, 2015; Radin, Michel, Galdamez, Wendland, Rickenbach, & Delorme, 2012; Valverde, 2016) ^[124, 39, 69].

The unexplainable connection between our state of mind and the outer world has also been illustrated by near-death experiences (NDEs). After NDEs, some patients, including blind people, have reported clarity of consciousness from a position outside and above their dead bodies. In this state of mind, cognitive functioning, emotions, a sense of identity, and early childhood memories occur independently of the unconscious body (Van Lommel, Van Wees, Meyers, & Elfferich, 2001) ^[127]. As Van Lommel *et al.* (2001) ^[127] wondered, "How could a clear consciousness outside one's body be experienced at the moment that the brain no longer functioned during a period of clinical death with flat EEG, showing no electrical activity in the cortex, and loss of brain stem function evidenced by fixed dilated pupils and absence of the gag reflex?" (p. 2043).

According to Jung (1987, 1989, and 2002) ^[54, 55, 56], the personal unconscious and collective unconscious can illuminate the dark connection between our state of mind and the outer world. The personal unconscious includes all stored impressions experienced after birth, accessible or not. The collective unconscious is inherited and contains the knowledge and insights of ages. Archetypes are part of the collective unconscious, and they are viewed as *predispositions* to have certain experiences and as *idea-forms or universal thought-forms* that become part of the actual experiences that determine humans' perceptions of reality. Jung considered the archetypes as epistemological structures rather than as independent ontological entities (McFarlane, 2000) ^[76]. In this

paper, archetypes have both properties as the shadows of human essence, implying that every possible part of the mind has its material counterpart.

Approximately four thousand years ago, the *Rig Veda* of Hinduism described psychological archetypes as the shadows of one's essence in creating Maya, or the cosmic dream, which clouds one's ability to experience oneself and the universe as mental and spiritual. The cosmic dream-idea or illusion was also taught by such mystical schools as Taoism, Mahayana Buddhism, Sufism of Islam, Kabbalah of Judaism, and Hesychasm of Christianity. Desires, as the source of thoughts, are the cause of one's cosmic dream, and reality, as a duality of mind and matter, is the effect. Having no desires, no obsessions, no needs, no seductions, and, consequently, no thoughts, entails no cosmic dream and thus no reality as its ultimate effect (Bhagwan, 1976; Blok, 1971; Gabriëlli, 1982; Goleman, 1977; Hixon, 1996; Ornstein, 1972; Taimni, 1985) ^[9, 12, 30, 34, 42, 82, 109]. Quantum physicist David Bohm agreed with philosopher Krishnamurti that the Truth is not subjected to conditioning and therefore cannot be comprehended by personal consciousness; it can be experienced only in a state of thoughtlessness (Krishnamurti, 1979) ^[62]. To form an idea of how this play of thoughts and our experience of reality can harmonize, think of the effectiveness of hypnosis as a tool: for example, hypnosis is used to reduce pain and soothe anxiety or to induce localized peripheral effects, such as second-degree burns or skin blisters, all of which transcend the ability of the individual in the conscious state (Smith, 2011; Ullman, 1947) ^[106, 111].

Note that life experiences and their effects cannot be measured with tools that have been designed to measure matter. When exploring consciousness, we challenge the scientific view of a mechanical universe but still attempt to provide evidence consistent with the method of that scientific view. The paradigm shift from the Euclidian void to the quantum field is hereby not accounted for (Palmer & Hubbard, 2009) ^[89]. Moreover, quantum physicists, neurophysiologists, and biochemists have concluded that the growth of the universe as an organized complexity was not accidental; that the dialectics in matter alone could never have led to its high degree of order; and that some nonmaterial living principle must have preceded it (Davies, 1994; Gribbin, 1989; Ouweneel, 1988. The emptiness of Truth works in the reality Krishnamurti, 1979) ^[62, 19, 36, 84].

The teachings of various ancient mystical traditions have recently been corroborated by the quantum mind perspective: our thought patterns, inner world, and states of mind are reflected in the outer world. In other words, those who condone the aforementioned ethics violations and their effects awaken or strengthen collective thought patterns that maintain or even worsen our dehumanized world order.

