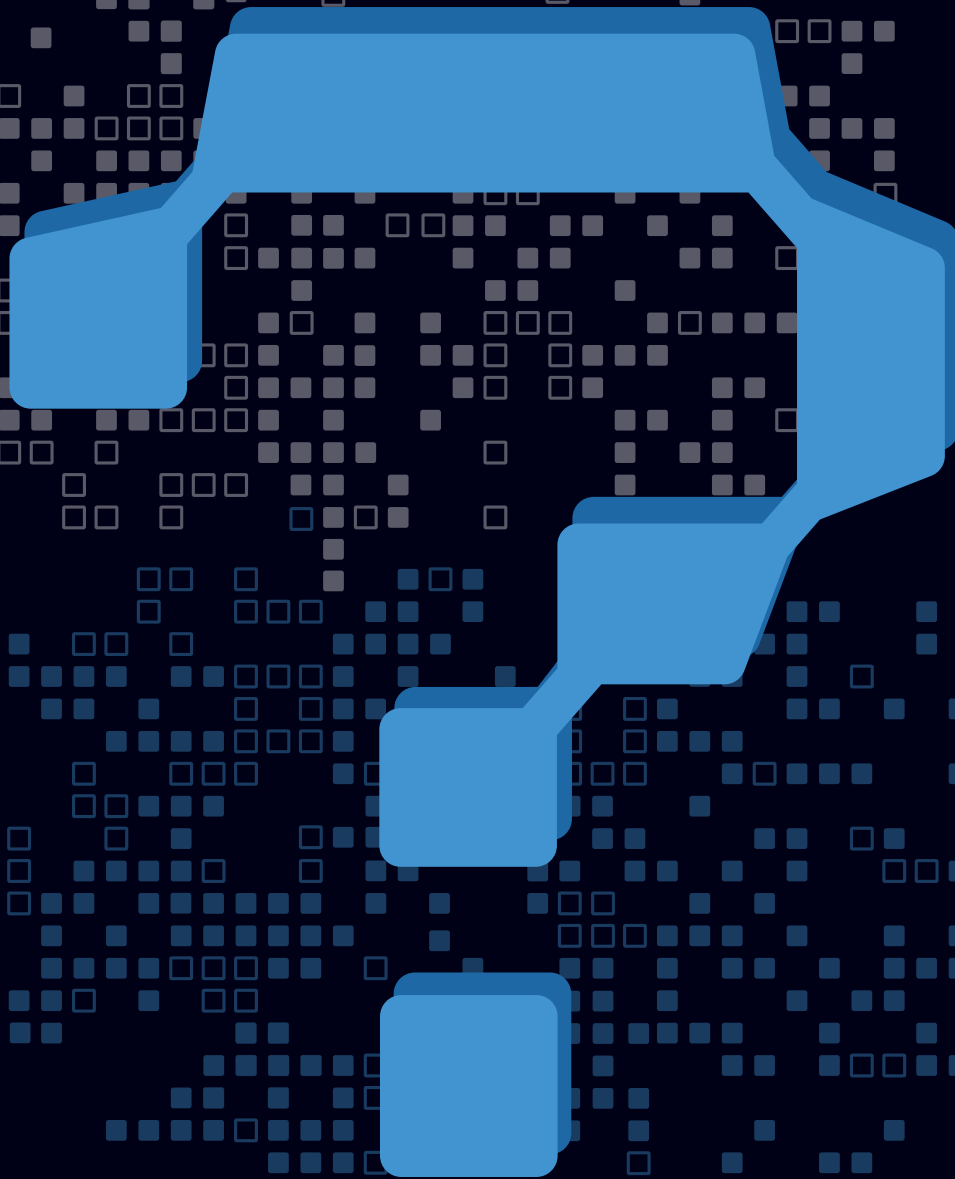


TREĆA MEĐUNARODNA KONFERENCIJA
Č E M U J O Š O B R A Z O V A N J E
THIRD INTERNATIONAL CONFERENCE
W H Y S T I L L E D U C A T I O N



BEOGRAD 5-7 OKTOBAR 2022
BELGRADE 5-7 OCTOBER 2022

humanizam, posthumanizam,
anti-humanizam: obrazovne perspektive

humanism, posthumanism, anti-humanism:
educational perspectives

Treća međunarodna konferencija /
Third International Conference

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

*Humanizam, posthumanizam, anti-humanizam: obrazovne perspektive /
Humanism, Posthumanism, Anti-Humanism: Educational Perspectives*

