

**Carl Friedrich v. Weizsäcker's Interpretation of Quantum  
Physics and Consequences for a New Depth Ethics**  
Contribution to “Expansions of Quantum Theory Towards Consciousness”  
30 April 2021, Webinar-Series by ConScience



**Building Competence. Crossing Borders.**

**Prof. Dr. phil. Mathias Schüz**

mathias.schuez@zhaw.ch 30.04.2021

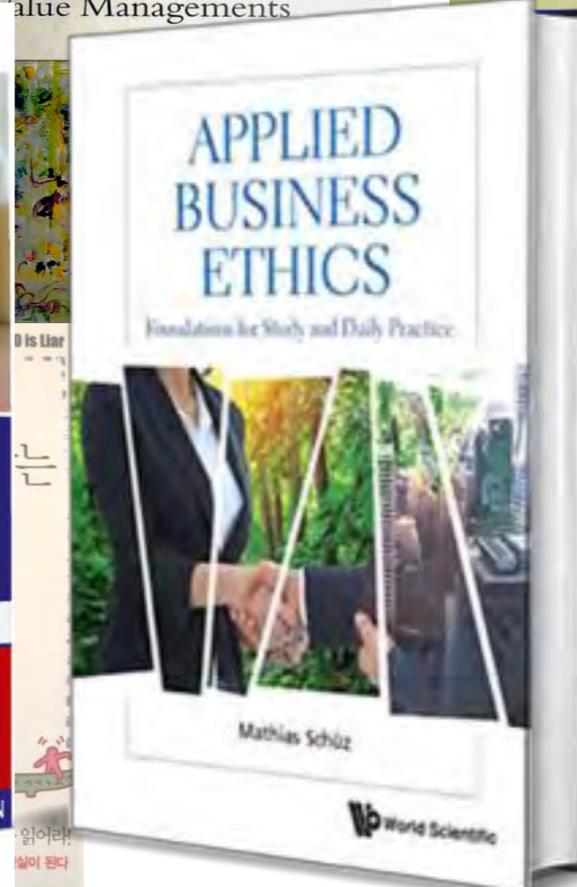
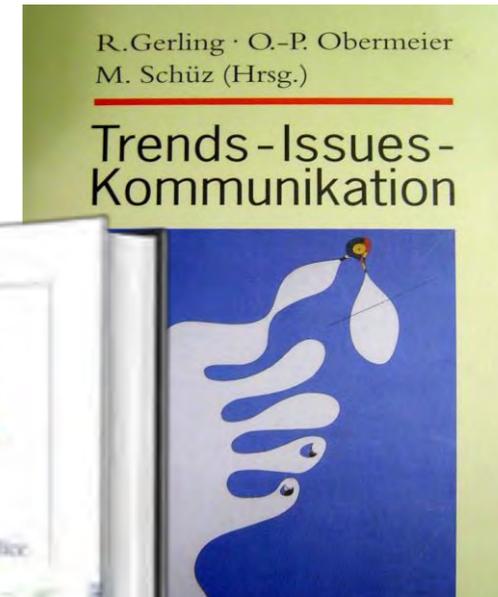
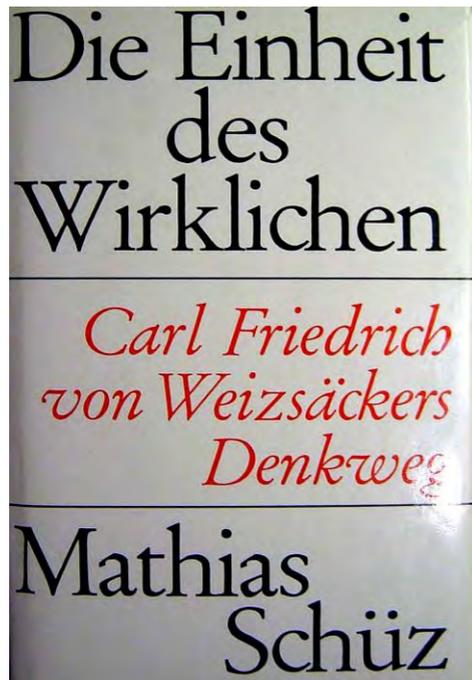
**Prof. Mathias Schüz, PhD**  
ZHAW School of Management and Law  
Zurich University of Applied Sciences



## **Experience & Education:**

- Professor of Corporate Responsibility and Responsible Leadership
- Emphasis in Teaching and Research: International Strategic Management, Corporate Responsibility, Business Ethics, Managing Diversities, Holistic Risk and Value Management
- Studied Physics, Philosophy, Pedagogics
- Dissertation for Dr. phil. on philosophical consequences of modern physics in the works of Carl Friedrich v. Weizsäcker
- Trainee and key account manager at IBM
- Co-initiator and longtime member of the executive board of «Gerling Academy for Risk Research», Zurich, and «Gerling Academy Press», Munich
- Visiting lecturer at Universities and other institutions in Klagenfurt, Salzburg, Krems, Nottingham, Prague, Warsaw, Seoul, Teheran, Singapore, Boston

# Bibliography Schüz



# Who was Carl Friedrich v. Weizsäcker?

- Born 1912 as son of German diplomat
- Ancestors were eminent scientists, politicians and theologians
- Met at 14 Werner Heisenberg, was later introduced to Niels Bohr
- Doctorate at 21 and habilitated at 24.
- 1937-1939 Research on nuclear processes in stars and the binding energy of atomic nuclei (Bethe-Weizsäcker process/formula)
- During World War II he worked on a German nuclear bomb together with Werner Heisenberg, Karl Wirtz in Haigerloch
- 1946-1957 Director Max Planck Institute of Physics in Göttingen
- 1957-1969 Professor of philosophy at the University of Hamburg
- 1970-1980 Head of Max Planck Institute for the Research of Living Conditions in the Modern World in Starnberg
- 1980-2007 worked as Christian Pacifist on conceptual definition of quantum physics and Copenhagen interpretation.



**Carl Friedrich v. Weizsäcker  
(1912-2007)**

# Weizsäcker's Book Publications

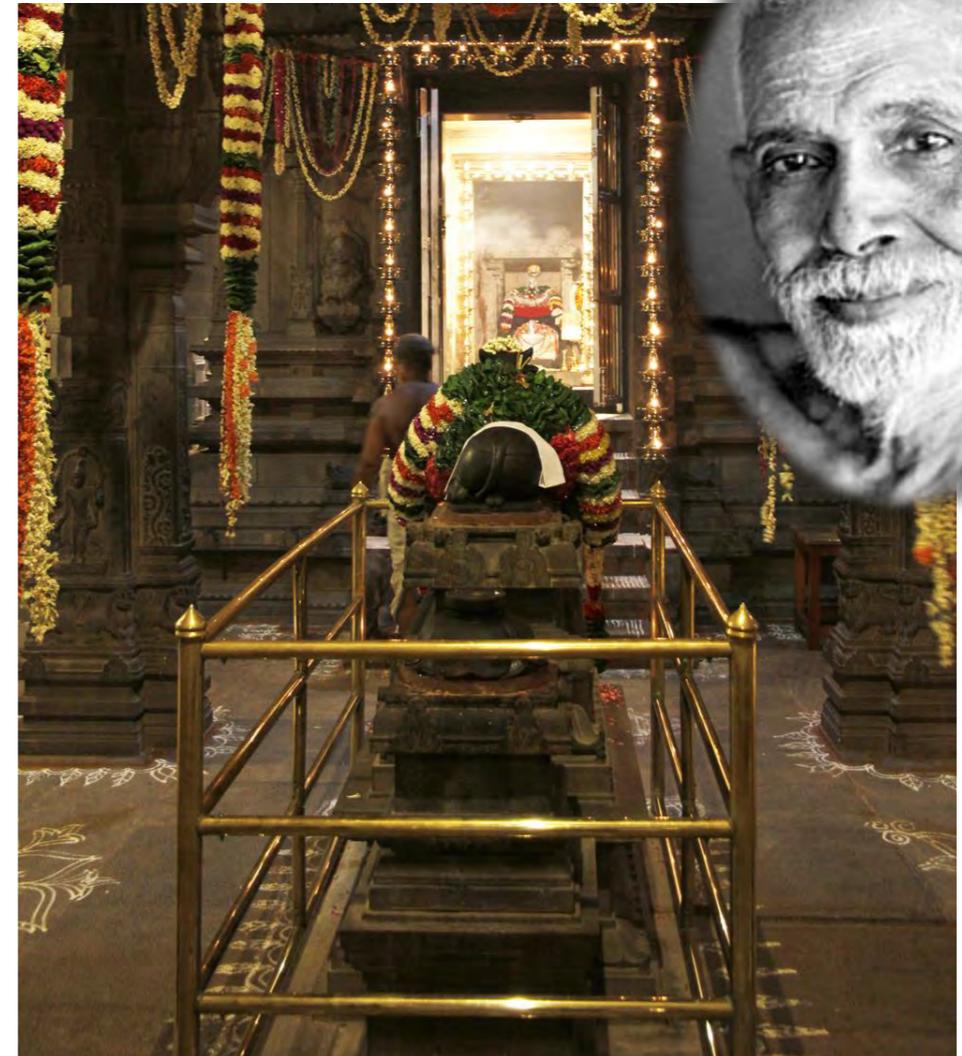


- His work can be seen as inter- and transdisciplinary encompassing physics, philosophy, theology, politics and ethics, with relations to Indian Vedantic knowledge.

# Weizsäcker's Enlightenment Experience, 1969 at the grave of Sri Ramana Maharshi

“I learned as if in a flash: 'Yes, that's it'. Actually, all questions had already been answered ... The knowledge was there, and in half an hour everything had happened ... in flight, the layers, the onion skins had been breached, which words can only touch: 'You - I - Yes' - tears of bliss. Bliss without tears. [...] I now knew what [...] the essence of earthly love is [...] I had now become a completely different person: the one I had always been.”

