

## 15. what one can really say about reality.

Einstein's assumptions pushed forward to leave any absolute reference.

The simultaneity of the way one event is perceived by different individuals bring out a number of different realistic views; this number is proportional to the participants and their fantasies.

According to Einstein's theory of relativity, simultaneity is not an absolute property between events; what is simultaneous in one frame of reference will not necessarily be simultaneous in another.

As it happens in every care relation, the same event is separated (depending on different points of view) but time-framed. Independently from the role of the observers, and regardless to their status and position, there is a chronology.

Still within differences in the perception of time, it is possible to set a common ante/post ratio.

This allows to see how reality exists as a translation of the terms in which one perceives something as real.

The terms in which we figure it out, makes reality real. The point is what is reality; what we mean by the term “real<sup>42</sup>”, and where the difference among these words is situated:

«... What is real? If you are talking about what you can feel, what you can smell, what you can taste and see, then real is simply electrical signals interpreted by your brain ... the matrix is everywhere, it is all around us ... you can feel it when you go to work, when you go to church, when you pay your taxes. It is the world that has been pulled over your eyes to blind you from the truth (...) the matrix is a system, and when you are inside,

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<sup>42</sup> Ref.: “*The matrix*”, 1999, by Lana and Andy Wachowski

what do you see? Businessmen, teachers, lawyers, carpenters. The very minds of the people we are trying to save, but until we do, these people are still part of the system ... you have to understand, most of these people are not ready to be unplugged ...»

The care-worker competence should apply on supporting individual to learn their own way to unplug from previous cultural frameworks: only when a person is free to decide what cultural dimensions carry on from its own ancestor, there will be a sufficient space for a possible change. Before being connected with our inner world, people need to unplug from what was inherited and to dis-learn what has been inducted. As an ancient Chinese proverb tells, the journey is the reward, far more than the destination.

Reality displaces its endless forms because of the infinite numbers of possible variants. Variants are both the background and the content. If one goes to theatre, there is a scenery, a show, a novel, an acting. Each repetition might be slightly different, depending on the audience, the actors, and the interrelation between them. Every spectator will give a different comment, depending on own taste, culture, position in the theatre.

Defining what is reality and what is real and realistic is not so straight. The point is if one is disposable to dis-learn its own prejudices and cultural assumption. The point is if one is ready to unplug.

“What it is called real” is in fact the way someone is able to make a conscious representation of how reality is perceived, and vice versa. Without perceptions and representations, real, realistic and reality dance an endless polka. Without any absolute. It is all relative. It is all relational.