

DANIELE PARIO PERRA PRESENTS
MONTESQUIEU INTERVIEW

TWENTY QUESTIONS FOR THE BARON
C.L. DE MONTESQUIEU (1689 - 1755)
ASKED BY THE MEDIUM CRISTINE



Democracy is described by centuries of fundamental civil and equality laws. The basis of the democratic system is the separation of powers, however the practical application of these principles is often disregarded Thus creating contradictions and inequality.

What goes wrong in the application of these theories?

the absence of leaders capable of giving "super partes" answers has forced us to turn to the spirits, in particular to the founder of the modern state's one.

Twenty questions for the Baron C.L. de Montesquieu (1689 - 1755)

Video, 2006.

Duration: 26 min.

Concept and recording: Daniele Pario Perra

Medium: Cristine

Camera: Rosella Biscotti

MONTESQUIEU INTERVIEW

ABOUT THE DEMOCRACY

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ABOUT THE MEDIUM

the vision of the invisible and the ghostly, the immaterial, the furtive, all without abandoning the idea of spectacularization itself.

ABOUT THE AUTHOR

humour is an element of understanding: it can be used to break off any expectations and turn any stereotypes into something new and more interesting. Especially on topics politically and socially dangerous.

The results it may express cultural contradictions and visual contrasts linked to the poetry.



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C.L. de MONTESQUIEU: I do not hear your greetings.

DANIELE PARIO PERRA: Good evening your eminence.

C.L. de M.: I will try not to be polemic and too philosophic, I have no remedy for your problems but everyone can see our life therefore let's use the present tense from the start.

D.P.P.: most illustrious baron of Montesquieu I would have a few questions to ask you, the first one is about nowadays: if you were alive which country would you live in and for which reason?

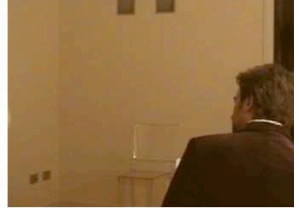
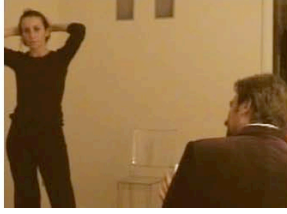
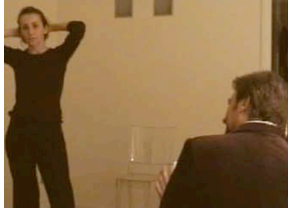
C.L. de M.: to use the present tense means being a bit in every country were there are humility and political motivation, I'll be more specific later, so you are free to speak about this country as if I belonged to it for this is the present for both of us.

D.P.P.: thank you. I would like to ask you, in a positive way, were will the future be, if towards south, north, east or west; in which of these directions could there be rebirth?

C.L. de M.: I know you want to ask a more specific question, please do so if you wish.

D.P.P.: the question relates to a statement in the treaty on the Republic of Rome whereby you affirm that the signs of decadence shown by the roman empire would allow a strong influence from east. I would like to ask you whether we are now in the same situation, without referring to wars and religious identities, but maybe more to the end of a cultural west?

C.L. de M.: I agree not to refer to any war even those who see east against west. The influence you refer to has occurred very slowly, the entrance of the East in countries which were very free, free and very corrupted, corruption is inevitable in a free country and I'm not only referring to politics but, if people in charge of ruling do so as if dealing with private property corruption is inevitable, it makes everyone free and governments can manage people who are apparently manageable, the entrance of the East has happened, is



happening, but it's like a movement from left to right or from right to left for this reason I can foresee what you refer to as rebirth between south, north or other directions, the larger growth will be towards north, not in the north but towards it and here together we could talk about the moral causes, there are many and amongst moral things you know very few are important feelings, allow me, I call morality a feeling, I call respect a feeling, I call dogma a feeling, I call religion a feeling, I call climate a feeling and you know therefore we cannot go completely north but towards north. The entrance of the East is important to change the authority with which laws are imposed, you have mentioned the empire and this is all Christianity.

D.P.P.: here is the second question: are the constant reminders of the hierarchies to the catholic representatives of the main european parties deeply unconstitutional or are they a simple moral call to catholic representatives of state?

