

QUANTUM PSYCHOLOGY – A PSYCHOLOGY OF FREEDOM

Human being understood as “One equals One”

One equals One, when we refer to the animated world, only in an abstract reality. Because, in fact, such One is the symbol of non-movement and of perfect homogeneity. It is the indestructible Absolute and, in a certain way, we may consider that its origin is in God understood as one, proper to monotheist religions. This is why One equals One is an ideal One.

The classical psychometrics makes the results refer to One equals One. Substituting the thus understood One by some of the aforementioned synonyms, we may assert that the classical psychometrics refers to the abstract, to the non-movement, to the Ideal. Thus, in terms of their finality and as compared to the actual reality, the results obtained by the help of classical psychometrics are illusory. Illusions of the feeling of certainty. We may say, therefore, without the risk of being too much wrong, that the certainty proclaimed by the classical psychometrics is an illusion. But when the illusion is used not in an abstract reality, but in a concrete one, it gets pathological emphasis. When, therefore, the measurement unit for the illusion is the actual society, the inspiring society, the illusion of homogenous One is called psychosis, as accurately noticed by Stefan Lupascu. Coming down to the abstract worlds on the concrete land, homogeneity is, actually, uniformity. It is, finally, the image of Jesus, brought from the ideal world, and abjectly perverted in the concrete worlds, by a Homo Sapiens embedded in the community society matrix.

Which is the social pattern of classical psychometrics?

A question needs to be asked: what is the aim of psychometrics? The question is much more justified as there is the (sad) experience called Cyril Burt, the English psychologist which forged statistical data, in order to manipulate the public opinion, regarding the native origin of intelligence. And doubtlessly this is not the only case.

As much as unbiased the science intends to be, admitting that psychology would be a science, life has shown that, especially under the conditions presumed by the contemporary society, it cannot remain outside the political environment. For a subtle logic, psychometrics cannot be relieved, as much as it would try to escape, from the social responsibility. As it measures the social individual in order to place the latter in a social order, but errors caused by psychometrics are a significant source of disorder.

For **What** and for **Whom** do we measure the individual? Which is the social pattern referred to? Do psychometricians, generally speaking, have a serious and deep social pattern, according to which they assess the product of their work, namely the image of the individual they measure? Do they think, even for one second, of the deep consequences, the effects on the individual's destiny, resulting from such a measurement? Have they even imagined what would mean a world society made up only of individuals measured according to the One equals One principle? If we tried to find the correspondent of the specific psychometric laws in the social life laws,

how much would they be similar to the laws proper to a democratic society? Does One equals One grants the presentation of the individual's inner freedom, this inexhaustible source of creation and progress?

Management of effective mediocrity

If we addressed this issue from the perspective of its history, we would notice that psychometrics, in particular, the classical statistics applied to psychology, leaves behind, as an achievement, *the average social man*, around whom one has created, at the organizational level, *the management of effective mediocrity*. The average man, a product of rationalism, has had a negative effect on a principle materialized in the accepted standard of the group. A standard which, supporting the average man, eliminates, in exchange, both individuals below standard, and those above it. It eliminates peaks! Is this pattern an accurate and beneficial measure for the Sense of the human species? Is this a social pattern of the natural human progress?

But if the classical statistics, accepted as methodology, still replied to a social pattern given a mutual influence, classical psychometric tests could not have met the pattern requirements. It is an undisputable truth, given that the forecast of the professional success, by the help of the well-known intelligence tests it ranges in the derisory average of 6% (Steven J. Stein, Howard E. Book, in *The Force of emotional intelligence*). Within this context, the substitution of the IQ (intelligence coefficient) with the EQ (emotional coefficient) signals the evolution of the social paradigm, through the passage from the industrial revolution to the information revolution. It is the passage from the individual understanding within the spirit of One equals One, to its understanding within the meaning of One equals Two. It is a passage imposed by the requirements of the social time, as well as by the proliferation of new sciences and theories: the quantum theory, morphogenetic sciences, the theory of disasters, the theory of fractals, the chaos theories etc. It is the social time of the *man decayed from time* (Emil Cioran), who cannot any longer be measured by classical psychometrical methods. Thus, a measurement of the individual, understood as One equals One, does not conceptually meet anymore the requirements of the contemporary society. At the strictly organizational level, a piece of information obtained by this way of testing is rejected by the conceptual system of modern management and is deemed, to a certain extent, a too less useful piece of information.

Man understood as One equals Two

A One of the living reality is, in fact, Two. And One equals Two is a moving One. It is a One as a unity in diversity. We perceive One in the outer reality, but, in fact, it is a One experiencing in its inner reality the tragedy of Two, a tragedy coming from the original sin. At the outer side, we perceive it as One, because of the universal law of asymmetry, a law simultaneously generating its relativity. A One equals Two is an uncertain One. The quantum psychometrics refers its results and intentions especially to such uncertainty. An uncertainty which is the very reality we act in. A One equals Two symbolizes a contradictory reality, such as life, existence. It is a One inside of which the freedom of being is exercised. A One giving the individual the possibility

of expressing his/her One in his/her fundamental rights: the option. A right which defines him/her as a species.

