

## LA FILOSOFÍA DEL DIÁLOGO INTERIOR: DESDE EL SEMEION DAIMONION SOCRÁTICO HASTA EL EXISTENCIALISMO

Daniel MARTÍN SÁEZ

**Abstract:** *In this article we analyze the idea of «inner speech» from a philosophical perspective. To do this, we start with the psychological category as a tertium quid between the ideas of thought and language. We will show that philosophers has always put inner speach in the center of their interests, from the socratic semeion daimonion to the existentialist «call of conscience», from the musical exhortation of Phaedon to the myth of the inner city, the Christian theology of prayer and confession, Cartesian introspection, German idealism and Gandhi's inner voice, among other episodes. The notion of inner speech serves us to illuminate important moments in the history of philosophy and religion, as well as helping us to understand the versatility of the phenomenon beyond the psychological category, which ranges from the negativity of criticism and retraction to the positive character of Christian life, from non-transferable speech to a universal language linked to silence.*

**Keywords:** *Inner Speech, Internal Dialogue, Silence, Platonic City, Semeion Daimonion*

## THE ENLIGHTENMENT EPISTEMOLOGY AND ITS PRESENT BLURRED MIRROR

Ana BAZAC

**Abstract:** *The paper tries to demonstrate the hypothesis that the Enlightenment epistemology, synthetically represented by Kant, is the unity between the epistemological criticism or more precisely the epistemological (and not mathematical) constructivist approach of knowledge as mental processing of the tools of mind and the ethical maximalism of the categorical imperative. Actually, the ethical maximalism was conceived of and is conceivable only in tandem with and as a result of the epistemological constructivism that alone enabled the responsibility without which the ethical stakes remain an exterior normative speculation. The unity arose from and supported the development of the concept of critique as autonomous use of reason, of education of the critical spirit, and of public presence of*

*critiques. Surveying Kant's What is Enlightenment and Contest of Faculties, the concepts and the logic related to the critical spirit are described, as well as their interpretations by Deleuze and Foucault. One conclusion of the article is that the radical character of Enlightenment is given not by its liberal political theories but just by the above mentioned unity. With Enlightenment, criticism became more than the critique of empirical facts and abstract theories: it became a transcendental methodology uniting the conditions of every type of criticism and advancing the logic of self-criticism and moral construction.*

**Keywords:** *Kant, Critique of Pure Reason (1781), What is Enlightenment, Contest of Faculties, Jean-Jacques Rousseau, epistemological constructivism, critique, maximalist ethics.*

## PROTOCONCEPTION OF EXISTENTIAL ROOTEDNESS OF MAN IN THE PHILOSOPHY OF HRYHORII SKOVORODA

**Tetiana TSYMBAL**

**Abstract:** *The article presents the experience of Hryhorii Skovoroda's philosophy of thinking in the context of the concept of man's rooting. It is emphasized that the basis for the teaching of the philosopher were moral and ethical reflections, and their main object was the spiritual world of man, knowledge of nature and the essence of personality, possibilities and the necessity of achieving happiness and freedom. The latter is realized through self-knowledge, moral perfection of man, through activities aimed at self-creation and the search for affinity. The understanding of the "affinity of labor" by H. Skovoroda correlates with the concept of man's rooting by virtue of the existential nature and orientation of unrooted man who has no support in the world. The anthropologically-existential character of the concept of "affinity of labor" is emphasized, which makes it possible to define it as a spiritual and practical way of man rootedness, the epicenter of which are moral values and personal feelings.*

**Keywords:** *existential rootedness of man, affinity of labor, personality, freedom, H. Skovoroda.*

## LA TEMPORALITÉ COMME STRUCTURE DU POUR-SOI CHEZ SARTRE

Adriana NEACȘU

**Abstract:** *This study analyzes Sartre's conception on temporality, which the philosopher considers as "an organized structure" so that past, present and future are "structured moments of an original synthesis". For Sartre, temporality is not a universal time, containing all beings, but the way of being of for-self: a being always at distance from itself, since it is never in mere identification with itself. Since for-self is inevitably forced to come out of itself in order to reach itself, the nothingness its own structure. Therefore, the being of for-self is, in the same time, behind and in front of for-self, so for-self is the being that is not what it is, and is what it is not. There are three ways of being away from itself, which Sartre calls ek-stases: not to be what you are – that is ek-stasis of past, to be what you are not – that is ek-stasis of future, and to be what you are not, and not to be what you are – which is ek-stasis of present. In conclusion, temporality comes into the world through for-self, representing the intra-structure of being which is its own nothingness. Without for-self, which is nothingness and pure spontaneity, temporality would not exist.*