Beograd / Belgrade

5-7 oktobar 2022. / October 5-7, 2022

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ČEMU JOŠ OBRAZOVANJE? 3 (VIZIJA KONFERENCIJE)

*Humanizam, posthumanizam, anti-humanizam:
obrazovne perspektive*

Razumevanje trenutnog stanja u ljudskoj i obrazovnoj istoriji iziskuje razmišljanje o mnoštvu važnih pitanja. Da li se dramatično promenio svet ili se promenilo naše viđenje sveta? Kada govorimo o izmenjenom svetu, da li je reč o stanju čoveka (*conditio humana*), našem viđenju čoveka (*imago hominis*), ili oboma? Živimo li već u posthumanom dobu ili u dobu posthumanizma? Kakav uticaj posthumanistička paradigma ima, a kakav bi mogla ili trebalo da ima, na obrazovnu teoriju i praksu? Ako je obrazovanje tradicionalno posmatrano kao sinonim za humanizaciju, ono što objedinjuje humanističke i neohumanističke ideale kao njihova osnova i ključna inspiracija, da li to znači da će, sa predviđenom transformacijom čoveka, i obrazovanje biti izmenjeno? Predstavlja li posthumano obrazovanje zapravo kraj čovečnosti kakvu poznajemo? Da li kritike i sugestije koje izrastaju iz antihumanizma, transhumanizma, metahumanizma i posthumanizma u suštini poriču ideju (i dalje) aktuelnog obrazovanju ili obrazovanje može da kroz svoje prakse apsorbuje ove nove sile kako bi nastavilo svoju drevnu misiju i smisao? Postoji li drugi način i, ako da, šta bi on bio? Šta je zapravo misija posthumanog obrazovanja? Kako bi ono izgledalo, tj. kako ono izgleda? Kako funkcioniše u praksi? Koje tehnike, strategije i pedagogije ono može koristiti kako bi ostalo verno svojim osnovama i svojoj viziji? Kakve ciljeve ono ima? Šta nastoji da očuva ili uništi u pogledu humanističkih ideala? Da li decentriranje vizije obrazovanja od ljudskog ka jednakom uključivanju Drugog ili više-od-ljudskog sveta iziskuje blagu ili temeljnu reviziju kurikuluma? Zahteva li to otvorenu debatu oko pitanja mesta i uloge pedagogije i obrazovanja u svim njihovim oblicima? Koji su izazovi i potencijalne opasnosti? Odgovor na ova pitanja, naravno, zavisi od našeg razumevanja humanizma i posthumanizma, kritike koja okružuje oba koncepta, i onoga što smatramo da obrazovanje jeste ili bi trebalo da bude. Uputili smo poziv globalnoj akademskoj i nastavnoj zajednici da podnesu sažetke izlaganja za konferenciju koja će pružiti teorijske, filozofske, sociološke, praktične uvide i refleksije o ovim i srodnim pitanjima.

WHY STILL EDUCATION? 3 (CONFERENCE VISION)

*Humanism, Posthumanism, Anti-Humanism:
Educational Perspectives*

Grasping the present situation of our human and educational history requires (re)thinking a number of important questions. Has the world changed dramatically or is it our image of the world that has changed? When we talk about the changed world, are we talking about the human condition (*conditio humana*), our image of humanity (*imago hominis*), or both? Are we already living in the posthuman age or in the age of posthumanist thinking? What impact does the posthuman paradigm have on educational theory and practice? What impact could or should it have? If education has been traditionally observed as the synonym for humanisation, which embeds humanist and neohumanist ideals as its foundation and key inspiration, does it mean that education will be transformed alongside the envisaged transformation of humanity? Is posthuman education actually the death of humanity as we know it? Do the critiques and suggestions that arise within antihumanism, transhumanism, metahumanism, and posthumanism effectively negate the idea of (still) ongoing education or can education absorb these new forces in its practice to continue its ancient mission and meaning? Is there another way and what is it? What is actually the mission of posthuman education? What does it look like? How does it work? What techniques, strategies, and pedagogies can we use to stay true to its charter and its vision? What are its goals? What does it aim to preserve or destroy with regards to the humanist ideals? Does the decentring of educational vision from humans to an equal inclusion of Other or more-than-human world require a slight or thorough revision of the curriculum? Does it require an open debate around its place and role in pedagogy and education in all forms? What are the challenges and potential dangers? Of course, the answers to these questions depend on our understanding of humanism and posthumanism, the critique surrounding both, and what we consider education is for or should become. We invited the global scholarly and teacher community to submit abstracts for the conference that provide theoretical, philosophical, sociological, practical or any disciplinary insights on the reflections and questions we shared above.