C. F. v. Weizsäcker, *Der Garten des Menschlichen*,  
München: Hanser 1978 (5. Aufl.), S. 595 f.)



# The Essence of his enlightenment mirrors the essence of his philosophical interpretation of quantum physics

- The experience of **unity** in enlightenment confirms for him what his life's work is all about: **the original unity behind the manifoldness of knowledge and being.**
- Consequently, he states: **“The physical world view is not wrong in what it claims, but in what it denies.”** (TW, S. 25)
- Quantum physics is the first natural science to recognise and prove the **limits of its own procedure** (e.g. Heisenberg’s uncertainty principle and the phenomenon of entanglement of consciousness and being). It **falsifies the Cartesian dualism** between mind and nature.
- Physics does not describe the world as it is, but only as it shows itself as an observed object to the observing subject, thus it is a **science of our specific (physically experimental) knowledge** about nature and **not about nature itself.** (Kopenhagen Interpretation)

# The Inexpressable Unity of the Actual

- The **unity of the actual** does **not** show itself in **conceptual thinking**, but only in **other states of consciousness**, which the mystics describe (transdisciplinary approach). In this, **the finite consciousness shows itself suspended in the infinite**.
- For v. Weizsäcker, everything that exists is ultimately "the **organ of a higher self**" representing an **unexpressible** unity.
- "What is **one cannot be asked** in the end; because then you would **add a second**, namely the explanation of what it is." (GM 537)

# Consequences for our Lifeworld

- Everything and everyone is **interconnected with everything and everyone**, thereby interact with each other (= interdependence). Therefore, Weizsäcker clearly states, that there is a „continuous series of forms that connects the atom with human beings“.
- There is not only a permanent mutual exchange of energy but also of information (= communication)
- No energy is getting lost but also no information (cf. Akasha-Chonicle, memory of the universe)

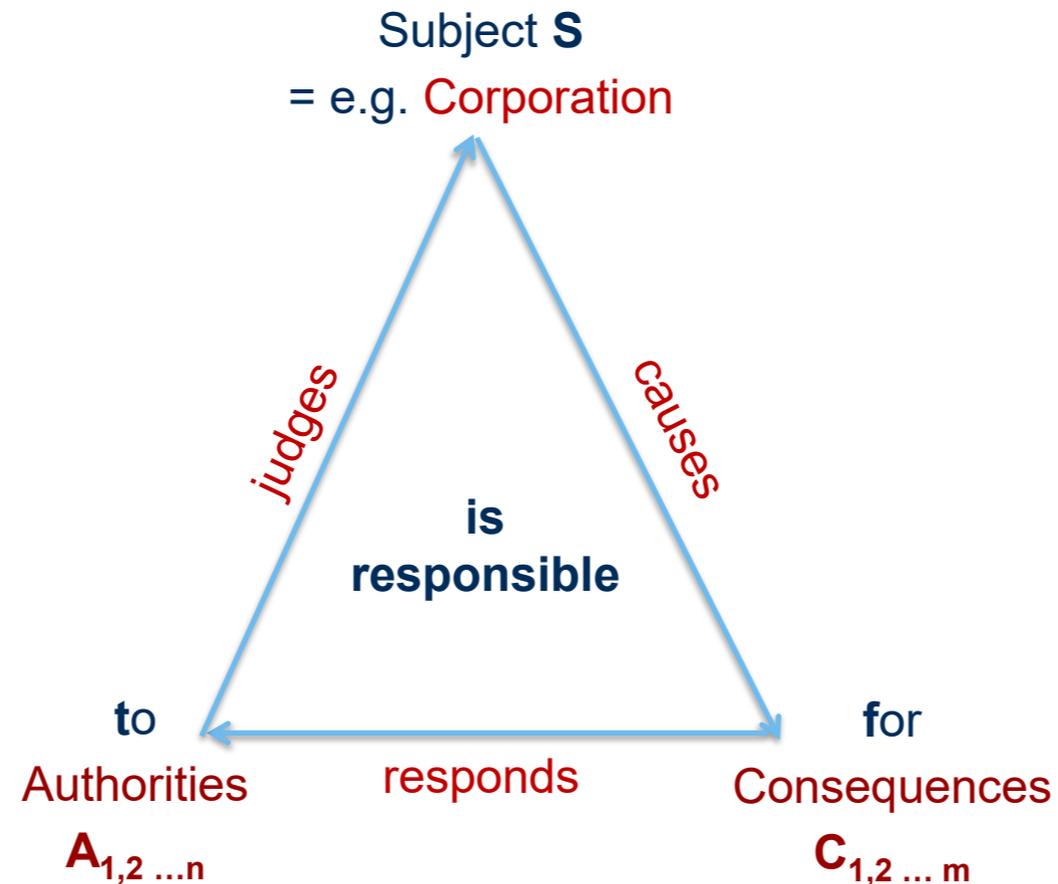
“When I ask myself ‘Am I part of the universe?’ and answer ‘Yes, I am!’, then I decide here and now, that whenever I act, not only I change myself, but the universe changes as well.  
This position [. . .] ties my actions inseparably to my responsibility”.

Heinz v. Foerster (1911-2002)

# What does “responsibility” mean?

Milton Friedman:  
Social Responsibility of  
Business =  
Increasing Profit

	C <sub>1</sub>	C <sub>2</sub>	C <sub>3</sub>	...	C <sub>m</sub>
A <sub>1</sub>	R <sub>11</sub>	R <sub>12</sub>	R <sub>13</sub>	...	R <sub>1m</sub>
A <sub>2</sub>	R <sub>21</sub>	R <sub>22</sub>	R <sub>23</sub>	...	R <sub>2m</sub>
A <sub>3</sub>	R <sub>31</sub>	R <sub>32</sub>	R <sub>33</sub>	...	R <sub>3m</sub>
...	...	...	...	...	...
A <sub>n</sub>	R <sub>n1</sub>	R <sub>n2</sub>	R <sub>n3</sub>	...	R <sub>nm</sub>

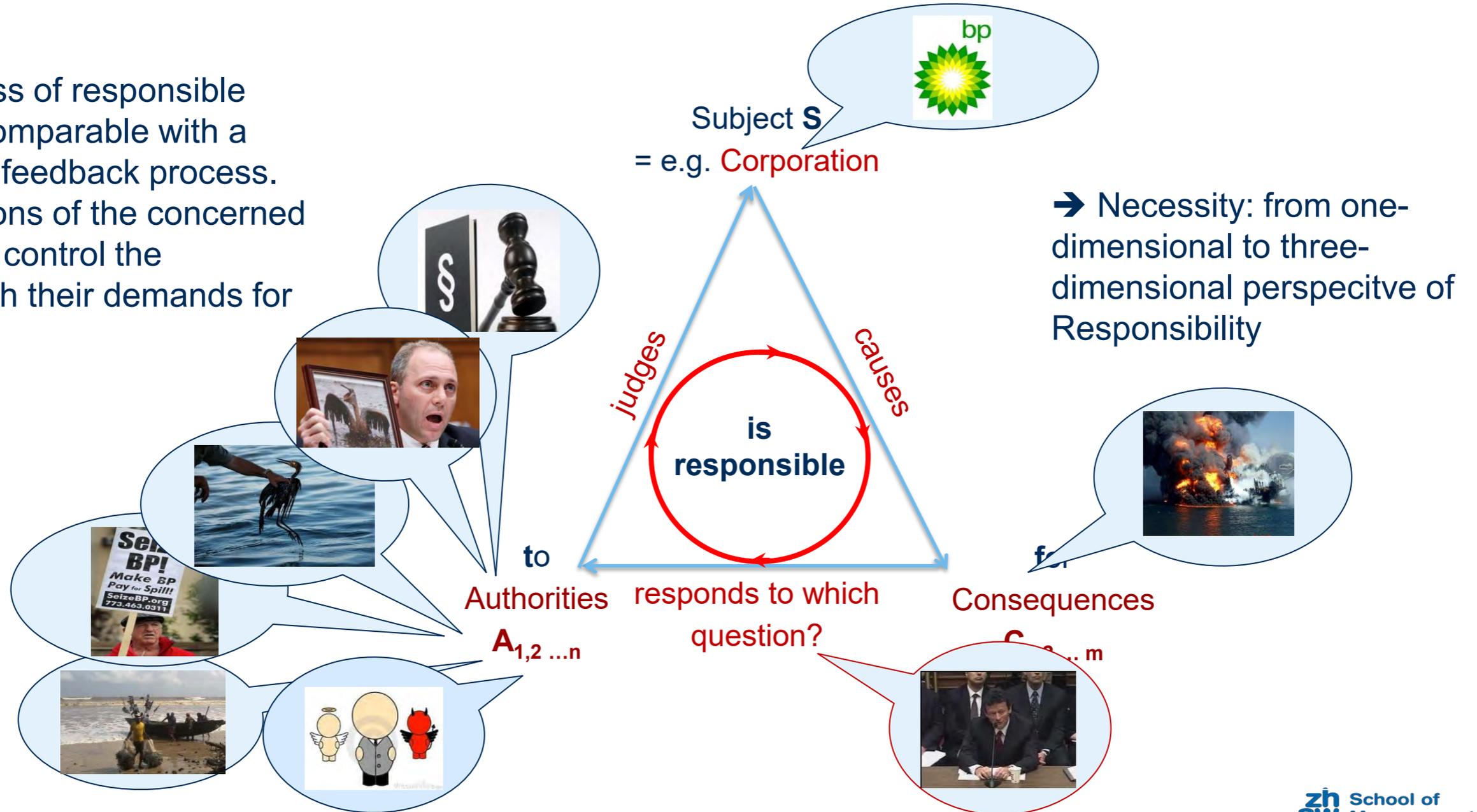


$$R_{tot.} = \sum_{i,j=1}^{n,m} R_{ij} = \sum_{i,j=1}^{m,n} C_i A_j$$

Source: Cf. Mathias Schüz: „Sustainable Corporate Responsibility – The Foundation of Successful Business in the New Millenium“, in: Central Europe Business Review, no. 2, Prague 2012, p. 9.

