

## Pedagogy of Communication. Intersections

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Writing in an anniversary issue journal is an honor and therefore an endless courage. We know where honor comes from, we build it; the courage is ours in front of readers of this issue, but also of similar issues - many decades to come. The chosen theme doesn't represent such an advantage for us because it is also the fruit of a courageous act, with clear evidence that its thinking doesn't hold the same fully viable arguments now.

Soon, in a few months, next year, the idea of such an academic subject celebrates three decades and afterwards, next autumn, we also celebrate three decades for the first class<sup>2</sup> on this subject. The idea belongs to Professor George Văideanu, its materialization was entrusted to us, first by the writing task (Șoitu, 1994), then by assuming the elaboration of a doctoral thesis - a book (Șoitu, 1997, 2001).

Continuing the parallel between the anniversary issue of the journal and the Communication Pedagogy, we will say that one and the other have emerged in response to the needs, demands of the academic field together with the scientific and didactic community. The important thing was not to introduce a new discipline, but a necessary, compulsory one for students training and also a useful one beyond the initial studies.

The proof that this implied imperative is understood as such is brought about by the structuring of the "state of communication" - which did not seem to be so good - from the "guilty" for this situation and the hypothesis that communication itself can have its "pedagogy" in the great map of much comprehensive Pedagogy.

As I was saying, from the beginning, some initial goals were not reached, and the "state of communication" has since received new distances from the projections we had with our magister. Back then, we were looking for strategies, methods, tools to teach students "to say more than they say"!

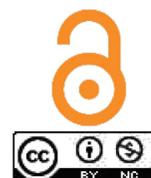
It was the science of our teachers, unparalleled in the fascinating use of constructions of each sentence, the utterance of every word, syllable, rhythm and duration of silence, gesture, mimicry, posture, gaze, walking, sitting in the chair, clothes, tie of the person, which sent to its original meaning - mask!

We saw the man with his fundamental role - unaffected by the "dust" of times, labels or misunderstandings generated by political limitations. It's true, we were

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<sup>2</sup> It was the first course of communication - included in an educational plan, 1990/1991.



looking at the really brilliant ones, coming straight out of prisons and detention camps of those years. We wished to have their rigor, their monumentality of

every construction detail shown to our mind and soul. Meanwhile, things have changed, because unpredictable unknowns appeared. Now we're all talking, nobody listens! It has even appeared the "passive listening" alternative, because it is needed in order to have justification for the "active" one! The idea of active listening in itself induces the right for the other possibilities to exist. Listening is listening! What is heard in the background is noise, there is something that could accidentally draw attention, at some point. Now, we have, above all, the continuous buzz of which, sometimes, rarely, something draws attention!

Here's how the need to express more than it is said became the need to listen! The need to make ourselves the listened ones and to help those growing up learn how to do it! But we start beating ourselves up, we are already giving up hope that our words, gestures, glances or thought will be able to interrupt someone's speech for a moment of listening. We are talking all the time, all at once, louder and louder – it couldn't be otherwise - more screamingly to dominate, more carelessly, indifferent, disinterested in what others say, and even in what and how we say it!

Only the lovers were forgiven grammatical disagreements in favor of unitary feeling, now the speakers themselves justify their mistakes through the recognized disharmony of living.

The justification of careless speech brings the cancellation of speaker's interest for his own image and puts him, by his own choice, among anonymous speakers. In fact, who are we, those that no one is listening to? Who are they, those that we know they do not listen to us?

Was it the failure of pedagogy, of this area of communication, or was it a crossroad where our compasses have been stuck or damaged! In this case, we are left with only the old instruments, those before these which became useless. History offers plenty of examples in which the way that had been proven to be good has become impractical for a while precisely because we were too sure of it and we were not paying attention to the signs that have been shown to us.