In the mid-twentieth century, German philosophers and critical theorists Max Horkheimer and Theodor Adorno warned that animism was breathing life into businesses, whereas industrialism was commercializing the soul (as cited in Van den Braembussche, 1996) ^[125]. Today, practically every organization has a mission statement asserting its values and principles. Ironically, workers who desire greater meaning and personal development from their work are not being accommodated to discover and realize their abilities and

vocations. History has taught that technological progress promotes the unsound paradigm of human self-alienation, causing international and local wars, environmental pollution, and large-scale mental and material poverty (Capra, 1991)^[16]; all of these developments have been generally condoned. *The notion of paradigms coloring modes of (self-) perception may be part of the predisposition to undergo a common human experience, but paradigms are also capable of changing the course of human development.* Therefore, one can choose to condemn these ethics violations, and this choice then will gradually materialize from a quantum mind perspective when in-line with the nonmaterial living principle that strives for a high degree of order, thus requiring *a harmony among constructive thoughts, words, and actions.*

7. Decent work, employee satisfaction, and productivity

The choice to condemn ethics violations is easier said than done. Unsound paradigms impede our ability to optimally express free will because we lack authentic self-worth. But even though self-perception might or might not correspond with the authentic self, it still places expectations, aspirations, and demands on the self. This distortion can cause self-alienation from discrepancies between the conception of self and the authentic self (Horney, 1950; May, 1953)^[44], thus creating a false sense of self, as explained earlier from a different angle. However, changes in working and living conditions can help us overcome biases in awareness, perception, and interpretation-even if caused by dispositional traits (Geller, 2004)^[31] that affect frames of reference and influence both attitudes and behaviors.

The ILO concept of decent work can positively affect frames of reference. The primary goal of the ILO is to promote decent work, which *presupposes* an attitude that enhances the dignity of men and women; human dignity is central to decent work and forms the basis for human rights (International Labour Organization, 1999; United Nations, 1948). The term “decent work” was coined 18 years ago in response to the prevailing inequalities and lack of collective social responsibility, but the concept originated in 1919, when the ILO was created, under the umbrella term “humane conditions of labor.” A century ago, the ILO was inspired by the notion that “the failure of any nation to adopt humane conditions of labor is an obstacle in the way of other nations, which desire to improve the conditions in their own countries” (International Labour Organization “ILO constitution,” nd.; International Labour Organization, 1999). At that time, the concept of globalization was unknown, but the world order must have already felt the far-reaching impact of answerable persons having the right attitude about the effects of labor conditions on human development.

The irony is that economic inequality was also the primary motive for creating the UN Conference on Trade and Development (UNCTAD) in 1964, 45 years after the ILO was established (UNCTAD, 2013). The many forms of ethics violations and their condonance can continue because these institutionalized political pledges unjustly inspired hope for change while international authorities, such as the World Bank and UNMC, promoted false facts and figures that mask our dehumanized world order and hinder human development. The ILO, including national, regional, and local governing

authorities, as well as the UN and its affiliated organizations, succeeded in periodically proclaiming beliefs that are paraphrased and designed to regulate the rising poor majority worldwide. Due to their diminished cognitive-affective functioning, the poor majority relies on authority, slogans, and prejudices (authoritarian ethics) and therefore fails to question their individual paradigms; changing paradigms presumes a sense of inner freedom. The failure to question paradigms has led to *stagnation* and a feeling of disconnection from community and society (Assagioli, 1975; Honolulu Community College, 1998; Fromm, 1947, 1955; Kelly, 2013)^[28, 1, 43, 58]. In this manner, the periodically proclaimed beliefs generate divisive and passive behavior in the rising poor majority and undermine social cohesion. In other words, the poor majority accepts wrong as right and condones the status quo.