Treća međunarodna konferencija /
Third International Conference

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

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**PROGRAM KONFERENCIJE /
CONFERENCE PROGRAM**

Sreda, 05. oktobar 2022. / Wednesday, October 5, 2022 (4. sprat / 4th floor)

- 14:30–15:00 Registration / Registracija
- 15:00–15:15 Otvaranje konferencije i reč dobrodošlice /
Conference Opening and Welcome Address
- 15:15–16:45 Uvodno izlaganje / Keynote
Rosi Braidotti, Utrecht University, Netherlands
- 16:45–17:00 Pauza za kafu / Coffee Break
- 17:00–18:30 Panel diskusija / Panel discussion
DigiLab, Transhumanism: (De)constructing the Human?

Četvrtak, 06. oktobar 2022. / Thursday, October 6, 2022

- 09:00–10:15 Uvodno izlaganje / Keynote (4. sprat / 4th floor)
Carol A. Taylor, University of Bath, UK
- 10:15–10:30 Pauza za kafu / Coffee Break
- 10:30–12:00 **Sesija 1a / Session 1a (4. sprat / 4th floor)**

**Education for Posthumanity? /
Obrazovanje za posthumanost?**

Mohammad Khari, *Embracing the Uncertainty: Fostering Creativity and Responsibility Through Storytelling in Rhizomatic Model of Learning*

James Garrison, *Prometheus and Posthumanist Education*

- 10:30 – 12:00 **Sesija 1b / Session 1b (1. sprat / 1st floor)**

**Teaching In Posthuman Condition? /
Nastava u posthumanom stanju?**

Antonio Pinilla, *The Who, How, and Why of a Cosmological Education in Eugen Fink*

Geraldine McDermott-Dalton, *Multimodality of Learning as a Posthuman Opening in Higher Education Practices? Screencast Design and Development in Lectures*

Patricia Gibson, *Finding Floors: Cartographies of Pedagogical Encounters with a Posthuman Teacherbot*

- 12:00 – 12:30 Pauza za kafu / Coffee Break

- 12:30 – 14:15 **Sesija 2a / Session 2a (4. sprat / 4th floor) (srpski/Serbian)**

**Osporavani humanizam? /
Humanism Contested?**

Tamara Plečaš, *Stoički (pre-)humanizam kao izraz post-humanizma: od mita do ekologije*

Marija Velinov i Predrag Krstić, *Zašto androidi ne idu u školu?*

Miloš Agatonović, *Niče protiv humanizma*

Aleksandar Ostojić, *Pretpostavke i obećanja: obrazovanje i smrt subjekta*

12:30 – 14:15 **Sesija 2b / Session 2b (1. sprat / 1st floor)**

**Diverse Settings – Diverse Learning? /
Raznolike postavke – raznoliko učenje?**

Tamara Kamatović, Kaitlin Lucas and Michael Kozakowski, *Democratic Classrooms: Challenges and Affordances Within Online Learning Ecosystems*

Denise Mac Giolla Ri, *Threshold Graphics and Rhizomatic Learning in Social Care Education: A Semiotic Bridge In-Between Humanism and Posthumanism*

Nadja Čekolj, Bojana Čulum Ilić, Marija Brajdić Vuković *Volunteering Has Brought Everything Closer to Us, Everything Has Become more Natural and Normal – Volunteer Programs in Formal*

Pummy Sharma, Sheriya Sareen, *Re-visiting the “Community of Inquiry” Framework Through Post-humanist Lens: A Case-Study of Higher Education Institutions in Jammu & Kashmir*

14:15 – 15:30 Pauza za ručak / Lunch Break

15:30 – 17:15 **Sesija 3 / Session 3 (4. sprat / 4th floor)**

**(De/Re)programiranje nastave? /
(De/Re)Programming The Instruction?**

Lada Stevanović, *Čemu antropologija? Zašto je školama potrebna antropološka perspektiva?*

