

ARS AMICITIAE AND THE CRISIS OF COMMUNICATION. FREEDOM, LOVE, DEMOCRACY - AN INTERVIEW WITH DOREL VIȘAN

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The cultural programs and projects carried out at "Apollonia" University are trying to restore the praxiology of value, enriching Iași holidays, by an original formula, with the presence of special pilgrims dedicated to the ideas of cultural identity and of moral focus on a society chronically drifted from its own self, still far from reaching any other means of individualization in the "European concert of nations" as one of the prophets of the "Community Europeanization", Victor Hugo, announced this era in which we are living. In October's agenda, between the 10th and the 28th, the "apollonists" invited many renowned personalities, among the guests being the outstanding actor Dorel Vișan. We present here some excerpts from the interview with Mr. Mircea Radu Iacoban, the screenwriter for the movie "A lump of clay", in which Mr. Dorel Vișan exceptionally embodied the outstanding personality of the Romanian writer Ion Creangă. The theme of the discussion was the actuality of the non-consumable status of love by means of friendship.

WE ARE FREE ... TO TALK ABOUT FRIENDSHIP

Mircea Radu Iacoban: In a TV show, you said that "in Romania the law does not work, and freedom is poorly understood. The fallen man is manifested in the freedom to lie, to deceive, to live immorally" - and so on. May references to friendship still fit this scenario? Or should we begin with a discussion about the full meaning of freedom? So then: are we free?

Dorel Vișan When I come to Iasi, I always have a special feeling, I was extraordinarily

marked by Badia Ion, and I remained definitely impressed both by Creanga and Eminescu. As for the issue of freedom - it much concerns me. I also have written two psalms about freedom: "Freedom is like a saddle ..." I believe that freedom is a matter of humanity. And there is no freedom without chain. The cattle is loosed from the stall but remains trapped in the fold. Otherwise, the definitions of freedom in history are often wrongheaded. And they do not always provide the most lucid, most clear explanations. I read the most beautiful definition of freedom in Eminescu. Eminescu says that "freedom is man's ability to dispose of himself by labor and capitalization of his work". Brilliant! Man can not live without working. Someone said that everything that is static seems to be love; by moving it becomes hatred. And vice versa: the notion of love in the "static" form, doesn't say anything. Moreover, not only the notion of love, but also others. Teodor Mazilu, for example, told me a story about a friend of his who always remarried: "Sir, I have to find another woman, because to this one I told everything and I have nothing else to say and she does not understand me." So, somehow, the relationship depends on communication. And here I think is the fundamental problem. Immediately after the revolution, we have broken the chain. And now we are free, but milestones are shifting from one man's opinion to another.

INTERSECTION OF CIRCLES

DOREL VIȘAN: I was in Corsica, and our hosts had a 13 years old girl. I told her about the issue of freedom, the problem of the circle. We each have a circle intersecting the circles of

others. We are free to the crossing. When we reach the crossing, we are no longer free, since we break the freedom of others. She told me how school is like, how families struggle in vain to educate their children properly, because they, arriving at school, discover a place of teaching ... where they learn the wrong way. And the children come to understand freedom differently. Look at us, very interesting, freedom is understood as libertinism. I go back. I was saying that from my point of view, freedom is a matter of humanity, bound by common sense. Someone, a philosopher, said that "all things die, except for the weakness of human for evil, that is growing all the time." And here comes the question of freedom, because here, and not only here, but almost everywhere from New Zealand to Canada, I saw that human degradation takes proportions. A degradation of man, of civilization. Man drifts away from his own self, and then no one can speak of freedom, happiness, love. And friendship is not broken by the problem of freedom. I think friendship is one of the most beautiful human virtues. It is based, I think, on three elements: love, similarity in the inner structure and on the unity of aspirations. These three elements combine for that friendship to be true or false. But in the case of friendship, each seeks to occupy a privileged place. And here the contradictions begin. Friendship, especially lately, has a different connotation. It gets a form of realization of an interest. I believe, after all, friendship is a form of communication. And here is the big problem of the modern world and the great drama of our country because the bridges of communication have been broken. We are no longer able to communicate. There are no longer real friendships, to guard the way to love, love being the cornerstone of a friendship. Everything is spinning, cynically, after interest. Everything in our country has become a small business. Affiliations, associations, anything, each group member asks only what is in that for him, and if it could be possible that his part to be for free.