In sustaining a Phd thesis I was saying that the author will work in 2050 too, drawing attention that many will do in her fresh started career! What I was saying at that time was the thought that nobody could talk about how the students were learning and working at that time, and especially how the Phd thesis would look like that year! We were used to the idea that we have warned the audience about the unexpected, unpredictable evolution of our former student - considered to be too daring.

Then I remembered the writing of my first Phd. thesis with an army of typists who, being out of university, were marveled at how I could dictate words like sense, meaning, and semasiology when they knew others, concrete, palpable.

Meanwhile, some high rated machines with independent memory have emerged - my second Phd thesis benefited from disc computer support, other

than future diskettes! Correction was made for every word, letter, syllable - no need to modify the whole page! The professor to whom I owe my first Doctor

Degree would have been amazed by what happened only fifteen years later with the work written on that old-time machine.

How will it be written - if there will still be such an operation, if it will still be called the same - in 15, 25, 30, 50 years to come? Who, what tools will complete this work? The typist disappeared, and the author became a bit lazy - he already has a dictaphone! A good-humored university teacher<sup>3</sup> said it would have been better if the school taught us only reading skills. Many enormities would not have seen the print! Will the time come when writing - more and more disastrous - will not be learned at all?!

Probably writing will be made by technologies that await recognition. You also need a plagiarism software, called "similarity" - sitting on each computer or whatever will it be at that time - able to erase or refuse everything from the start if it is not worth it! Such an extensive erasure program for all new and old media could free us from paper and / or electronic scraps. If it also adds one against logical aberrations and false information, then all recent disasters will be eliminated.

There already is a sense of liberation, brought about by the areas where the true works, utterances of the consecrated authors will circulate lightly, unhindered, and in all their splendor. In the common space of communities, everyone will enjoy the text defended against the danger of assuming the work of another! Those consecrated by value and time will be joined by authors able to recognize what others have said and who can bring something extra. Of course, we all love Noica (1973), the one who said that no matter how much they would have been told about everything, everyone has a chance to tell the story otherwise, if it really is his own thought.

And yet, the generations to come will do it all with new technologies, because the authors of the great inventions are growing through them. They will give reality new appearances to, they will give meaning to life and being itself. Of course, we recognize the expressions, our childhood dreams disturbed by the "duty to subjugate nature", to build the reeducated "new man", who for a while, has been called for new education programs. But do we know that man is renewing himself, if he makes the option of perfection of what was given to him!? Do we always keep alive the consciousness that Being is one, that our purpose is to recognize and follow the meaning shown by the Man among men? When this is what we accept, when this is how we think, how we feel and what we want, then we have communion, then we will know where the mark of our being is placed. The need for renewal is for everyone, the joy of accomplishment is common! We reach it all when we all come to communicate with each other, in tandem with each other.

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<sup>3</sup>Titus Raveica, 1935-2013, professor of philosophy history at "Al. I. Cuza" Iasi.

One day<sup>4</sup>, fifteen years ago, a group of students presented themselves in a movie, standing in front of the computer, able to talk about anything through the posts they were sending.

In the park, another colleague was experiencing the joy of meeting with a beautiful female presence. It was useless to share the strong emotion, for his friends preferred to talk about it only on chat, lacking the enthusiasm given by the stunning appearance of the cheered. Their emotion took the form of "emoticons," of standardized drawings<sup>5</sup>.

I have been Surprised for a long time when, at Rene Berger (1978), I discovered the emphasis on the role of photography – it was considered by the parents themselves as being more important than the real image of the child. Adults were permanently accompanied by children's photos - along with pocket money, credit cards - it is still rare to directly put the child in the group of friends<sup>6</sup>, even grandparents, appreciating the image captured on a piece of paper as enough. The evolution was on its way from paper to film, from film to digital with increased possibilities. The wallet has disappeared into the smart phone - much more full of all, more spacious than any rich home.

The transition to Second Life took place almost naturally. If everyone can have anyone's picture anywhere with him, then why don't we endorse any look, why don't we resort to *avatars*<sup>7</sup>, having the maximum freedom to opt for the picture of an animal, a bird, a plant or any combination of all existing / imagined things.