**Keywords :** *time, temporality, ek-stases of temporality, past, present, future, temporalization.*

## MATERIALITY AND LIVED EXPERIENCE IN LATE SARTRE

Adrián BENE

**Abstract:** *This paper discusses subjectivity and its material implications in Jean-Paul Sartre's Critique of Dialectical Reason and The Family Idiot. Lived experience, ipseity, affectivity, intersubjectivity and desire are closely connected to both subjectivity and corporeity. In his late works Sartre focuses on passivity, inertia and Nature, in accordance with the phenomenological tradition marked by the late Husserl, Heidegger, Eugen Fink, Edith Stein, Jan Patočka, and Maurice Merleau-Ponty. Either in his social ontology or in the existential psychoanalysis of Gustave Flaubert, he emphasizes the role of facticity, the bodily and social existence in our lived experience. The Cartesian tendencies in his Being and Nothingness are obviously passed over,*

*the self-transparency of mind, the epistemological individualism are put into the shade by the impersonal and bodily character of prereflexive state of minds. Lived experience in The Family Idiot is analyzed as an unconscious, vegetative relation to Being, as part of the inert Nature. Similarly, passivity and inertia has a great importance in the Critique of Dialectical Reason. In our social existence, inertia represents materiality in the form of serialization in collectives as basic form of sociality.*

**Keywords:** *phenomenology; Marxism; subjectivity; lived experience; materiality; affectivity; intersubjectivity; corporeity; passivity; inertia; Nature; bodiliness; sociality.*

## EGALITATEA MORALĂ ȘI OBIECȚIA VARIAȚIEI

**Bogdan OLARU**

**Abstract:** *There is no doubt great appeal in the idea that all persons are equal: they all bear the same value as human persons and they all deserve concern for and respect of their legitimate interest to pursue a fulfilled life. However, any concept of moral equality that anchors moral status in empirically observable, natural capacities, like the ability to identify reasons and act upon them, ends up facing the same problem: human abilities come in varying degrees, thus people's moral value must vary as well. The objection from variation says that people are not equal because their moral status varies in accordance with their different capacities. After a short introduction to the idea of moral equality, I will turn to John Rawls's concept of equal status and its resilience to this objection. His solution amounts to an approach that treats differences in moral personality above a certain threshold as natural assets, whose distribution, like that of any other natural ability, is subjected to the difference principle. Yet, naturalist conceptions of moral equality face another, more challenging version of the objection from variation. Richard Arneson and Jeremy Waldron raised the question whether rational agency is enough to offer a correct characterization of the idea of person. This worry shifts the debate toward a more pluralistic view about human capacities that ground a person's basic status. Human interactions are complex and rich enough to cast doubt on conceptions that put their whole weight behind a single, generic, though fundamental human capacity. I will argue that alternative, more sensitive ways are necessary to make a convincing plea for human equality. Starting with Rawls's observation that a conception of justice articulates only one aspect of morality, I shall argue that a robust theory of moral equality goes far beyond securing equal basic rights and*

*liberties. There is not only one moral interest or the moral interest par excellence, from which all requirements of morality derive. There is not only one human capacity that might serve to ground moral equality.*