BEYOND THAT, THE OTHER BEGINS ...

Mircea Radu Iacoban: You were very accurate. You have determined the borders for the relationship between the self and the other. That is an issue modern philosophy has in view to clarify the report, the equation. Up to here, it's me. Beyond that, the other begins, the one whom we must give justice, space, consider his identity. These philosophies seek to recover, to reorient, to fill the gaps of knowledge for that certain relationship. It is a crisis of communication, it is a crisis of values??.

Hence the idea of sacredness of friendships from other times.

Dorel Vișan: Man can not exceed his own limits. And he cannot identify himself with the destinies of others. We can communicate to a certain point, but when we must unite, we can not do that because of different universes. All "flows" to a certain ability. Eminescu developed this theme in „Luceafarul". In our reality, by a lack of cultural development, we live in the universe of memories that do not interest anyone. This fall is very interesting, but we simply do not notice it. People have baptisms, weddings, deaths, living ones, life goes on and we do not realize the fall. We do not realize how much we have fallen. On the contrary, those who have position, money, they are considered the true warriors. Speaking of that, Marx says at some point that capitalism does not dissolve itself, but will enter into another phase, that of the moral capitalism. That is a superb aberration. Absolute impossibility! Moreover, morality in itself is an utopia. We can not break the reality of a society with rich and poor. And the case of a singular Christian help that the rich could provide. Came to the point of giving a poor bag for Christmas and especially around election time. Hence the impossibility for Marx's "moral capitalism".

Mircea Radu: Let's talk about friendship also taking into consideration the ever ancient, ever new aspect of affiliation, of group enrolling ...

THE FUNDAMENTAL LIE...

Dorel Vişan: People no longer know themselves. A man who does not know himself, only comes to know himself by means of others. But having no communication with others, he changes reality by building his own reality, which is untrue. So, the foundation of today's world is lying. All over the world the lie is present. Lying has become a *modus vivendi*. And that's why relationships are terminal, because people can not tell their truths. Speaking of the idea of ??telling the truth, here is a story from the television. It is said that Tatar khan was very ugly. He had an iron leg and was extremely hideous. One day, he went to the barber to shear, together with his most trusted man, a kind of „Bula” of Genghis Khan. After the barber cut his hair, Genghis Khan looked in the mirror and started to cry. And cried for half an hour, then he stoped but his man would go on crying. When Genghis Khan asked him: why are you crying? I cut my hair, I looked at myself for two seconds in the mirror, I saw how ugly I am and cried for half an hour. But why do you cry for so many hours? And the man responded: “If you looked at for you two seconds and cried for half an hour, then I, who will always see you, I will cry for the rest of my life!” Where is the truth? What is friendship? Vivat the servitude!

DO GENERATIONS STILL EXIST?

Dorel Vişan: I think it is a false question. There is no battle between generations. It is a struggle between values. A generation gratuitously stands to fight another generation, if it has no value. Because it is not heard and has no results. A man may be valuable at less then 30 and may not be valuable at 80. But also vice versa. So I think that the battle is between values. And the wrongest thing is that idea of wave, always of a new wave, as a minister would tell me the other day. And I said, Mr. Minister, the new wave breaks first, the others are there, far away. And there really is a story with a wave that kept coming and singing and was very cheerful because it was going to the end of the ocean. And there, at the end, it broke. And the other waves were urging each other: come on, go ahead, go ahead! A single wave, only one, spoke the sentence that should be pronounced: significant are not the waves, but the ocean! Here is the problem and here is the mistake. In the film industry, I got very sharp in a discussion about the new wave and the old wave. I even told a lady: yes, there are many prizes. I expect the winners to make a movie!