

الخلاصة

بناء الثقة الأصيلة

لماذا نتحدث عن الثقة؟ ليس لأن الثقة أهملت طويلاً كتصور جوهرى فلسفى وأخلاقى وحسب، ولكن أيضاً لأن الحديث عن الثقة هو جوهرى لبناء الثقة. ربما كان الحديث عن الثقة مربكاً وغير مريح، إلا أن الحديث عن الثقة وفعل الوثوق وحده يمكن أن يخلق الثقة ويصونها ويرممها. من جهة أخرى إن عدم الحديث عن الثقة أو إنقاص الثقة إلى مجرد مظهر خارجى فى الاقتصاد أو فى الكتب المطولة عن نظرية اللعب^(*)، يمكن أن يؤديا بسهولة إلى خيانة الثقة أو فقدها، أو يفضيا إلى الاستمرار فى عدم الثقة. ليست الثقة مجرد مسألة إكراه (إجبار) وجزاء من المجتمع أو من المؤسسة. إنها ليست مسألة «جو» ثقافى وهى ليست مجرد مسألة علم نفس فردى

(*) نظرية اللعب Game Theory هى تحليل الوضع فى المنافع المتضاربة فى مجال الأعمال وفى الأمور العسكرية.

(الطبع)، أو بشكل أعم مسألة الطبيعة الإنسانية. يجب أن تكون مسألة خيار حي الضمير. إننا الآن متحذلقون حقاً حين ننوح ونتحسر على ضياع الثقة البسيطة والعمياء، وكلتاها ربما خدمت الإنسانية جيداً عند القبائل المنعزلة، ولكنهما أصبحتا مشكلة عندما احتكت هذه القبائل فيما بينها وتصارعت. إن ما نحن قادرون عليه الآن وما أصبح ضرورياً هو الثقة الأصيلة الثقة المتحذلقة، الثقة المسؤولة الثقة ذات العينين المفتوحتين بشكل واسع.

يطلعنا بناء الثقة على معضلة وجودية انتبه إليها جيداً الفيلسوف المثالي الألماني جون فخته الذي ألح على أن «نوع الفلسفة الذي يتبناه المرء يعتمد على نوع [الشخص] نفسه». لا بد أننا تعبنا الآن من الارتياحية التي كانت جريئة ذات مرة، ولكنها أصبحت الآن مَرَضِيَّة والتي كانت واضحة عند توماس هوبز Thomas Hobbes، وقد استشهد بها غالباً في نظريته إلى الحياة الإنسانية بكونها «بغیضة وفضة وقصيرة»، وفي الفلسفات الأحدث من ذلك التي تدعو إلى «اهتمام الشخص بمنافعه الذاتية وبرفاهيته» looking out for number one. ولا بد أننا أيضاً تعبنا من الأصوات المنتحبة التي تذكرنا بضعف الإنسان ومن «العقلانية» التي تعلل السلوك غير المسؤول وتعذره. نحن نؤمن أن الفلسفة تقيم فرقاً. والإيمان بقدرة التعهدات الإنسانية على النجاح هو أول خطوة ضرورية لجعل أنفسنا جديرين بالثقة، وهو الافتراض السابق لعملية الوثوق أيضاً. ونبذ مثل تلك

التعهدات في غياب الإكراه (الإجبار) الكافي، ليس تشاؤمياً وليس ارتيابياً فضلاً عن أن يكون «واقعيًا» ولكنه موح وكاشف. ما زال أمراً دارجاً أن يكون المرء مرتاباً وأن ينبذ الحديث عن الثقة بصفتها غير واقعية ونصيرة راعية وعاطفية. ولكن إذا كان المنظرون في الواقع يرفضون أن يؤمنوا بالثقة وبجدارة الثقة باستثناء أنهما نقلتان ذاتيتا التقدم في لعبة الحياة، فإننا لا يمكننا أن نثق بهم في أن يعيدوا إلى المكتبة كتاباً استعاروه إلا ربما بعقد مكتوب وبقائمة الموجودات ومع محام قدير. قام الاقتصادي الشهير في كورنيل روبرت فرانك Robert Frank بتوجه رائع إلى مشاعر الإنسان أكثر من فكره أو ما يدعى Ad Hominem في تجربة اختبارية وجد فيها أن الاقتصاديين الذين يؤمنون حسب مهنتهم (مسألة مهنة) أن الناس يتصرفون وفق مصلحتهم الخاصة يتركون راشناً (أو بقشيشاً) في المطاعم أقل بكثير مما يتركه أناس في مهن أخرى نظيرة⁽⁹⁷⁾. واكتشاه أن «الاقتصاديين هم مواطنون سيؤون» ربما يفيد نوعاً من الإنذار فيما يتعلق بالثقة أيضاً. إن التفكير في الثقة بطريقة سليمة يميز الفرق بين كوننا راغبين وقادرين على الثقة من جهة وبين الإيمان السيء برفض أن نفعل ذلك من جهة أخرى.

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