(Dimitrie Cantemir's camouflage<sup>8</sup> would have been an innocent construction in relation to what can now be designed and accepted!). Second Life has got newspapers, television and a fashion magazine of a world that respects its three-dimensional virtuality. A virtual world, built on desires, one-minute fantasies of the a being that escapes people in order to relate to its own fantasies, abandons itself in this process of alienation from which we do not know how it will come out. It is the intersection in which people disappear. Will we remember who we are, what have we been?!

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<sup>4</sup>2003, România, Agigea, European Summer Academy, Metamorphosis - after the title of Ovidiu's poem.

<sup>5</sup> It was the film in front of which we remembered that in *Pateric*, the end of the world is being uttered in a completely different form: *it will come when grass grows in the paths that connect the houses of neighbors!* They will not seek each other, they will no longer enjoy the face-to-face view! At that moment, the world will no longer exist, there will be individuals and their PCs!

<sup>6</sup>It is the surefirst beginning of the separation between parents and children, making it necessary to leave the world of children for their free manifestation. At a later stage of *Second Life*, adult access is denied in children's places. Besides, this rule is no longer needed because the parents themselves have given up on being there!

<sup>7</sup> Avatar - the name given by the Hindus to successive reincarnations: transformation, unforeseen metamorphosis in the evolution of a being.

<sup>8</sup> Dimitrie Cantemir, 1983, Hieroglyphics History, Publishing House, Minerva, Bucharest.

Avoiding comments on this totally foreign field to the mature generation, we will return to the avatar of companies which are capable and interested on virtual space as much, or perhaps even more, than on real one. The reason is simple: from an economic perspective, it is best to first give ideas / projects to for future beneficiaries to analyze rather than investing and only later finally find out what they would have liked. This explains why there are firstly virtual projects, being brought later into reality, why don't companies abandon the simultaneous performance of some actions with economic effect in the two spaces, why the virtual itself is profit-making - after everybody finds the advantages.

Certainly, if we forget that, at the same time as Rene Berger's invoked work, Alvin Tofler's Third Wave came to light, warning us that in the post-industrial society there will be some of the industrial society's organizational structure - everybody has a boss! - the difference being that everybody can also become a boss for others! The translation of the idea is more and more evident at this time, as it is noticed that the new function can be held by someone in relation to strangers. Each of us can follow, execute orders, suggestions, recommendations, and even report on what he has understood and realized to people he has never met, about which he doesn't know if they really exist or not.

Although at that time he has no knowledge of this human being's universe of manifestation, Tofler (1973) is important precisely through this intuition of future developmental trends in which everybody will consider himself a boss. If the author had no reason to be frightened at the idea that any "toy" could become his boss - because it was not possible yet - things are different today. The new boss can be born overnight from a nonexistent motivation until then, from a bet of anyone able to invest in the concentration of some minds ready to check their own potential. The status of boss no longer requires any remarkable training or distinctive authority<sup>9</sup>. How is the responsibility of the new boss acquired? What is this responsibility<sup>10</sup>?

The cry of the artists, who say things that we are left unnoticed or let pass by, accompanied what seemed a science fiction story. The playwright Victor Ion Popa<sup>11</sup> discovered in the writing machine an instrument through which people will no longer address only one person. The saddest and most profound

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<sup>9</sup>It is more and more striking the question of what school can do, as long as we are witnessing a generalization of *credentials* by function, starting from the premise that every boss is following the coordinates of predefined, ready-made programs?

<sup>10</sup> On the day of the first landing on the moon, - writes George Văideanu - a telegram was sent from UNESCO to NASA, conveying a congratulatory message accompanied by the call:

*pay attention to education*, to the effects of the manner in which this achievement will be presented. It is important to know who can travel through spaces reserved, not long ago, only to God! If we launch the idea of the right with no rules, then no one will guarantee for what follows in terms of behaviors and attitudes!