C.L. de M.: you know how I disagree on the authority of the Church carrying out a message of poverty, like this conditioned desire to give too much value to sacred objects, allow me to go further, this authority sometimes brings a people to be afraid, for this is what a people should do to have any effect on the political morality requested by some important figures. But I have no fear for the future of moral, I still wish to admonish a too strong authority, an authority which from time to time, and maybe you cannot yet see it, manages a part of the studies especially in medicine and science.

D.P.P.: as a judge, in life, you maintained that punishments must be based on the social condition of the convict affirming that for some shame is worse than jail.

C.L. de M.: much worse, even the Church operates on shame and the results show, do you understand what I was talking about before?

D.P.P.: in the cases of corruption of our time for many there has been neither shame nor imprisonment and I ask you, is this the fall of the moral differences between social classes you were talking about or has the system based on law being the same for everybody collapsed?

C.L. de M.: it is hard to find the most meaningful words, in this present it is closer to a moral fall as a consequence of an activity which, in a moderate and democratic regime, has not yet been implemented: a regulation of public interest, and a safeguard of private interest, it hasn't been done, you know how these two things



need to be perfectly disciplined. Where public interest is not deeply regulated it mixes with private interest and social structure based on individual property. It is above all a moral fall, law is not the same for everyone because every law has a spirit for a people, you belong to this country don't you?

D.P.P.: yes

C.L. de M.: the laws of this country can be understood by its people through the people's own spirit, one can understand law, one can understand if it is suitable for society, but if the rulers don't understand the structure of society, including the moral causes we were talking about previously, and if they don't separate public from individual property this can become an empire in front of the state as well as maintenance for public interest, this is above all a moral fall.

D.P.P.: you also affirmed that the leaders make the institutions but then the institutions mould the leaders, contemporary politics has unfortunately taught us that often it is the leaders who mould institutions so that they fit their use and I wondered what hadn't worked in your statement.

C.L. de M.: there are people who analyze better than me even though in the past I have analyzed a lot, but these analysis of the causes have never been fully carried out, I said before that if the rulers use their mandate as personal property there are no more distinctions between public and private and law won't be the same for everybody.

D.P.P.: I also wanted to ask about the independence of the magistrature from the executive power, this is a process you have always supported...

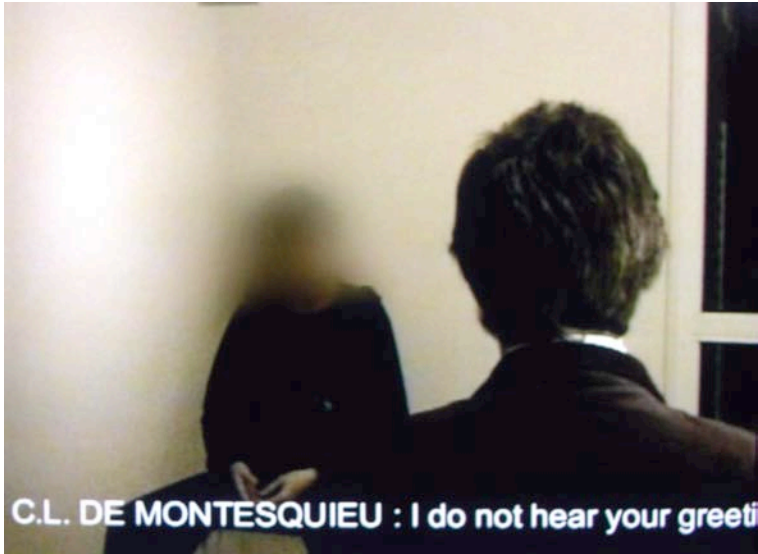
C.L. de M.: forced...

D.P.P.: yes forced, but is the independence of the magistrature from the political orientation of its magistrates possible?

C.L. de M.: this is not really happening you wanted to say...

D.P.P.: yes, how could one obtain it?

C.L. de M.: in the same way we obtained the intrusiveness of certain legislative organs in the magistrature, by creating organs which can increase the power of the magistrature.



C.L. DE MONTESQUIEU : I do not hear your greeti



s. DANIELE PARIO PERRA : Good evening your

D.P.P.: again in 1700 when you theorized the separation of the three powers important means of communication such as television did not exist, do you think that now the separation between the three powers should also include the separation of the fourth power, the mediatic one?

C.L. de M.: it is not yet a fourth power but it will be, it is not yet one but will be, if something could be done the first reinforcement would have to be made to the third power, to the magistrature, I'm not saying this because I'm involved, but the fourth power is still far from asserting itself like it will however if building reinforcements and beginning to protect one self against risks can be reassuring you may start, there will only be more dispersion of your time.