# Responsibilities of BP's Deepwater Horizon Disaster

The process of responsible action is comparable with a cybernetic feedback process. The reactions of the concerned authorities control the Is-state with their demands for Ought.

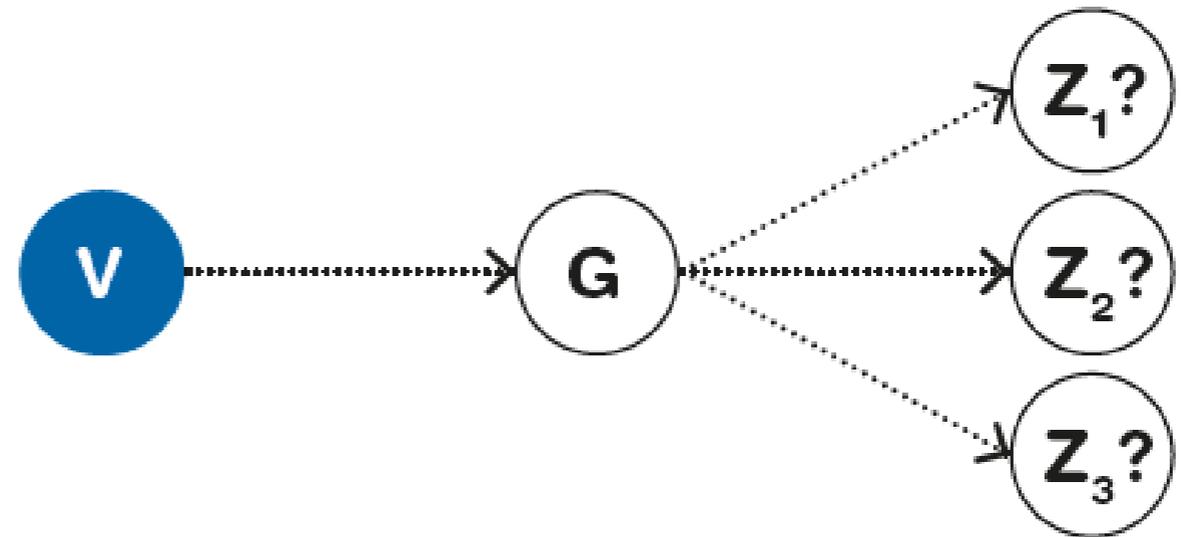


# Concrete meaning for our daily life

How far can we responsibly influence the world with our activities – e. g. the climate change?

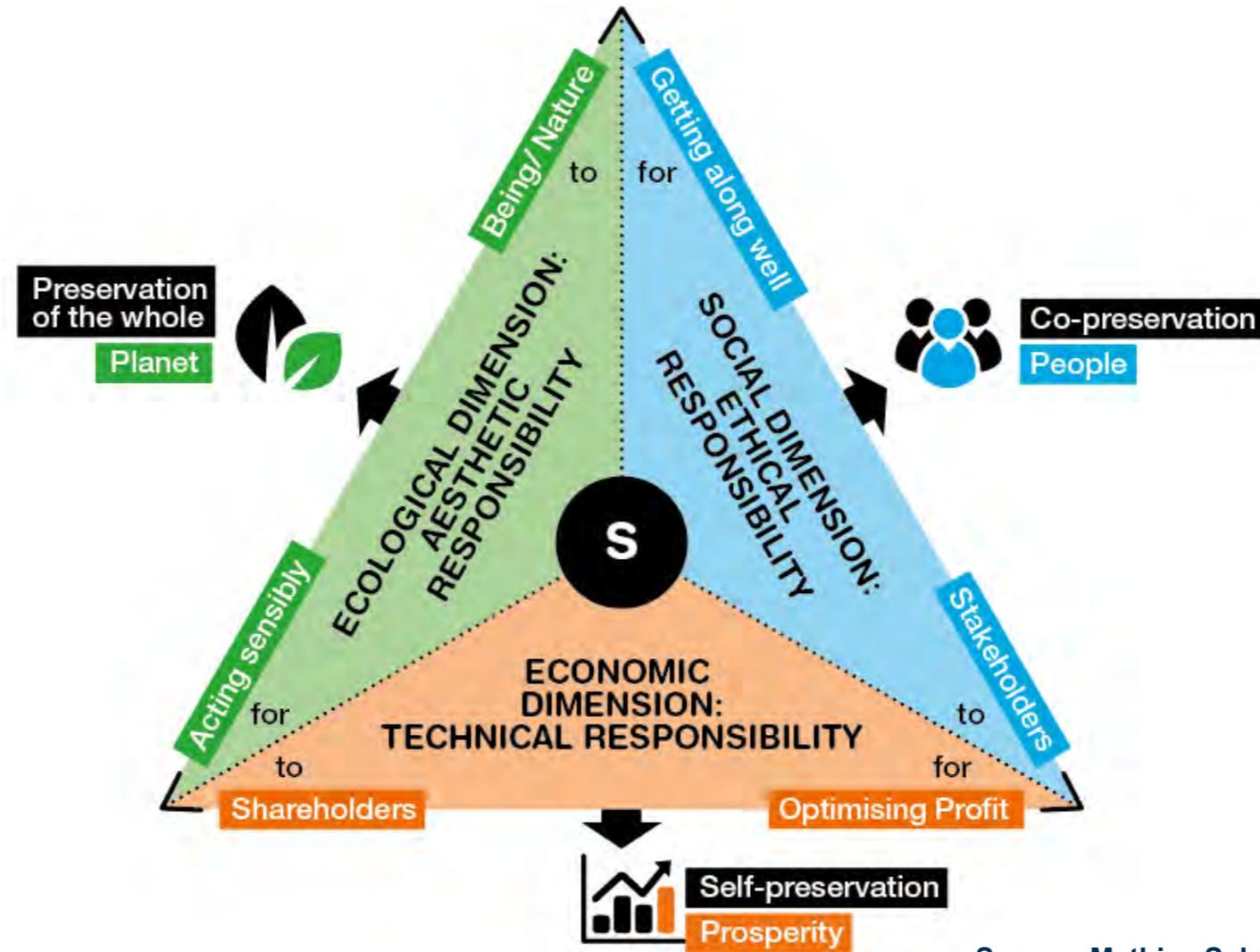
According to v. Weizsäcker the structure of time allows us to influence future developments:

While the past (V) is certain, only the future (Z) is open, this means we can influence it with our own activities only in the present, whether future 1, 2 or 3 etc. might result.



Source: Mathias Schüz, Applied Business Ethics, 2019 p. 66

# Threedimensional Corporate Responsibility



Note: Every Dimension opens up our mind for new perspectives; they complement each other, no trade-off ...!

Source: Mathias Schüz

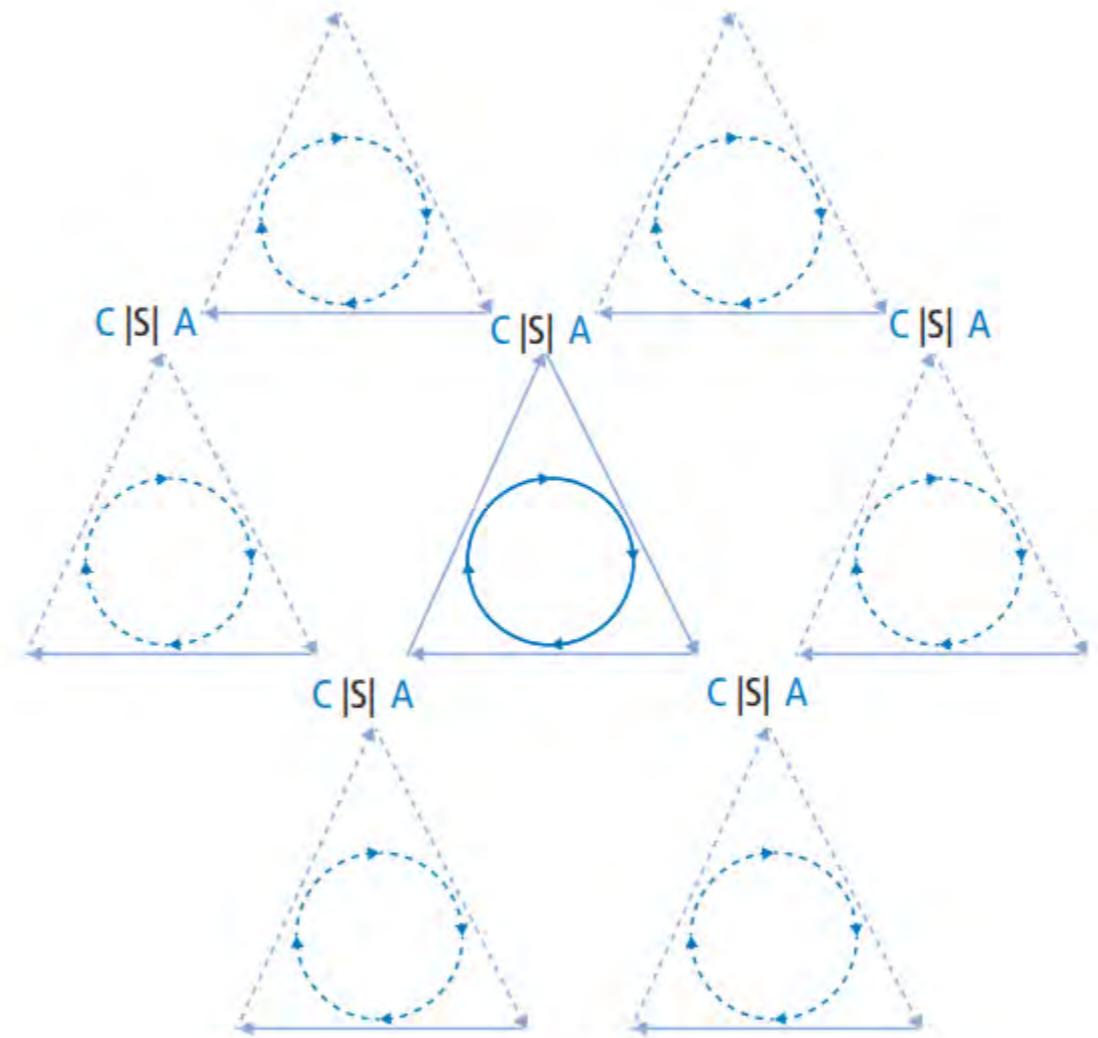
# Universal Responsibility

But how far can the acting subject control its responsible action?

