

Correct and Incorrect Realities

Our world's diversity is not only geographical but also cultural, linguistic, and social. Different regions, nations, and communities shape distinct realities, among which we find developed, harmonious—i.e., “correct”—structures, as well as underdeveloped, dysfunctional—i.e., “incorrect”—ones. These realities do not exist in isolation; they are formed through human decisions, values, and collective consciousness. The structure of society, the economic system, the quality of education, political freedom, and spiritual orientation all contribute to the kind of reality a community inhabits.

The emergence of correct or incorrect realities is closely tied to cause-and-effect relationships. For example, if a country's economy is stable and developed, it fosters flourishing internal and external trade, leading to greater prosperity and social security. Support for scientific research and innovation leads to higher levels of societal advancement. Where money is not merely a goal but a tool for serving the common good, the economic system becomes more balanced. In a democratic political system, the will of the people prevails, and society can self-correct.

Correct realities arise where democracy, economic responsibility, peace-oriented politics, the development of scientific and educational institutions, and a robust social safety net coexist. In such systems, the military and political decision-making serve not oppression but the maintenance of peace. Correct reality is always guided by the “normal consciousness”—an inner compass that prioritizes human dignity, communal responsibility, and spiritual balance.

The reality we live in is shaped not only by economic and political factors but also by mental, spiritual, and emotional foundations. A society's reality becomes truly correct when, at the individual level, self-reflection, respect for others, and responsible faith in the future are cultivated.

If technological advancement is not accompanied by moral progress, development can easily become distorted. Advanced technology only benefits society when its use is guided by ethical principles.

In a correct reality, education does not merely prepare individuals for work—it teaches them how to live. Schools and universities do not just transmit knowledge; they foster critical thinking, sensitivity, and communal responsibility.

In a correct reality, people work not against but for one another. Solidarity is not just a response to crisis—it is a constant core value. Social justice is not a mere slogan but a functioning system in which everyone has access to essential services: healthcare, education, housing and culture.

Correct and incorrect realities are not distant concepts—they are reflections of our everyday choices. As a society builds itself—through its economy, politics, education, and human relationships—it mirrors the inner world of its individuals. The “normal consciousness,” which centers human dignity, peace, cooperation, and spiritual harmony, can serve not only as a personal guide but also as a collective compass toward a more just world.

Correct reality is not a utopia, but a goal worth striving for—consciously, responsibly, and with love. Because ultimately, it is not the systems we live in that define our world, but the kind of people we become within them.