Paula Petričević, *Čemu filozofija u školama?*

Tamara Nikolić, *Sloboda da budem i postanem: ontološki zaokret u dokoličarskom obrazovanju*

Milana Gajović, *Pojam empatije između humanizma i transhumanizma*

17:15 – 17:30 Pauza za kafu / Coffee Break

17:30 – 19:15 **Sesija 4 / Session 4 (4. sprat / 4th floor)**

**The Ethics of Desubjectivation? /
Etika desubjektivacije?**

Alberto Simonetti, *Education for Posteriority*

Aura-Elena Schussler, *Posthuman Education—As a Rhizomatic Process Towards the Posthuman Subject*

Nevena Mitranić, *Diffraction Made Me Do It: Ethical Dilemmas of Doing Research with Relational Ontologies in Kindergarten Practice*

Stefan Janković, *There Is More Beyond: Non-Relationality, Object-Oriented-Ontology and the Conundrums of “Surplus” Reality*

Petak, 07. oktobar 2022. / Friday, October 7, 2022

09:00 – 10:30 Uvodno izlaganje / Keynote (4. sprat / 4th floor)
Stefan Lorenz Sorgner, John Cabot University in Rome, Italy

10:30 – 10:45 Pauza za kafu / Coffee Break

10:45 – 12:30 **Sesija 5 / Session 5 (4. sprat / 4th floor)**

**Posthuman Humanism? /
Posthumani humanizam?**

Nataša Lacković, *What Is an Integrated Relational Pedagogy and in What Way Is It Posthuman?*

Jocey Quinn, *Piercing the Cloak of Invisibility: Posthuman Explorations of Everyday Learning*

Jelena Stojković, *III, Child-Bot: Becomings, Assemble!*

12:30 – 12:45 Pauza za ručak / Lunch Break

12:45 – 14:30 **Sesija 6a / Session 6a (4. sprat / 4th floor)**

**Postpedagogical Imagination? /
Postpedagoška imaginacija?**

Kay Sidebottom, *More-Than-Human Teachers*

Mikhail Bukhtoyarov and Anna Bukhtoyarova, *Employing the Educational Machine: Augmentation or Dehumanization?*

Camila Aschner-Restrepo, *Practicing Utopia in the Classroom: Some Ideas and Case Studies*

12:45 – 14:30 **Sesija 6b / Session 6b (1. sprat / 1st floor)**

**Multimedia for Posthumans? /
Multimedija za postljude?**

Ioanna-Maria Stamati and Vasso Kapetanou, *Cinema, Different Cyborgs, Accessibility and Convenience*

Dragana Stojanović, *Offline Education and Its Immersive Potential: Memory, Postmemory, and History in the Informational Age*

Jelena Ostojić, *Ethics of Artificial Intelligence in Education*

14:30 – 15:30 Pauza za ručak / Lunch Break

15:30 – 17:15 **Sesija 7a / Session 7a (4. sprat / 4th floor)**

**Schooling or Humanisation? /
Školovanje ili humanizacija?**

Aleksandar Fatić, *Reinventing Education as Therapy in the Age of Narcissism*

Mark Losoncz, *The Anachronism of Posthumanism – Four Attacks Against the Discourse on Posthumanism*

Natasha Rennolds, *Keeping Children Safe – A Speculative Posthuman Inquiry*

Natasha Beranek, *The Transformations of the Human School: Reflections on Its Experimental Curriculum and Practice*

15:30 – 17:15 **Sesija 7b / Session 7b (1. sprat / 1st floor)**

**Transhuman Multiverse? /
Transhumani multiverzum?**

Marius Markuckas, *Historical Ontology as a Tool for the Critique of the (Trans) humanist Educational Paradigm*

Meem Arafat Manab and Adnan Aziz Chowdhury, *Spaces Within Spaces: An Anti-pedagogy to Counter the Reproduction of Spatial Silence and Structural Oppression*

Marija M. Bulatović, *A Possible Transhumanist Educational Effect: The Case of Museum “Metahuman”*