It must be aware, that it is not only autonomous subject, but also a produced object: it is a consequence and concerned by all the others' activities. Thus: It is integrated in the network of all the others' responsibilities.

Risk: Therefore: The reciprocal influence construct an own collective reality for which they take responsibility (visible in the actual Corona-Pandemic).

Chance: Unconsciously every subject has an access to the information field, thus, can emancipate itself from the self-constructed reality and find new solutions more linked with the universe.



Source: Mathias Schüz, Applied Business Ethics, 2019 p. 66

## Weizsäcker's Link to Ethics

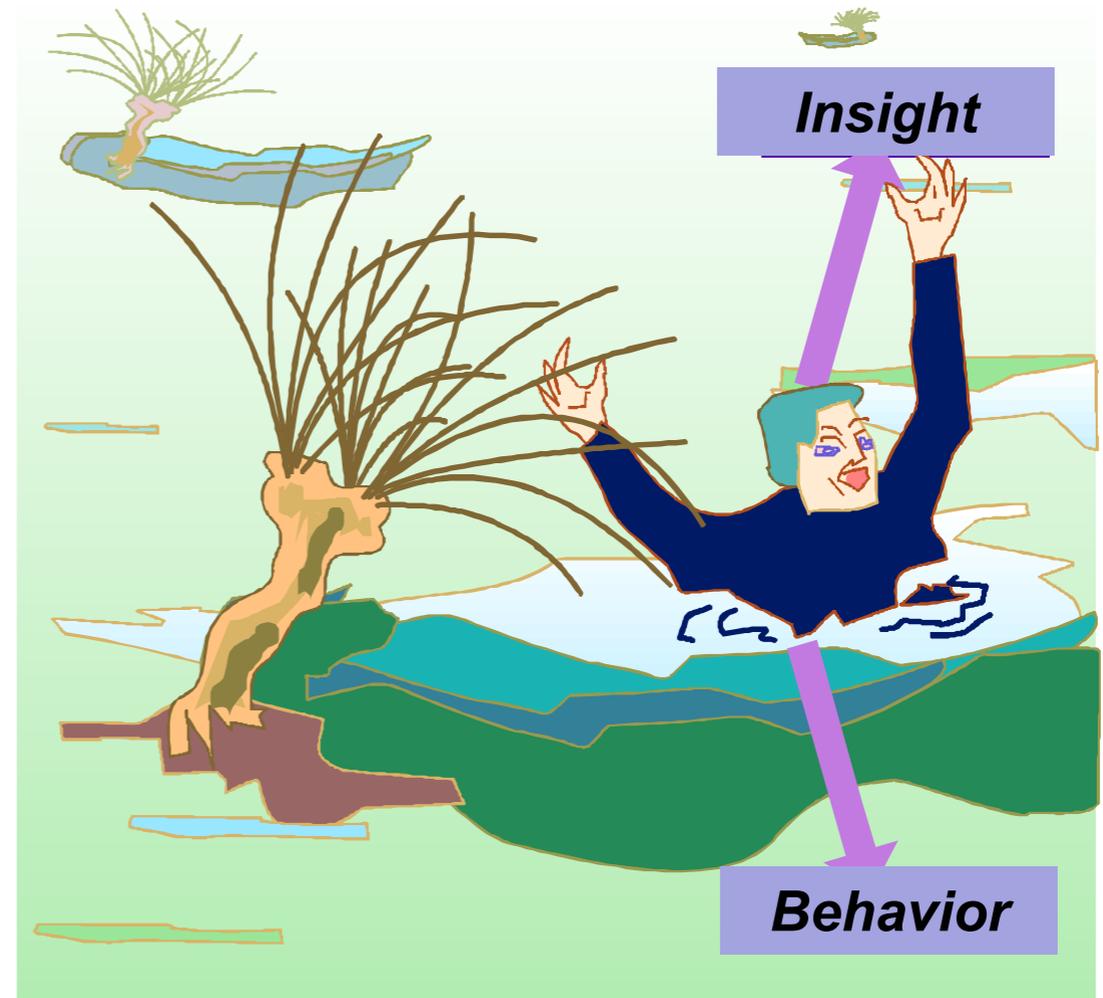
In view of the all-connectedness, already 1958, v. Weizsäcker asked himself whether medically justified experiments with mice are ethically acceptable:

➤ “I was told ... that the experiments serve medical purposes. The mice suffer so that humans are spared of suffering. But did they realise how terrible this logic is? Would one know how to distinguish it with a safe conscience from the logic of those who distinguish humans of different value and persuade themselves that they may make humans suffer in order to spare other humans suffering? Is there another substitution in suffering than the voluntary one? Perhaps there is, but if one professes this opinion, one must know what one is doing.” (WP, S. 182)

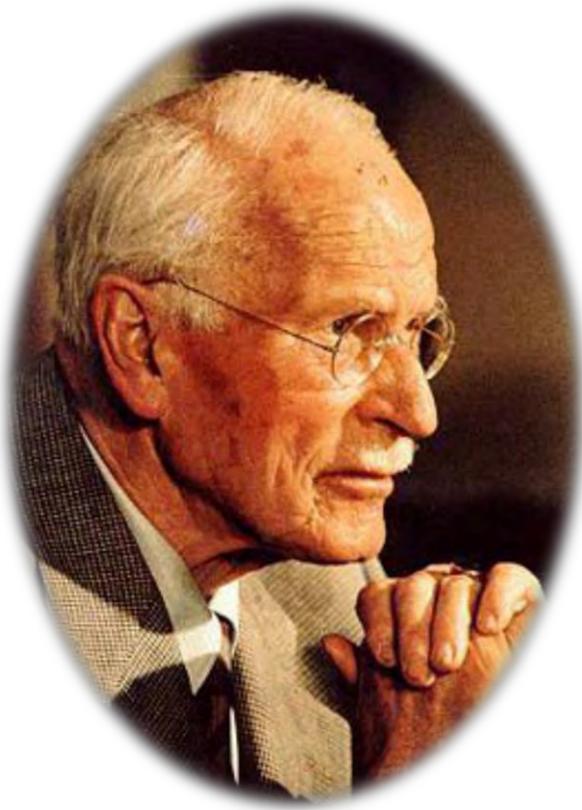


# Problem of ethical responsibility: Discrepancy between insight and acting

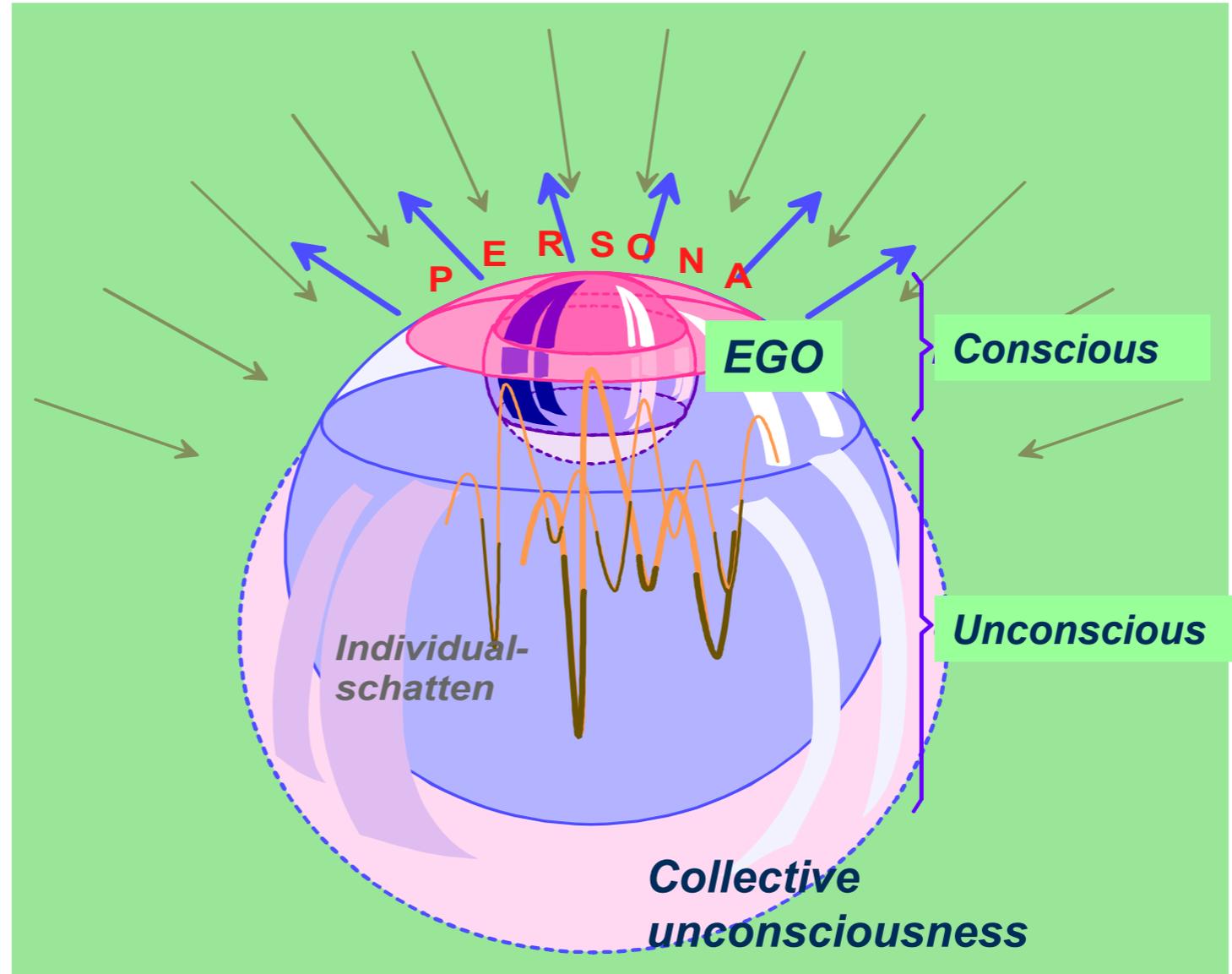
We want to be perfect (good) human beings but act differently. Why?