**Keywords:** *moral equality; moral status; dignity; moral personality; variations.*

## NOICA – „PE CULMEA UNDE A AJUNS FAUST, STĂ DRACUL”

**Anton ADĂMUȚ**

**Abstract:** *As Noica said, it may be that Devil and dualism go together. And if the intellect is opposed to or at least stays near reason, then is the intellect in itself devilish. Says the philosopher: the devil is number two. The antinomies of the intellect, its paradoxes, its dead ends, are devilish. The intellect (as opposed to reason) is thus devilish. Number two is unstable: it necessarily requires a "third". The function of the Devil is to freeze things in dualism, to end the count to number two. This is why everything that is dual is devilish. Devil is the expression of the unmoved, frozen world. Yes, but the inner condition of thinking itself is the division, thinking works in base two. Does it mean that thinking itself is devilish? As I understand from Noica, devil does never say simply "no". And this is not only a matter of logic, it is mostly a matter of ontology: it is not about negation in itself, it is about the nature of the Devil. These problems are the topic of the following paper, with references to Faust, Job and Noica.*

**Keywords:** *Noica, Devil, demon, Goethe, Faust, bet, Job.*

## REGIMUL LIBERTĂȚII ÎN CULTURA VECHILOR SATE DEVĂLMAȘE ROMÂNEȘTI. UN STUDIU DE ISTORIE SOCIALĂ PARTEA I

**Cristinel TRANDAFIR**

**Abstract:** *In this article we set out to investigate the way in which the value of freedom appears and is understood in the culture of the old Romanian villages. We have developed this analysis with the stated aim of dismantling an old historical prejudice widespread among European historians that the*

*moral and legal freedom of the peasantry is a late gain of modernity, one that members of agricultural communities will acquire in Europe only during the 18-th century, more specifically with the "Great" French Revolution. According to this prejudice, before 1789 the European peasantry would have been from the beginning to the end a servitude class made up entirely of Serbs, some of whom had never enjoyed freedom before the eighteenth century. In the second part we will analyze some of the components of this regime of peasant freedom.*

**Keywords:** *freedom, devălmaș village, peasant personality, social identity.*

## **EL ROL DEL PROFESOR UNIVERSITARIO ANTE EL NUEVO PARADIGMA EDUCATIVO POST PANDEMIA COVID-19: AMENAZAS Y OPORTUNIDADES**

**Daniela MUSICCO NOMBELA**

**María José GATO BERMÚDEZ**

**Celia RANGEL PÉREZ**

**Cristina RUIZ-ALBERDI FERNÁNDEZ**

**Abstract:** *The year 2020 will go down in the history of pedagogy as the year in which, due to the pandemic, face-to-face teaching had to be replaced by a virtual type of education, a new paradigm that is consolidating for the future. Given this milestone, this work undertakes a review of texts that appeared internationally between March and September 2020 about the massive adoption of e-learning imposed by the COVID-19 pandemic. An exploratory study is also carried out through a validated questionnaire, to which an open question was added to teachers from 25 Spanish, public and private Universities, to study the perception of university teachers in the face of this educational fact and their possible challenges, fears, and expectations; the place that ICTs occupy in their pedagogical model and the way in which their teaching role has been compromised. The results show us, on the one hand, the enormous possibilities provided by the implementation of e-learning at the university level with a great desire for improvement on behalf of the teachers, although, on the other hand, in some variables they show certain skepticism and concern. Differences in sex and age are also relevant. Faced with this new situation, university teachers expressed contradictory feelings of acceptance and frustration.*

**Keywords:** *teacher's role; e-learning COVID-19; online training; pedagogical innovation.*

## THE ENCOUNTER: A PATH TO EDUCATING IN BEAUTY AND WONDER FOR STUDENTS WITH ASD

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**Abstract:** *Our society operates at a frenetic pace, impeding our ability to perceive the world through the human capacity for wonder before beauty, placing more value on personal satisfaction than the truth. We must turn our gaze back to those aspects which guide our path in the world and allow us to discover truly the reality of things, with education being the point of departure. This capacity for wonder and beauty are a part of the essence of the human being and thus are independent of the abilities and disabilities of each individual because these particularities only serve to enrich us and make us unique. We can only engage with learning and perceive the world through our interrelation with others, through a culture of encounter. This encounter, when referring to persons with autism, demands more of the teacher than the child, given that it is they who must adapt to understand and accompany the child and valuing their particular manner of experiencing wonder and the beauty of the world.*

**Key Words:** *Encounter, Beauty, Wonder, Education, Autism*