<sup>11</sup>Victor Ion Popa, 1938, *Tache, Ianche and Cadâr* - a play offered by the National Theater.

sequence of his play is when the two parents proud of the beautiful letters of their children, each believing that only his own child can have so much sensitivity, just then, confronting the two documents, discovering that they were identical, indigo!

Their suffering is great, understanding at that moment that the message of the author does not contain the strictly personalized element starting from a certain child to his father, but a general one, valid for each father. In the same way, the messages sent now to almost unlimited groups have eliminated the very expectation of being written only for us: parent, lover, friend. With indigo letters, with messages to groups, no girlfriend, no father, no mom or boyfriend are anymore in the play of the brilliant playwright.

There, the girl accepts to give up a part of her father, the two fathers find out that they are not what they used to be. Will we still know what we used to be to crave for something eternally ours?

Orson Wels<sup>12</sup>, horrified by what Hitler's radio could do - the one who, at that time, built himself the political image of a character capable of manipulating the present and / or absent crowds - performs the radio script, transmitted on October 31, 1938. But the message is not understood - despite the great disasters caused among listeners unable to discern between real and fiction. That new instrument, the radio, continued to be used in everyone's propaganda. Television, in turn, will test its effects in 1989 when it will help Europe to change its political structure and, for some, the borders. Without the presence of the television, prepared to broadcast, directly from anywhere, images throughout the world, it would not have been possible the demolition the Berlin Wall, the Revolutions in Romania and elsewhere, the recent history of Yugoslavia, the Middle East.

For some good years, we still have a cry: the movie *Avatar*<sup>13</sup>. This may be another desperate call of man in his running away from world. The new technologies allowed this alarm signal to be built. Psychologists have found a deep state of depression for most of the spectators after watching this moovie, even if not explanation could be offered!

The movie shows, on the one hand, what man is capable of destroying and, on the other hand, how good another world can be, an unpredictable one, built from the imagination of some beings endowed with feelings and reactions that we have lost.

Human creation has been shown to be in the image and likeness of the Creator - establishing the obligation of not accepting another past or future form for this image! Once established this axiom, we have to solve the problem with the likeness! The answer is one: likeness is acquired with much and constant zeal! Thus, perfection is given to man, it is reserved for any of those who will not

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<sup>12</sup>*The War of the Worlds* radio script, which later became the movie *The Night that shook America*.

<sup>13</sup>*Avatar* is James Cameron's first film for the big screen and the most lucrative after *Titanic*.

be overwhelmed by despair brought about by the rush of a limited time. Of course, abandoning the image, we can forget and definitively give up the need for resemblance! After changing the image, anyone can want anything, without justifying their behavior, without confessing, to themselves or to similar others, the option. If we do not want to relate to the others who look like us, we will easily forget about our origin and who do we look for.

Constantin Noica<sup>14</sup>, at the time of his lectures in the country, at our university, was asked about how can his faith in man's purpose can be so strong when there are enough warnings about the imminent end of the world? Beyond any controversy, the philosopher discovers the generous pride of the generations who, in such a situation, of the last survivors, could say: yes, we have lived like human beings! The unwanted end is of human beings! He didn't accept our abandonment.

The author of a short film - still SF - presents the struggle and disobedience of a smart robot capable of having his own will in his desire to have a human child.

The robot had understood that only man could have immortality, never a machine, no matter how perfect. But we want the momentum of the robot.

We build closed, standard systems, we reject long lengths of time in favor of the moment we serve unconditionally. We speak of maximum efficiency with minimal effort, of results in figures, of obsessive reporting to objectives for "personal or group development", we care for each and forget them all! But we are all One, that is, Man! Only in him will we meet.

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<sup>14</sup> In a conference in the 70's, in Aula Magna of "Alexandru Ioan Cuza" University of Iasi