# The Unconscious: Depth Dimensions of Human Psyche

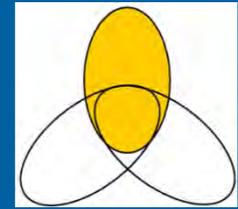


according to  
**Carl Gustav Jung**  
(1875-1961)



# The approach of „Depth Psychology and a New Ethic“

by Erich Neumann



In traditional ethics the Dualism of „good“ and „evil“ produced **radical fights against the negative, which produces itself new evil.**

Erich Neumann's concept is based on „getting along prudently with the evil“ which is in everybody. One should not fight against the evil by **suppressing** or **projecting** it, but by integrating or sublimating it. Then, the evil might be transformed to the good.

This leads not to an ideal perfect man but to a complete man (cf. Yin and Yang) integrating his shadow-side.



**Erich Neumann  
(1905-1960)**

# Main evil in our world: Projections of our shadow-side on others

Somebody lost his axe. He suspected his neighbor's son, since he walked, looked, behaved and spoke like an axe thief.

Next day, he found his axe. Suddenly his neighbour's son looked quite normal and did not any more look, behave, talk like an axe thief.

**According to Lü Bu Wei  
(290-235 v. Chr.)**

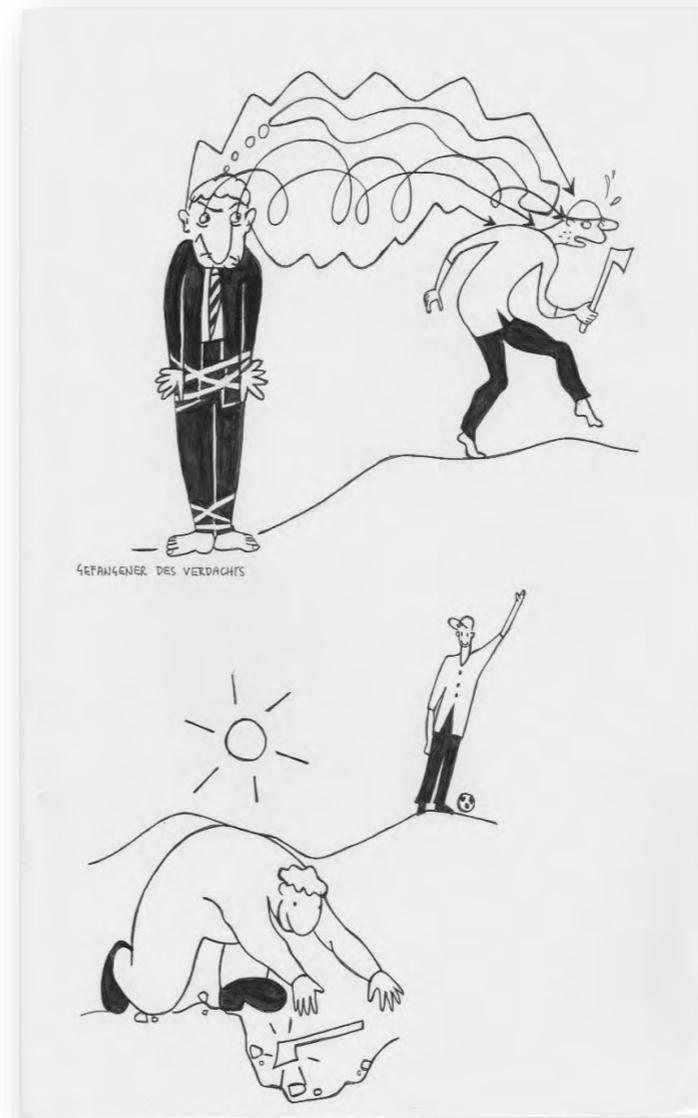


Illustration: Magdalena Steiner, 2016

# Mutual Collective Projections (cf. Conspiracy Theories)

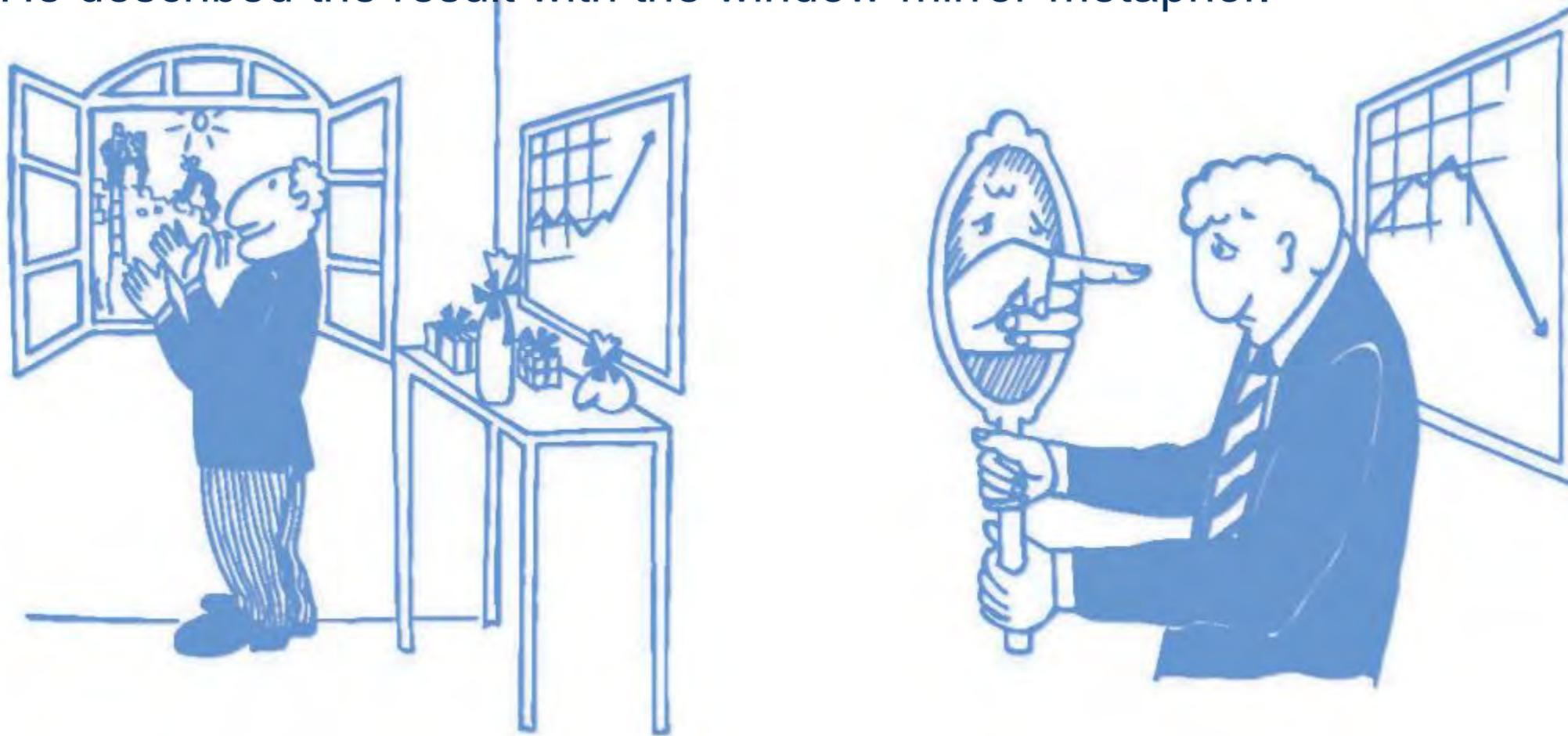


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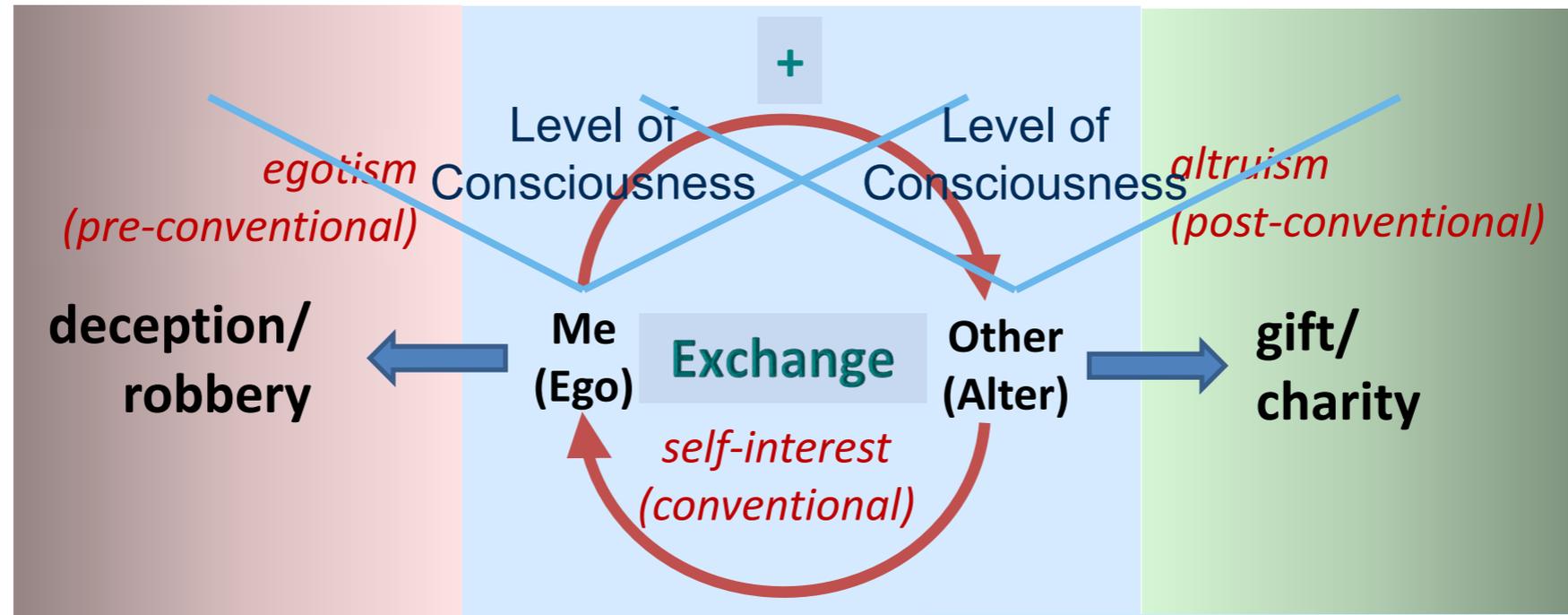
# How does projections take place in the business world?