D.P.P.: you have always upheld the utility of federalism in improving efficiency of state, considering the results of the cultural fragmentation we currently live in, I wanted to ask you if, in your opinion, the big states will also be forced to divide into local clans?

C.L. de M.: we are talking about a near time not so far from you, federalism is a word deeply hinged on small and local morals, we cannot get into a lot of detail for it still isn't well understood it has been managed very little and in a very superficial way, but there have been states that have grown only thanks to federalism, here we go back to north, towards that north we talked about before, history should not always be treasured but the past has taught something, but we cannot forget the moral causes, it is not possible to divulge on such a detailed proceeding.

D.P.P.: will the political engagement of european entrepreneurs be a dominant phenomenon of the future?

C.L. de M.: I shall be very brief but very comprehensible one has gone towards these men you define entrepreneurs because they have proved to be more active and have taken possession of a space which was in any case given to them, the first words of our encounter have been: the political motive and therefore we can finish here. It is not compulsory to forgive in order to let men be more and more free, corruption is part of commerce, political interest is part of personal justification. Salut.

D.P.P.: Thank You

Chapitre 1.

2

Des Lois dans le rapport
qu'elles ont avec les divers êtres.

Les Lois dans leur Signification



la plus étendue sont les rapports
nécessaires qui descendent de la nature

des choses, et dans ce sens tous les

+ la loi, dit Platon, est la Reine de tous les êtres, les Divinités
mortels et immortels
au traité qu'il est à ses Lois, le monde matériel a
requis qu'on y joindit les Lois, les Intelligences Supérieures
sont savant

Christine, the Medium

“Daniele the artist” is the name I gave the person who proposed this project. When it comes to helping someone, I do not need a surname, an address or a pledge. Even though, I did not at first understand the purpose of the project, I accepted because I perceived the artist’s sincerity and commitment.

He was aware of the fact that I worked as a voluntary medium: a person who can act as a means of communication between the spirit world and those who are still alive. Communication can be either physical or spiritual; a physical medium is commonly known as a ‘trans’, while a spiritual medium is known as ‘communication’ and/or ‘contact’, whereby the communicator (the spirit) guides the medium by voicing specific words and issues.

This is how Daniele and I communicated with the spiritual world. Thanks to the artist’s emotional disposition, I was able to clear my mind and hence found myself in a solely listening mode. The synchronised energies, unknown to many, our expectations and our respect for what could happen enabled us to listen to what we were being ‘told’ ... The main objective of the project was to ask questions aimed at proving, through the answers given, that contact had been made.

The communicator proved very proficient on the subject, in fact its spirituality and attitude were very like that of the person the artist wished to ‘contact’. Now we are both free to listen to the answers and then decide whether to joke about them, think about them or accept them. This project does not aim at inducing anyone into doing or saying anything; in my experience certain truths do not usually come with ‘instructions’. Whether we believe or not certain truths do exist ... and we are free. Although this project did not bring any material gain, I gained very much in terms of respect and trust from those close to me.

For many years now my life centres on listening and through this I have found my own equilibrium, an equilibrium I wish on everyone I meet for the first time. Power, whether financial or personal, cannot buy the ability to live and appreciate experiences, this can be done only through personal growth, awareness and inner humility.

SAT, 18 MARCH 3 P.M.

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asked by the medium Cristine

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Daniele Pario Perra, www.contraconcept.org
Thanks to all those who contributed questions and proposals.

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The author, disillusioned by contemporary politics, submit some questions about the future to the founder of the modern state: the Baron C. L. De Montesquieu (1689-1755).The performance was possible with the assistance of the famous medium Cristine and with more than 20.000 e-mail, diffused by the contraconcept network, asking a worldwide contribution for the questions compilation.

Montesquieu Interview scientific committee: Daniele Pario Perra Gilda Andria, Luigi Prestinenzza Puglisi, Filippo Addarii, Carlotta D'addato, Marcha Meyer, Hanna Kuel, Micael Meyer, Edo Scala Virginia Laendher Valdez , Aurelio Gadda, Emiliano Gandolfi Novella Baroni, Lucia Babina, Pier Francesco Frillici, Marco Villani Simona Caraceni, Giuliano Gavioli, Hanna Keller.