Freedom means a number of possibilities. It is, therefore, in its mainly scientific perspective, a quantum concept. It is governed by the quantum laws. Meaning a number of possibilities, also meaning uncertainty. One equals One cancels the possibility of option for man. It cancels the possibility to make a choice. And it cancels this possibility for the psychological side as well, to which the psychometric results indicate a single way. And which is not always the right one.

Quantum psychology (psychometrics), psychology of the individual's inner freedom

The quantum psychometrics starts not from the idea of certainty, which is, from the very beginning, an illusion, but from the idea of uncertainty – a reality which does not need a demonstration. Quantum psychometrics does not consider any longer One as an ultimate reality, but as a permanently opening reality. A non-moving One means only this: a One. An entity. A moving One is the infinite itself.

The information theory asserts that the life chance, the chance of the human species, consists of diversity, and not of homogeneity. Classical psychometrics is able to measure only homogeneity in and from homogeneity. Quantum psychometrics measures diversity in and from unity. Judging the psychological science against the political background, which, among others, is forced to accept it explicitly or implicitly, classical psychometrics cannot measure freedom, further more as the freedom levels are many, but nor the human intelligence or creativity understood according to the meaning that actually sets man free.

Quantum psychometrics, by reference to One as an Infinite God, is the only science for the human behavior measurement, having this feature.

Classical psychometrics is the science for measuring the constrained man, the restrained man, chained in a rough spirit, the spirit that one can measure under certain circumstances only. We may compare the classical psychometrics to a photographer using a camera made at the beginning of the past century: in order to be taken a picture of, you must stay still.

Quantum psychometrics is the science for measurement of the free Man. Of the man running like an athlete holding in his/her hand the Olympic torch, followed by a hidden camera.

Management of multiple rationalities

The Order Psychology – the proper Quantum Psychology, including theory, methodology, instruments intended for the individual with thousands of possibilities, is, in the authors' intention, *the freedom psychology*. Quantum psychometrics, by its

instruments, measures the human being freedom, for the proper management of both the individual and freedom. Thus, the measurement proposed by quantum psychometrics meets the requirements at the organizational level of the contemporary management and we refer to the *management of multiple rationalities*. The psychological result is no longer aimed at the *average man*, the organizational individual with *focused attention or with average, average higher/ lower intelligence etc.* , but, in agreement with particular forms of management, risk management or quality management, it provides information of the *certain/uncertain individual* or of the individual causing losses or gains of quality.

One as a factor of order

In the deep order of the World, to measure means to set an order. If we reduced everything to two worlds: the world of things and the world of beings, with specific reference to the human being, we would notice that the measurement of things, dealt with by the quantitative mathematics, the mathematics of One equals One, leads us to an order of limits. The being measurement, in particular, the human being measurement, which is no longer subject to the reign of quantity, sets the order in an unlimited world. The world of things is the world of One equals One. The world of beings is the world of One equals Two. One equals One does not breathe and lacks emotions. One equals Two is a One of abyssal breathings, bringing to the surface a carnival of masks. Either Cleo's masks or Melpomene's masks. And *as long as man breathes, there is hope ...*

THE QUANTUM CHARACTER OF

THE PROBABILITY-POSSIBILITY RELATION

The probability-possibility relation complies with two important quantum laws:

- The first law refers to the need not to analyze a system only in terms of its obvious features, but also in terms of its potential
- The second law is correlated with the first one and it refers to the concept of quantum collapse (quantum decoherence), which, as a result of the impact with the outer world all the possibilities are reduced to a single one, which becomes obvious. But possibilities have a non-local nature, they are therefore located outside space and time. According to the quantum theory, each possibility is associated to a probability of occurrence. At the time when a possibility is associated to a probability of occurrence, the quantum collapse occurs, and this possibility enters the space-time area.

Discussing on these aspects in terms of the probability-possibility relation, probability is in the space-time area, while possibility continues to have a non-local nature being

located outside space and time, and by this, including in itself, the cores of uncertainty.

But the probability-possibility relation finds a theoretical support also in the philosophic categories of act and potency, made known by Aristotle. Stagiritu concludes on the fact that the existence of opposites is an exclusive prerogative of the potential, a hypothesis (confirmed for centuries, between certain limits and up to a certain point) which has represented, at the same time, the basis on which Aristotle built the entire formal logic and the excluded third party principle.

We will emphasize this aspect in terms of the quantum theory and we will assert that in the potential the existence of opposites is, actually, an overlapped co-existence. In the potential opposites co-exist in an certainty.

Thus, another way of understanding the category of potentiality gives us the key to the logic evolution, from Aristotle's excluded third party logic to the included third party fuzzy logics.

- The co-existence of opposites in potentiality is of an overlapped type (overlapping relation, and such an understanding of the operating concerning the human psyche results in the basis for the quantum logic and for the included third party.