Jim Collins analysed empirically the real successful leaders in the business world. He described the result with the window-mirror-metaphor.



from: Schüz: Applied Business Ethics, p. 316.

# Challenge of all Business: Demand for Fair Exchange



## What is fair exchange?

- Giving as much as taking ...

## Why fair exchange?

- Because none of the exchange partners wants to be ripped off by the other.
- Therefore they respect the Golden Rule of ethics: "Treat the other as you would like to be treated."

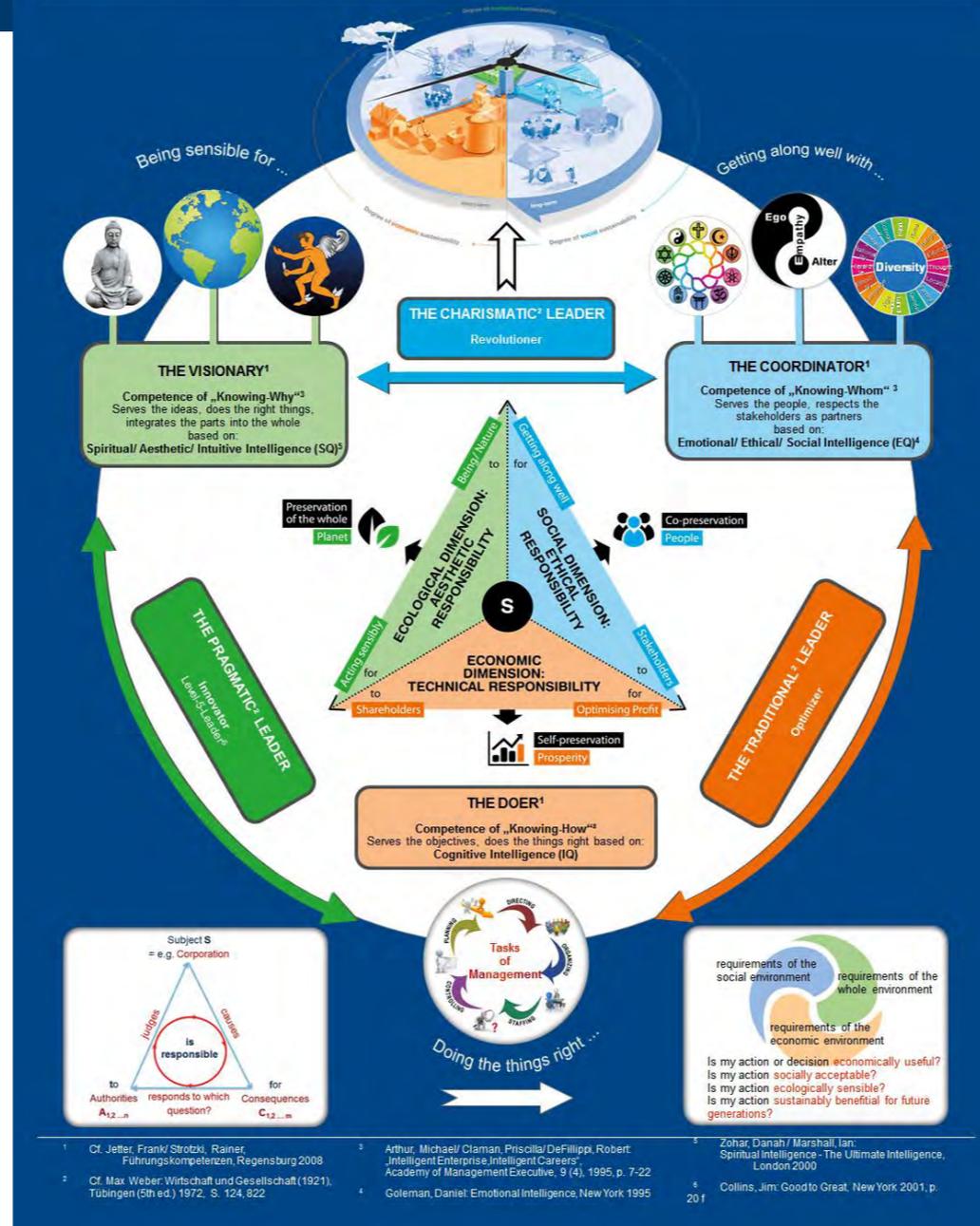
## Deeper Meaning of fair exchange in Depth Ethics:

- **You and the Other, you are one:** If you deceive the other, you deceive yourself.
- **Problem:** You do not see this consequence directly, only in the long-run (cf. concept of Karma in Vedantic philosophy)

# Overview:

## Capabilities of Sustainably Responsible Leaders

by Mathias Schüz



# Developing Capabilities of Responsible Leaders

## THE VISIONARY<sup>1</sup>

**Authentic Leadership:**  
**Competence of „Knowing-Why“<sup>3</sup>**  
 Serves the ideas, does the right things,  
 integrates the parts into the whole  
 based on:  
**Spiritual/ Aesthetic/  
 Intuitive Intelligence (SQ)<sup>5</sup>**

Spiritual  
 Leadership

### Leadership-Development:

- Developing mindfulness
- Challenging ourselves
- Offering best solutions
- Fostering authentic leaders

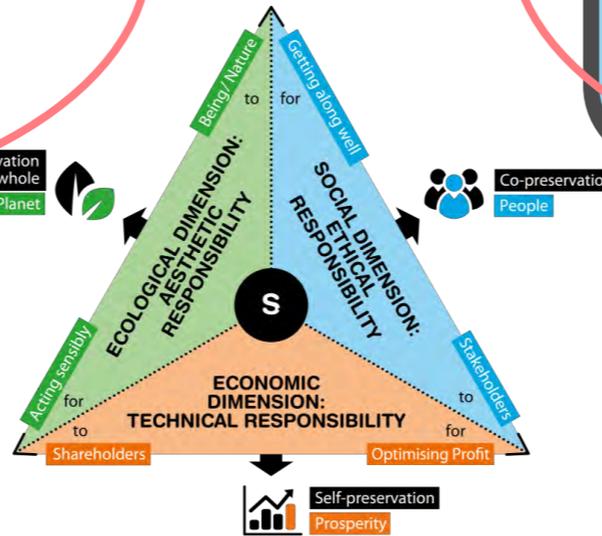
Ethical  
 Leadership

## THE COORDINATOR/ INTEGRATOR<sup>1</sup>

**Transformational/ Servant Leadership:**  
**Competence of „Knowing-Whom“<sup>3</sup>**  
 Serves the people, respects the  
 stakeholders as partners  
 based on:  
**Emotional/ Ethical/  
 Social Intelligence (EQ)<sup>4</sup>**

### Leadership-Development

- Selecting and developing ethical sensitivity and ethical leaders
- Fostering compliance and integrity beyond other virtues
- Defining ethical rules and monitoring them
- Proactively cooperating with stakeholders



## THE DOER/ THE MANAGER<sup>1</sup>

**Transactional Leadership:**  
**Competence of „Knowing-How“<sup>3</sup>**  
 Serves the objectives, does the things right  
 based on:  
**Cognitive Intelligence (IQ)**

# Capabilities of an Authentic/ Spiritual Leader

## Being Sensible For ...

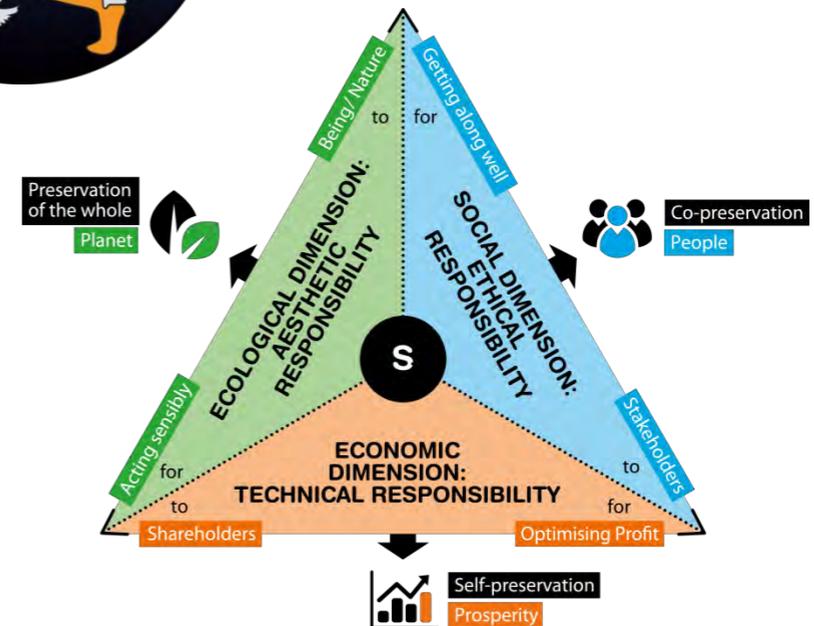


**THE VISIONARY<sup>1</sup>**

**Competence of „Knowing-Why“<sup>3</sup>**  
 Serves the ideas, does the right things,  
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„God Spot“ in Temporal Lobe, asking ultimate questions, according to neurologist Ramachandran, UCL, 1997