For example, the 8 Millennium Development Goals (MDGs) from 2002 are as follows: 1) Eradicate extreme poverty and hunger; 2) Achieve universal primary education; 3) Promote gender equality and empower women; 4) Reduce child mortality; 5) Improve maternal health; 6) Combat AIDS/HIV, malaria, and other diseases; 7) Ensure environmental sustainability; and 8) Develop a global partnership for development. In 2016, these goals were transformed into the 17 Sustainable Development Goals (SDGs), *which are a prominent example of how the old concept of decent work is paraphrased.* The new SDGs are as follows: 1) No poverty; 2) Zero hunger; 3) Good health and well-being; 4) Quality education; 5) Gender equality; 6) Clean water and sanitation; 7) Affordable and clean energy; 8) Decent work and economic growth; 9) Industry, innovation and infrastructure; 10) Reduced inequalities; 11) Sustainable cities and communities; 12) Responsible consumption and production; 13) Climate action; 14) Life below water; 15) Life on land; 16) Peace, justice and strong institutions; and 17) Partnerships for goals (Iyer, 2015; UNDP, 2017; United Nations, 2016)^[115]. Decent work applies to workers in a formal economy and to unregulated wage workers and self-employed and at-home workers. Its attributes refer to freedom, equity (fairness), security, and human dignity. Despite its versatile benefits, the lack of decent work still prevails worldwide.

- *Decent work considers workers’ aspirations* (which are a combination of unconscious and conscious signals and processes), *such that they can balance the demands of work and home life while having opportunities for growth and advancement.* In this way, *decent work* develops a psycho-synthesis, capacitating the ability for humanistic ethical practice, *and offers possibilities and potentials that cannot be limited to 17 SDGs.*
- In addition, by *offering fair income, security in the workplace, and social protection, as well as the freedom for people to express their concerns and organize and participate in the decisions that affect their lives, decent work* can eradicate poverty and hunger, address economic growth, reduce inequalities, and combat disease (MDGs 1 and 6 and SDGs 1, 2, 8, and 10).
- Furthermore, by *entailing equality of opportunity and treatment for all women and men, as well as better prospects for personal development and social*

integration for families, decent work can encourage the empowerment of women, gender equality, inclusive and equitable quality education, and good family health and well-being (see MDGs 2, 3, 4, and 5, as well as SDGs 3, 4, and 5) (International Labour Organization, 1999; International Labour Organization "Millennium development goals," n.d.; Ghai, 2003; Longhi, 2012; Parliamentary Assembly, 2014) [68].

- As a precondition for sustainable development and peace and as a crucial element in making globalization more inclusive and fair, *decent employment* (UNESCO, 2007) supports the realization of the remainder of the MDGs (7 and 8), as well as the SDGs 6, 7, 9, and 11–17, among other goals. From a quantum mind perspective, then, the lack of decent work and the condonance of these practices constitute *a vicious circle*.

8. Paving the way toward sustainable development

Decent work also involves attending to employees' authentic emotional and physical needs, so it will stimulate employee satisfaction, which appears to be a valid indicator of employees' psychological health (Likert, 1967; Rain, Lane, & Steiner, 1991; Rode, 2004) [64, 93, 96]. A meta-analysis found positive and substantive correlations between employee satisfaction and productivity in business (Harter, Schmidt, & Hayes, 2002) [38]. Productivity is a win-win for employers, employees, and society (Bilderbeek, Brinkman, & de Leeuw, 1998) [10]. It adds meaning and joy to work, life, and society, promotes human development, and paves the path to sustainable development. In addition, social trust is strengthened by democratic procedures that offer fair income distribution and freedom from corruption by public officials and private actors. Trust is the foundation for social order within and beyond organizations. This statement is especially true in an increasingly complex and fast-paced global environment; trust is closely related to empathy and is one of the most important integrative forces in society (Ickes, Stinson, Bissonnette, & Garcia, 1990; Simmel, 1908; Thoms, Dose, & Scott, 2002; You, 2005) [46, 104, 110]. Under this sound paradigm and freedom from corruption, empathy promotes social trust and order and may lead to social cohesion as a precondition to a righteous, peaceful, and loving coexistence. Empathy positively affects attitudes and behaviors, whereas a lack of empathy negatively affects them (Batson, 1991; Davis, 1994; Oswald, 1996) [8, 20, 83]. In contrast, some studies show that the absence of job satisfaction, as in cases of corporate abuse, often leads to lethargy and less organizational commitment, thus negatively affecting productivity (Moser, 1997; Werhane, 1999) [131, 78]. In other words, this scenario eliminates meaning and joy from work, life, and society, creates unsound paradigms, impedes human development, erodes social trust and order, and undermines social cohesion. According to the quantum consciousness (mind) model, the biochemistry of our body is also a product of quantum consciousness (our state of mind); consequently, by changing our perceptions, we change our experience and, by acting on our experience, we change our reality. As a result of the *quantum principle of entanglement*, the consciousness of all beings is inner-connected, which implies that the successful

