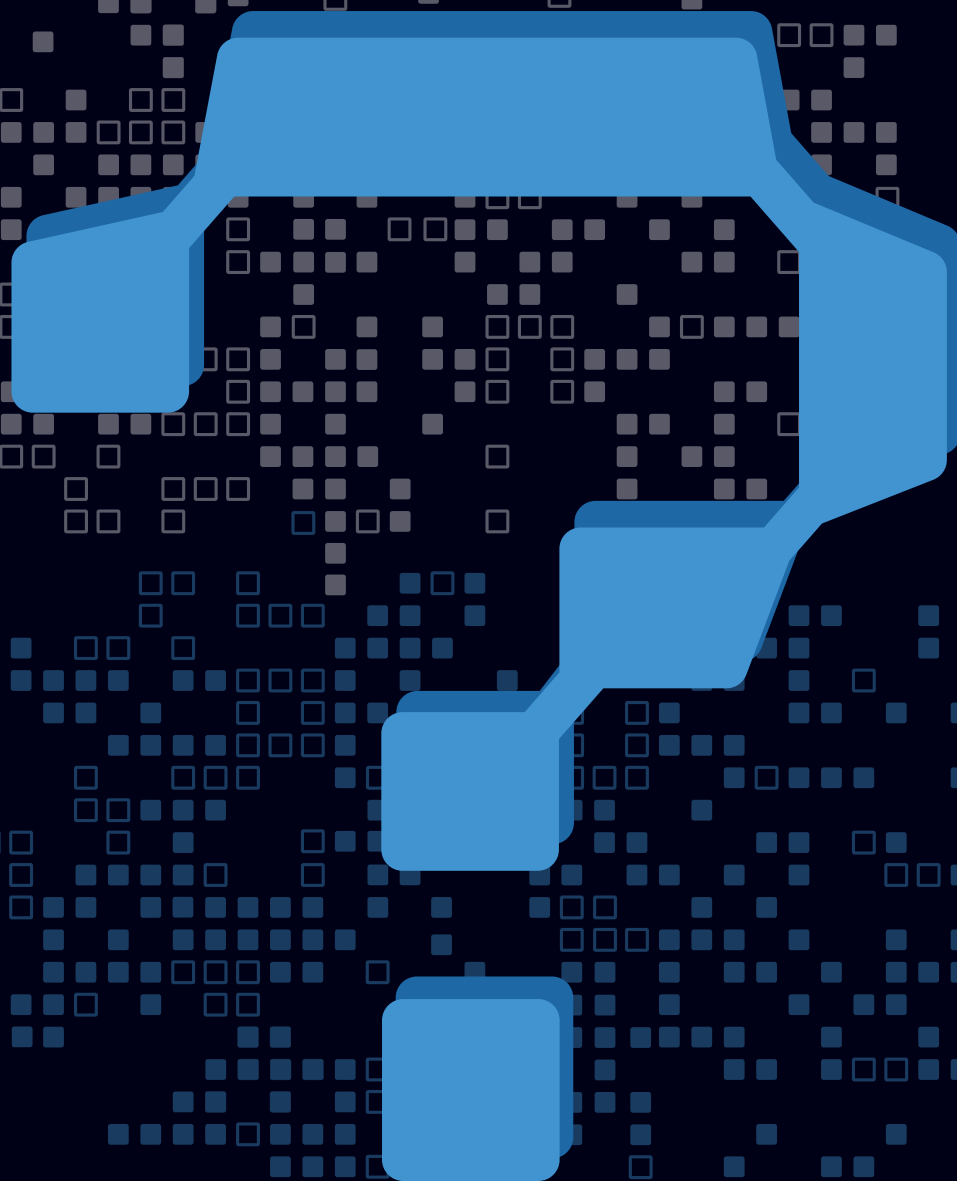


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THIRD INTERNATIONAL CONFERENCE  
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humanizam, posthumanizam,  
anti-humanizam: obrazovne perspektive

humanism, posthumanism, anti-humanism:  
educational perspectives

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**ČEMU JOŠ OBRAZOVANJE? /  
WHY STILL EDUCATION?**

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## STOIČKI (PRE-)HUMANIZAM KAO IZRAZ POST-HUMANIZMA: OD MITA DO EKOLOGIJE