But while shown, the action cannot be separated from the potential, the potential is intrinsically embedded in an action, the individual shows himself/herself always including the potential and, implicitly, the overlapping state of opposites from the potential, namely uncertainty. This is why the occurrence is a certainty only at the level of a rough primitive empiricism, only at the level of appearances (which, as we know, are often misleading). In reality, any occurrence should be understood as an act and potential at the same time. Thus, any is only relatively certain, more plausibly is to affirm that any occurrence is *probable by act and possible by potential*; the occurrence certainty which is taken for the act is always threatened by the uncertainty from the potential. Thus, any occurrence is, actually, probable-possible, a quantum measurement unit. It answers to the first principle of the quantum theory specified in this paragraph.

If we were to put together the probability-possibility couple in a single phrase, this would certainly be the paradox (having a quantum nature) the uncertain AND-AND instead of OR-OR)

- **Potentiality** participates, in complementarity with the **action** , to the occurrence.

And another observation is needed. While the formal logic applies, mainly, to decision situations, referring to the option moment based on the excluded third party principle, fuzzy logics, including the quantum logic are aimed at the occurrence in its dynamics, as a process, and do not refer to a specific moment.

1. The whole in movement (dynamics) is called occurrence (action). It is made up of act and potential
2. In its essence, the whole is governed by a single principle, that of this ubiquity

3. The ubiquity condition or, in other words, the passage from the Potential state to the Occurrence state (Dynamics), is made in the spirit of this action.
4. Occurrence is the complementary result of action and potential.
5. Potential includes opposites as an expression of the possibilities of occurrence. In the quantum logic (of fuzzy type), unlike the formal logic of Aristotle, where opposites are in a succession relation (OR-OR), opposites are in an overlapping position, in a simultaneity relation (AND-AND), generating the uncertainty of occurrence.
6. By the occurrence concept, the quantum logic is delimited from the Aristotle's conception according to which the act is identified with the occurrence. On these grounds, Stagiritu states that the presence of opposites is possible only in potency (potential). But the understanding of the occurrence as a Whole, as a complementary unit between act and potential, emphasizes the existence of overlapped opposites, in the very occurrence.
7. Given the complementary presence in occurrence of the potential, the act has a probable nature, while the potential is, obviously, the possible, the latter being also the source for the permanence of uncertainty which accompanies the human action.
8. The occurrence proper as a complementary unit of the act and of the potential is the uncertain certainty.
9. The formal logic and the quantum logic do not exclude each other, they do not cancel one another's effects, but, on the contrary, they overlap in a complementary relation.
10. The formal logic is the logic of the decision moment, is the decision logic.
11. The quantum logic is the logic of occurrence, is the logic of the dynamic, of the occurrence process.
12. The occurrence is the effect of act (decision). The act is at its turn an expression of the shown outward option. The option has two components: the expressed option (explicit) which is the result of the individual's awareness of the world, it is the individual's truth for the world (for the Other), and the hidden option (implicit) – the result of the self-awareness, meaning the individual's truth for himself/herself. It is an expression of the relation between what the individual thinks for himself/herself and what the individual thinks for the Other (others). In certain cases, the relation between the two types of truth may be of identity. In others not. This is why in the shown option (in the act of decision) we always find the core of uncertainty. Uncertainty is the individual's existence condition. The shown option is an act, the non-shown option (namely the option as a contrary sign to the shown one, which keeps on existing even in cases where the two forms of truth: for himself/herself and for the Other coincide) remains potential.
13. The Aristotelian logic is the discontinuous logic.
14. And the quantum logic is the continuous logic, is the logic of the Whole.
15. In occurrence, the individual lives at the same time in a space-time space by act and outside the space-time by potential.
16. The act represents the active instrument of occurrence (using an Aristotelian concept – it is the first drive of occurrence), it is thus embedded in the occurrence, while potential is its passive instrument.
17. The act is the discontinuous, the occurrence is the continuous. Occurrence, embedding the act, is thus the unit between the continuous and the discontinuous.

18. By embedding the potential, occurrence is at the same time a complementary unit between static and dynamic.
19. The act confers energy to the occurrence and orients the occurrence towards a goal. From the time perspective, the act refers to the present only.

- The potential includes desires, motivations, aspirations, interests generating new and new possibilities of occurrence. Even if outside time, in potential the past as well as the future are embedded.

- The potential does not show itself, even if it exists. As there is no movement, in the potential there is neither space, nor time.

1. Each individual has a time machine. By memories he/she turns back into the past. By desires and dreams he/she travels into the future. Memories and dreams are the *matter* of the potential.
2. In the potential entities exist in an undifferentiated state, they are therefore in a quantum state. In occurrence (in dynamic) they acquire individuality, they are individualized.
3. The potential is actually a form of energy, but the nature of such energy is implosive, aspiring, embedding, attractive, etc., unlike the energy from occurrence (dynamic), an emissive, emerging, productive, radiating, even explosive energy.
4. The relation between act and potential is an interchangeability one.
5. The classical statistics is applicable to act only.
6. Morphogenetic theories apply to potential.
7. The study of occurrence (the Whole) involves the complementary application of classical statistics and of morphogenetic theories.
8. Classical psychometric tests measure the act only, but without having convincing arguments and demonstrations, that it would succeed even without this measurement. In other words, it is not very clear what is measured by the psychometric test.
9. POPQ tests measure occurrence, they include in the act of measurement both the act and the potential.