# Capabilities of Managers

## THE VISIONARY<sup>1</sup>

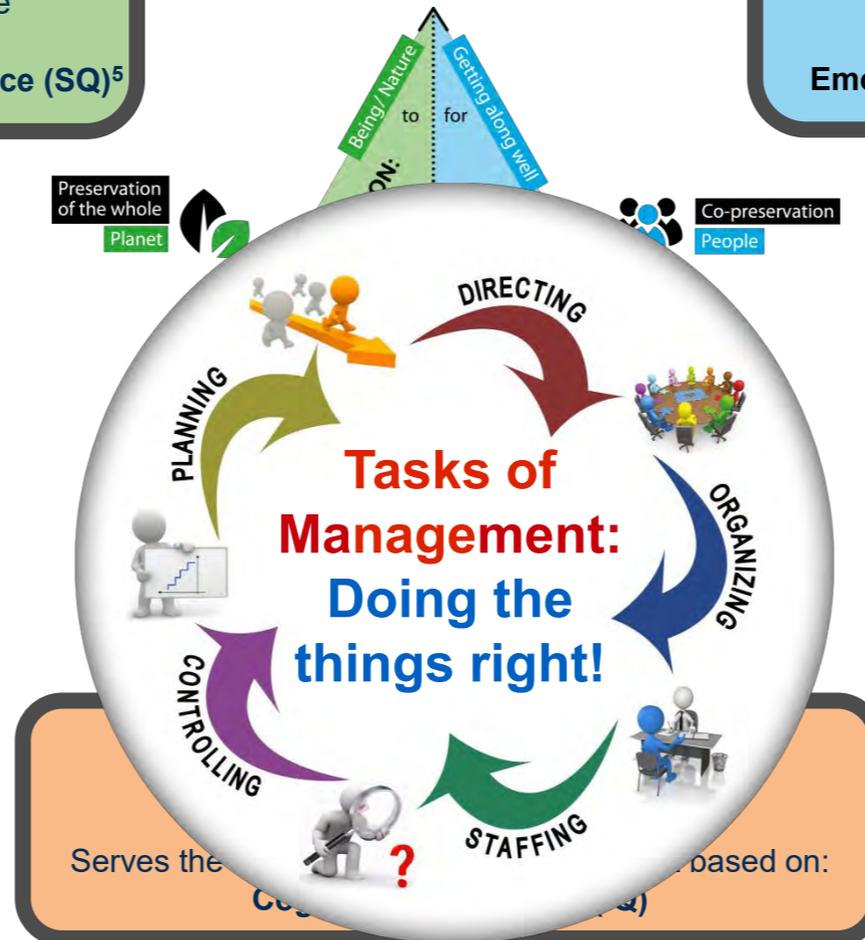
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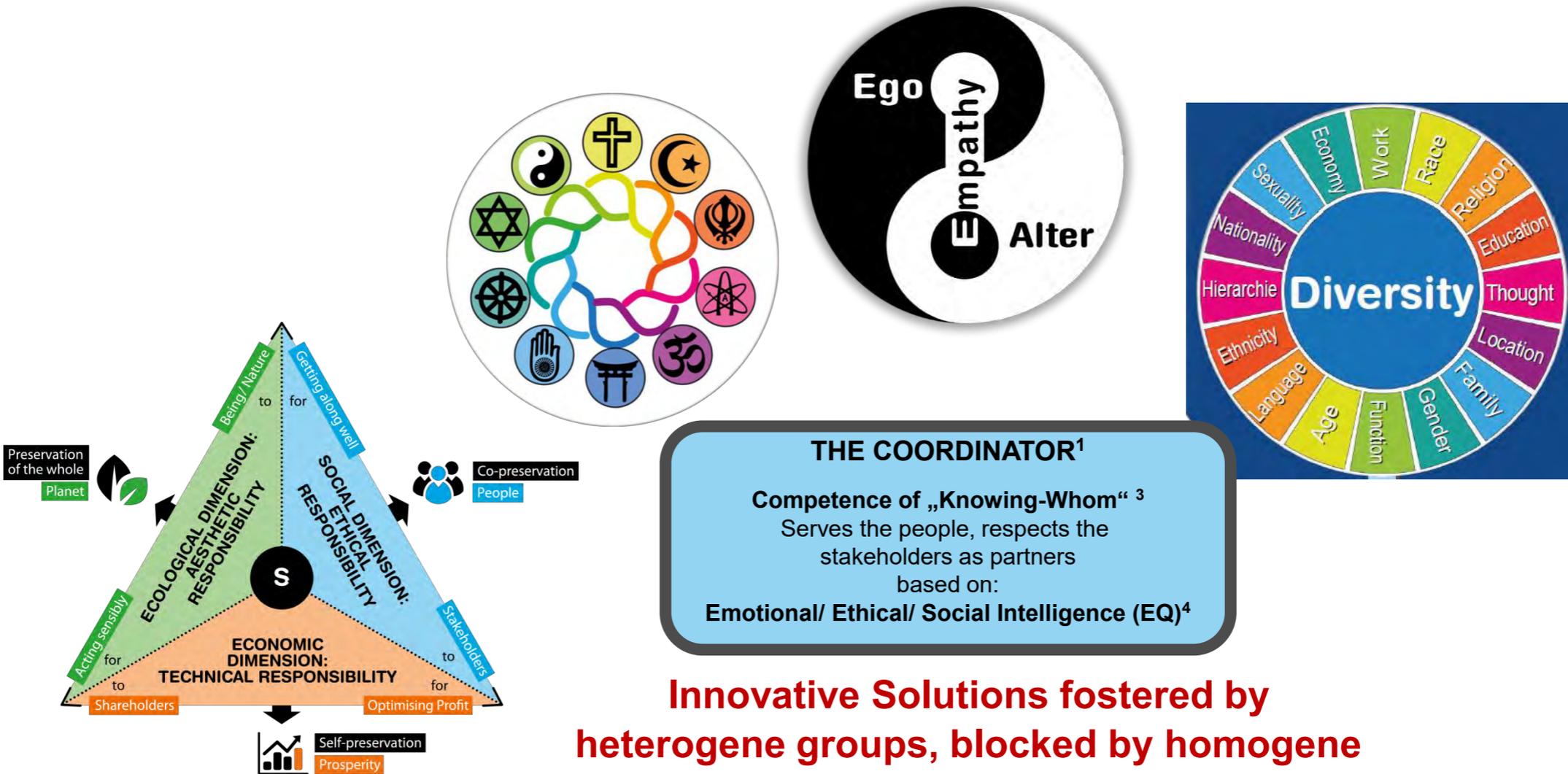
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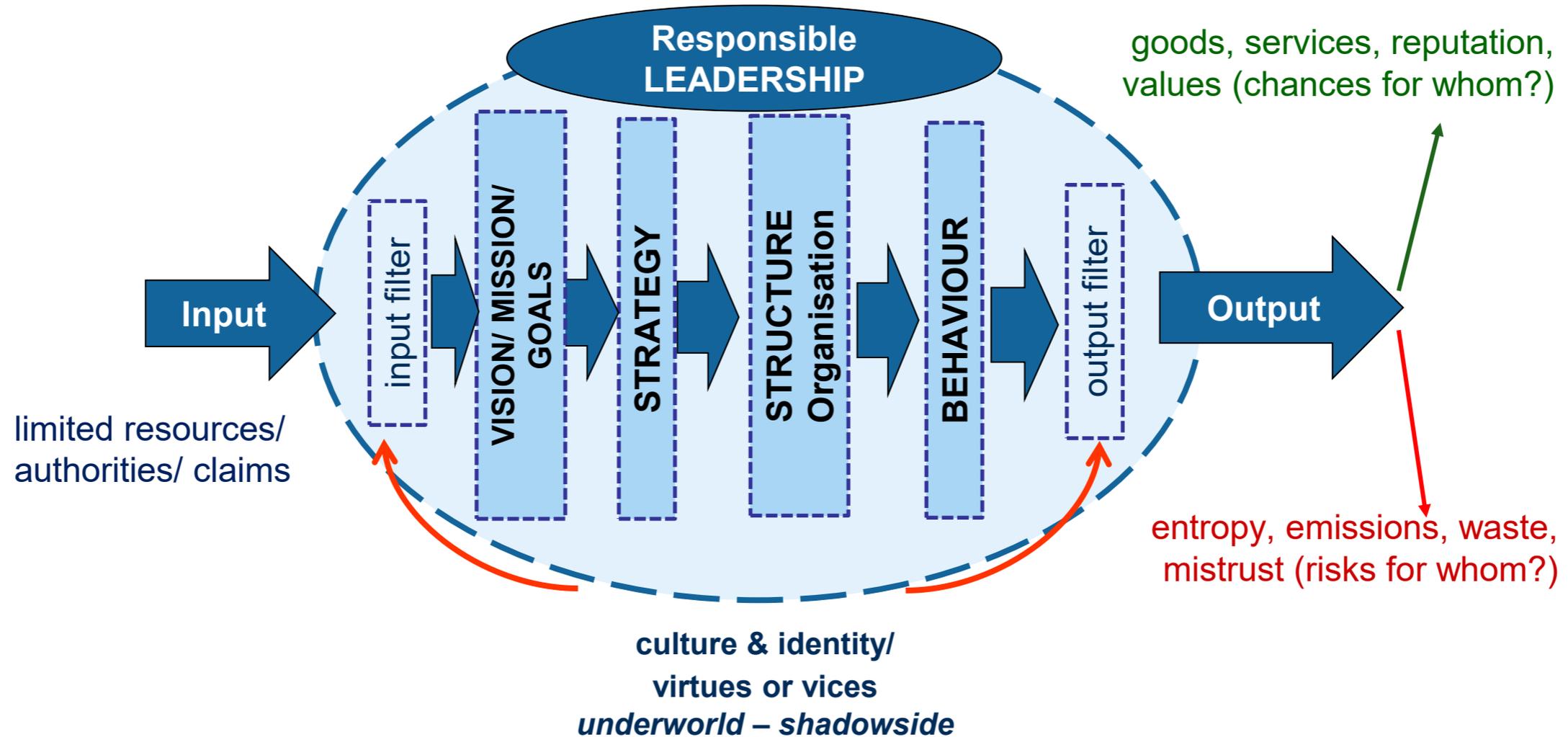
# Capabilities of the Ethical Leaders