desire to improve one's conditions necessitates also improving one's relationship with other people (i.e., positive reciprocity) (Valverde, 2016) [124]. Thus, the interactions among decent work, human and sustainable development, and our world order must be *a virtuous circle*, which opposes ethics violations and their condonance.

9. Conclusions

The UN, ILO, UNCTAD, World Bank, and WTO, for example, as well as many national, regional, and local governing authorities, have not properly executed good governance. World leaders have failed to practice what they preach. Judging from the results of reinforcing existing power structures, one might legitimately question the intentions of these governing authorities and world leaders. Our political, economic, and scientific reality has been fabricated to influence the human experience in order to serve only the global elite. Politics has become a private moneymaking business instead of functioning to look after and protect the public interest. Currently, the political sanctioning of a variety of ethics violations with impunity, such as poor governance, bribery, and corruption, and the condonance of this practice, upholds and increases its counterparts of the following:

- The BIS representing 95% of the world's GDP and dehumanizing our world order
- Impediment of democracy and the rule of law and loss of legitimacy of public institutions and offices, including the separation-of-powers system and other checks and balances
- Unethical ways of commercialization, including in the entertainment industries
- Unfair political and financial reward systems
- Nonessential values and twisted moral standards
- Bad research practices and public health hazards, including environmental pollution
- Corporate abuse, including the global exploitation of women, children, and cheap labor, leading to slavery and sexual exploitation of children; robbing people of their dignity; causing fear, dependency, job stress, (mental) health problems, suicide, and productivity loss; and creating poverty and chronic hunger
- Injustice and eroded social trust and order, hindering social cohesion
- Power struggles and international and local wars
- Imminent global collapse

The resulting negative frames of reference diminish people's cognitive-affective functioning and engender unsound paradigms. Such unsound paradigms generate self-alienation, and in this state of mind, people tend to condone the aforementioned ethics violations and their effects (i.e., a vicious circle). This vicious circle defines the human experience, and thus people's attitudes and behaviors.

The quantum mind perspective holds that existence is a state of mind. Our thought patterns and perceptions of reality (our state of mind) must change in order to create and manifest a new reality for ourselves, which is guided by a nonmaterial living principle that inherently strives for a high degree of order. Decent work can positively affect workers' frames of

reference to cultivate their capacity to create sound paradigms and improve productivity. Given a harmony among constructive thoughts, words, and actions, a different reality will then gradually appear: one that enhances human development while adequately addressing the attitudes of answerable persons for our dehumanized world order and paving the way toward sustainable development (i.e., a virtuous circle). In this transition, people's talents, abilities, aspirations, dignity, and freedom to make choices will play a central role in upbringing, education, and employment policy, which is a key to developing psycho-synthesis. During this process of dignifying perceptual differences and freedom from corruption, social cohesion can be facilitated as a precondition to a righteous, peaceful, and loving coexistence.

Anyone who has the feeling of being part of our dehumanized world order is not only part of the problem but also of its consolidation. Nongovernmental organizations, universities, the media, and every other willing organization, including celebrities and talk show hosts, should overwhelm the public with mass messages to bring about the necessary perceptual changes, such as emphasizing decent work as a basic human right. They should press for legally sanctioning the creation of decent work and implementing an IPL that includes all basic living expenses. In this way, a virtuous circle will manifest and open unlimited positive possibilities in the near future.

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