Prometej, prema predanju, krade od bogova da bi predao ljudima vatru, ali i sve *ono* što dolazi sa njom: vid, znanje, umetnost i veštine, jednom rečju mogućnost da se (samo)obrazuju. Tako Prometej spasava civilizaciju. Još od Hesioda i Platona, preko interpretacije humaniste Marsilija Ficina i savremenih interpretacija, Prometejev čin pobuđuje pažnju. Pjer Ado u *Isidinom velu* ističe da prometejska paradigma može da se tumači kao znatiželja koja traga za korisnošću i moći, te ne čudi što takva paradigma odnosi primat u moderni. Međutim, njome se *paradoksalno* opstanak čoveka ponovo dovodi u pitanje. Ado navodi još jednu antičku paradigmu koja ima naizgled neobičniji zahtev, zahtev da se prema prirodi odnosimo *bezinteresno*. Priroda – kao ono *drugo* – ne treba da se oblikuje spram čoveka, već treba da se poštuje u svojoj misterioznosti. Ta paradigma potiče od Orfeja.

Paradigmu koja u sebe, kako smatramo, inkorporira i prometejske ali i orfičke elemente, pronalazimo kod nekih stoičkih filozofa. Za njih može da se tvrdi da su bili humanisti i pre epohe humanizma, ali i da su podjednako zagovornici određenih post-humanističkih ideja. U središtu stoičke moralne teorije stoji čovek, ali je taj čovek, kako je objasnio još stoik Hierokle, neminovno usmeren na celokupno čovečanstvo i dobrobit svih. Teorija ujedno podrazumeva i brigu za vlastiti prostor (οἶκος), ali se proteže i na ceo kosmos, koji može da se razume kao organski i *živi* entitet, te podrazumeva i brižan odnos prema ekologiji (οἶκος + λόγος). Takođe, pred tog čoveka se, kako pojašnjavaju prvi stoici, postavlja zahtev da vodi život „u skladu sa prirodom“. Na kraju, stoička teorija pretpostavlja i univerzalnu empatiju i simpatiju, ali se njome i otvaraju pitanja šta je to uopšte čovek, i u skladu sa čijom prirodom on(a) treba da živi i da se obrazuje. Obrazovanje, veruju stoici, može da bude putokaz do ispunjenijeg i srećnijeg života, a ta ideja može da se inkorporira i u savremene predstave o obrazovanju. Njome se ne insistira *samo* na razvoju instrumentalne racionalnosti pojedinca, već i na empatiji i drugačijem odnosu prema prirodi.

*Ključne reči:* obrazovanje, mitologija, orfički kult, Hesiod, Platon, stoicizam, Marsilio Ficino, Pjer Ado, antropocen

## THE STOIC PREHUMANISM AS AN EXPRESSION OF THE POSTHUMANISM: FROM THE MYTH TO THE ECOLOGY

According to Greek mythology, Prometheus steals from the gods to hand over the fire to the people and everything related to fire, such as sight, knowledge, arts and skills, in a word, the opportunity for (self)education. That is how Prometheus saves civilization. Since the period of Hesiod and Plato, through the interpretation of the humanist Marsilio Ficino and some contemporary interpretations, Prometheus' act has aroused attention. Pierre Hadot, in his *The Veil of Isis*, points out that the Promethean paradigm could be interpreted as a curiosity that "demands the right of domination over nature". It is not surprising that the Promethean paradigm, with its focus on utility, takes precedence in modernity. However, such an attitude could again cast doubt on humanity's survival. Hadot cites another ancient paradigm that has a seemingly unusual requirement. Specifically, humans should act toward nature with disinterest, and nature should be seen and respected in its mystery. This attitude originates from Orpheus.

In our opinion, a paradigm that incorporates both Promethean and Orphic elements can be found in the writings of some Stoic philosophers. These Stoics can be claimed to have been humanists even before the era of humanism, but they are advocates of specific posthumanism ideas. At the heart of the Stoic moral theory is the human being, but that human, as Hierocles explained, is inevitably oriented on the well-being of all humanity. This theory implies proper care for one's own being and space (οἶκος), implying that such care at the same time could be extended to the entire cosmos, which is understood as an organic and vivid entity. For that particular reason, rational human beings should as well care about the ecology (οἶκος + λόγος). In addition, as the first Stoics already explained, every human is required to lead a life in "accordance with nature". This Stoic theory presupposes universal empathy and sympathy. Still, it also raises questions such as what a human being is and in accordance with whose nature (s)he should live and be educated. Namely, the Stoics believed that education could provide guidance to a fulfilled life, and that idea can be incorporated into some modern notions of education. Corresponding educational practice insists not only on the development of the instrumental rationality of the individual but also on empathy and a different attitude towards nature.

*Keywords:* education, mythology, Orphism, Hesiod, Plato, Stoicism, Marsilio Ficino, Pierre Hadot, Anthropocene

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