## Getting Along Well With ...

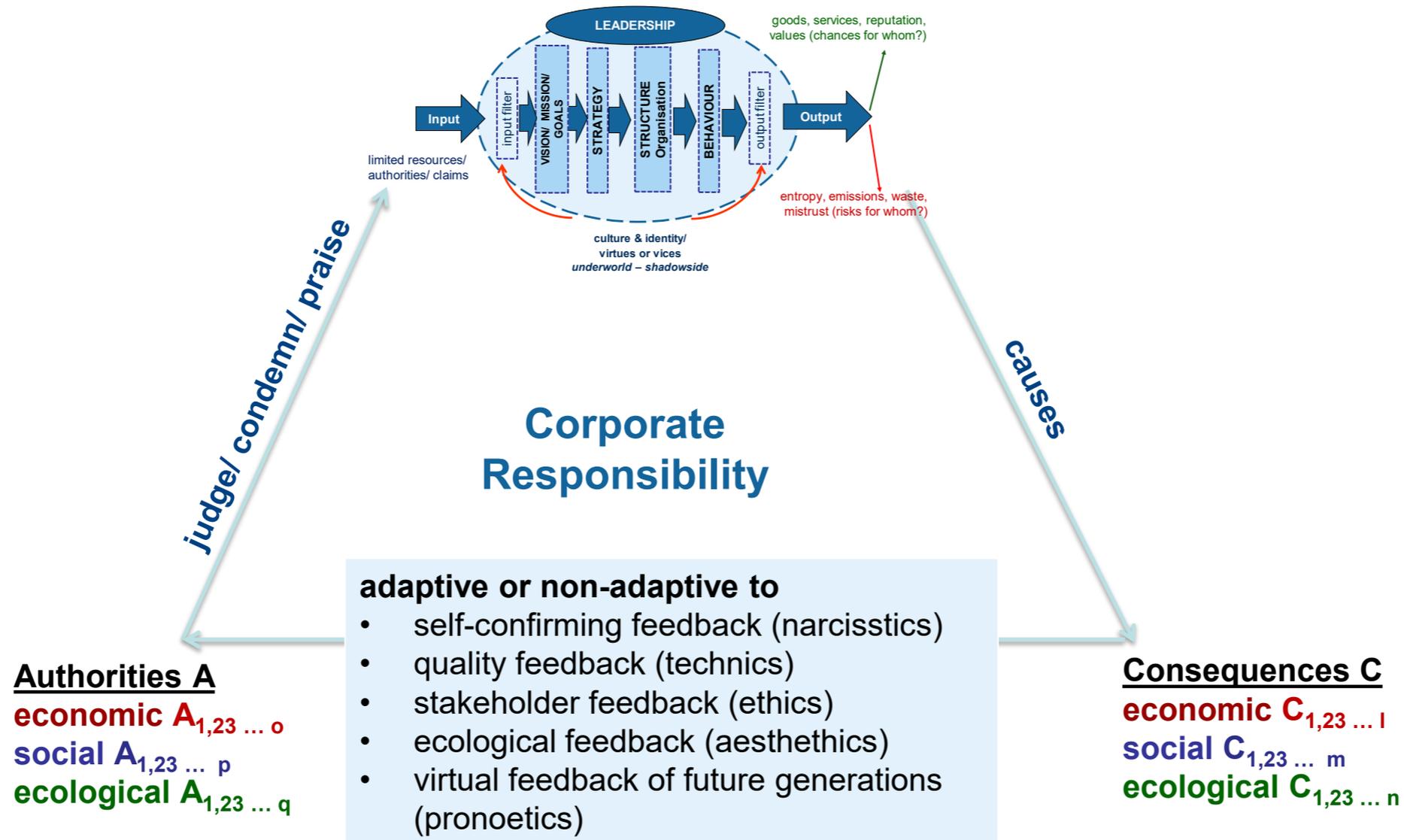


**Innovative Solutions fostered by heterogeneous groups, blocked by homogeneous groups due to self-reinforcing feedbacks**

# Responsible Leadership in the Systemic Perspective



# (Un-)noticed Feedback-Loops of Corporate Responsibility



# Some Reasons for the loss of ethical competence



**Group Pressure** M. Steiner, 2016



**Reward-/ Punishment-Systems** M. Steiner, 2016



**Functionality before morality** M. Steiner, 2016

# Eighteen reasons for irresponsible leadership in organizations

## Individual psychological (intrinsic) constraints:

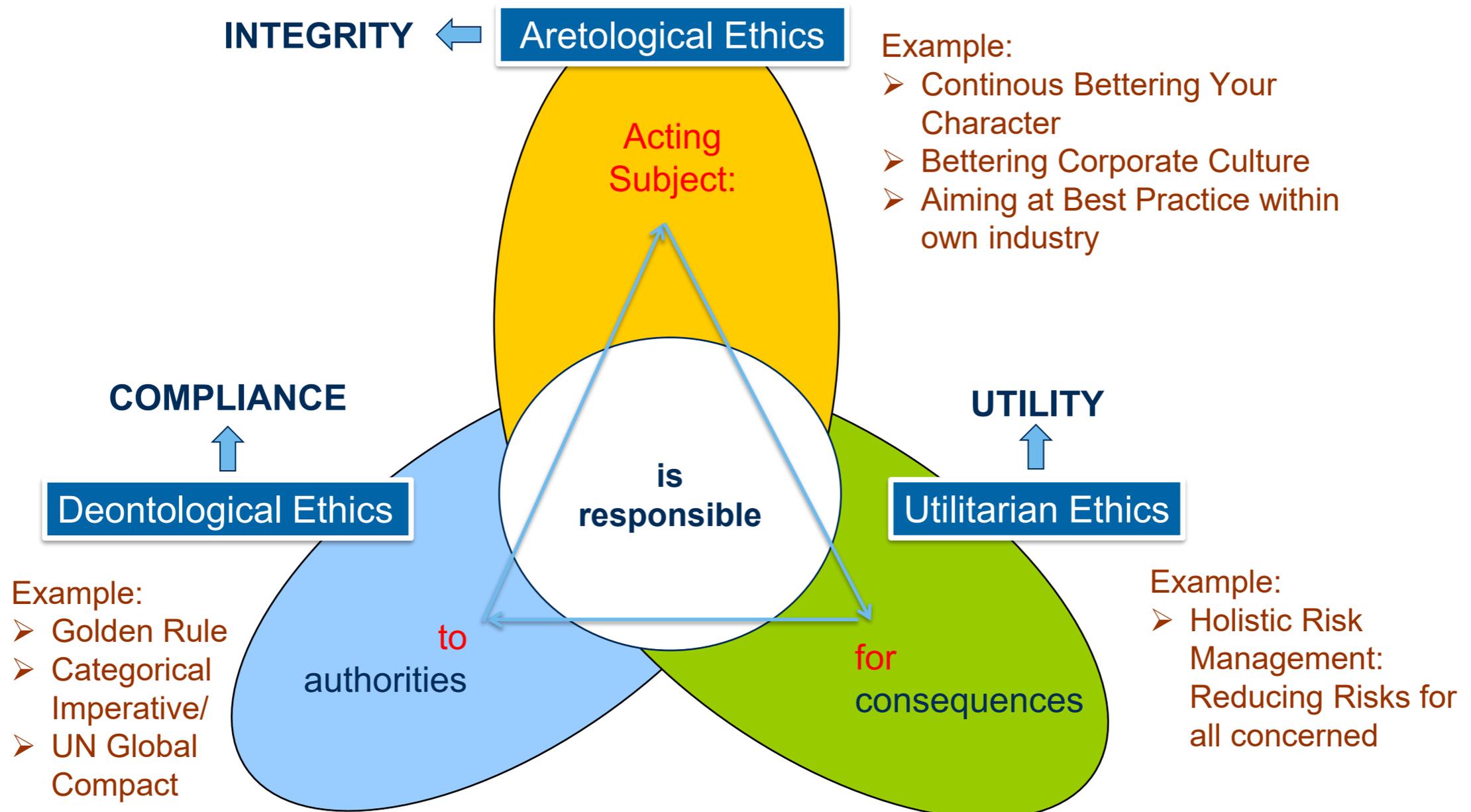
1. Misunderstood Dutifulness
2. Obedience and discipline
3. Loyalty towards authorities
4. Psychical adjustments to an authority
5. Embarrassment of an opposition
6. Familiarization of an unethical behavior
7. Systems of rewards and punishment (greed and fear)
8. Shadowside of human psyche
9. Lack of awareness through drugs or alcohol suppressing affects and drives

## Socio-psychological (extrinsic) constraints:

1. Peer pressure and sense of group loyalty
2. Limited view of the whole
3. Functionality before morality
4. Proof of competence in a function
5. Diffusion of responsibility
6. Distance to the victims
7. The end justifies the means
8. Justification through ideologies
9. Psychology of scapegoat

**More Explanations of the 18 reasons, in: Schüz, Applied Business Ethics, 2019, S. 160-166, in print.**

# Structure of Ethical Responsibility



# Theses on Responsible Leadership – Verified?

1. **Responsible Leadership** is directed not only at employees but **at all stakeholders** and **to the greater whole**.
2. All stakeholders and nature **claim a fair exchange** for their contributions otherwise they will strike back.
3. **Mindfulness** is a precondition for a **healthy relationship** between leaders and their stakeholders and nature.
4. In the long run, **mindfulness** can be gained through **genuine ethical and aesthetic behavior**.
5. **Sustainably responsible leadership** is compatible with **honest economic, social and ecological** performance which complement each other.