

5. Re-visions.

Copernicus introduced the heliocentric prospective as a direct antithesis to Aristotle, passing over the anthropocentric perspective: the world is only one, it is not central and its phenomena lead to general laws which are valid for the universe.

The subject is one, and by working on it, any individual can develop general movements which apply to all other situations. Centuries later, Wittgenstein wrote these exact words: « ...again and again the individual case turns out to be unimportant, but the possibility of each individual case discloses something about the essence of the world...»¹⁷.

From one to one. Every thing exists and insists by itself or by the means of the other. Everyone is free to choose its own reference between Spinoza¹⁸ and master Oogway.

Succeeding the aims is alien to the pure verbal signification, it intervenes as a prediction, a projection, a management of a project and of its own projected developments.

Prediction and projection have a common denominator: by the projection of the past into acts to define a process, the events assume a signification that anticipates the determination in terms of utility and of economic efficiency that would manifest lately in the XIX century.

¹⁷ Ref.: Wittgenstein, *Tractatus logico-filosofico*, 1961

¹⁸ Ref.: Spinoza, *Ethica, ordine geometrica demonstrata*, 1677. Spinoza introduced modern conceptions of the self and of the universe, developing rational but controversial ideas regarding the authenticity of the Hebrew Bible and the nature of god. Because of his thoughts, at age 23 he was put under *cherem*, a de facto total exclusion from his own community, with prohibition to circulate his ideas nor edit any publications. His books were also put on the Catholic Index of Forbidden Books. He is now considered one of the most influent philosopher of the 17th century.

The introduction of the record of technique and economy changed the horizon of signification. A new absolute was brought in, the efficacy: the economical criteria that evaluates an event as a direct function in succeeding a given aims.

This step anticipated the so called classic era. Galileo forced the critics¹⁹ to the daily experience that seemed to justify Aristotle's principles. The daily experience is “good common sense” at its most, but as the difference between voluntarism, benevolence and professionalism enlightens, “common sense” risks to be sometimes unstable, unskilled, literal and limited.

The modernity of its thoughts lays in his intuition that the Physics laws have the same form regarding whatsoever reference system is adopted within which the inertia principle is worth²⁰.

The inertia principle is a principle, and not a law, as it represents a determined axiom by induction from the observation.

For this reason, any theory or law on the movement of a body cannot be in contrast with this fundamental principle, because it would be mistaken if various.

This means it can be also used to define the movements of care-worker and of individual-in-need.

In our metaphor, it is worth applying the inertia principle to the signification of cause-effect ratio within situations such as inclusion vs. exclusion, or as disability vs. normality.

If a person maintains its own state until an external force would

¹⁹ Galileo wrote the “*Dialogue concerning the two chief world systems*” between 1624 and 1630: it represents a disproof of the Tolomaeus and Aristotle system in favour of the Copernican theory. It was published in 1632. One years later the book was prohibited. It needed 360 years for the church to re-admitt Galileo texts and abjured its prohibition as an undue mixture of theology and pseudoscientific backward cosmology.

²⁰ The principle of inertia, or first principle of dynamics, establishes that a body maintains its own state (of quiet or motion) until an external force would intervene to modify the state.

intervene, the whole concepts, approaches and significations that institutions have on issues as chronicity and cause/effect ratio might need to slightly change. As other living beings, humans are born to be adaptive, and not to be chronic, dependent, assisted or addicted.

The inertia principle quietly implies the co-responsibility of institutions. Out of the metaphor, and accordingly to the inertia principle indications, any other approaches, explanations and movements are mistaken de facto.