17:15 – 17:30 Pauza za kafu / Coffee Break

17:30 – 19:15 **Sesija 8 / Session 8 (4. sprat / 4th floor)**

**Usvajanje i/ili vrednovanje? /
Adoption and/or Valuation?**

Ana Lipij, *Implikacije teze utelovljene kognicije na koncepcije učenja i obrazovanja*

Jelica A. Veljović, *Posthumanistički akt čitanja humanističke tradicije: nove perspektive*

Aleksandar Milanković, *Vaspitno-obrazovni proces i sloboda*

Jasminka Milošević, *Jacin manifest ili kako omogućiti učenicima da sami sebe oblikuju*

**REZIMEI IZLAGANJA /
PAPER ABSTRACTS**

Miloš Agatonović

NIČE PROTIV HUMANIZMA

Maks Mor, jedan od vodećih transhumanista, je pod snažnim uticajem ničeovske misli, što, prema Štefanu Sorgneru, jasno dokazuje Ničeov uticaj na transhumanističke pozicije. Nasuprot tome, u ovom razmatranju ću navesti razloge zbog kojih su transhumanistički pozivi na Ničea neuspeli, pri čemu ću tvrditi da bi Niče bio antipod transhumanizmu. Navešću nekoliko zapažanja o Ničeovoj etici kako bih pokazao da se njegova koncepcija poboljšanja, suprotno transhumanističkim koncepcijama, zasniva na vaspitanju i obrazovanju. Ničeova etička učenja se ne mogu koristiti u opravdanju transhumanističkih ciljeva, ali njegova kritika morala može poslužiti u kritici nekih transhumanističkih koncepcija poboljšanja čoveka. Uz to, razmatraću tezu da bi Niče smatrao da su hipoteza simulacije i digitalno otpremanje svesti (*mind uploading*), blisko povezani sa pogledom na svet izvesnih transhumanističkih pozicija, fikcije i u suprotnosti sa njegovom pozicijom afirmacije života i pogledom na svet koji je „veran Zemlji“.

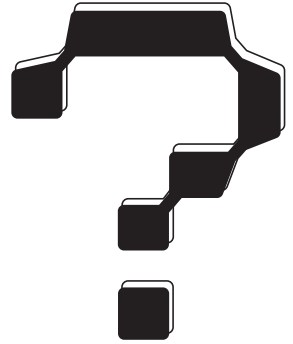
Ključne reči: Fridrih Niče, transhumanizam, poboljšanje, Štefan Sorgner, hipoteza simulacije

NIETZSCHE CONTRA TRANSHUMANISM

Max More, a leading transhumanist, was strongly influenced by Nietzschean thinking, which, according to Stefan Sorgner, clearly proves Nietzsche's influence on transhumanist positions. By contrast, I shall argue that transhumanists' references to Nietzsche are amiss, claiming that Nietzsche would be the antipode to transhumanism. I shall make some remarks about Nietzsche's ethics to show that, contrary to transhumanist conceptions, his conception of enhancement relies on upbringing and education. Nietzsche's ethical doctrines cannot be used to justify transhumanist goals, but his critique of morality can be used against some transhumanist conceptions of human enhancement. In addition, I shall argue that Nietzsche would regard the simulation hypothesis and mind uploading, which are closely connected to the worldview of the certain transhumanist positions, as fiction and in opposition to his life-affirming, "faithful-to-the-earth" world view.

Keywords: Friedrich Nietzsche, transhumanism, enhancement, Stefan Sorgner, simulation hypothesis

BELEŠKE / NOTES



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Camila Aschner-Restrepo

PRAKSA UTOPIJE U UČIONICI: NEKE IDEJE I STUDIJE SLUČAJA

U januaru 2020. godine počela sam da predajem kurs pod nazivom „Distopije“. Nismo ni ja ni moji studenti znali da će neke od najgorih noćnih mora o kojima je trebalo da razgovaramo sa akademske tačke gledišta postati istinite tokom narednih meseci. Od njih se očekivalo da predstave neki oblik distopijskog imaginarnog stvaralaštva kao svoj završni zadatak na kursu: između književnih dela, video igara, igara uloga, video blogova i fanzina, odlučili su da zamišljaju najgore scenarije. Tokom proteklih nekoliko godina, razmišljala sam o važnosti utopijskog razmišljanja, u učionici i van nje, kao strategije preživljavanja, ali i kao važnog pedagoškog alata koji osnažuje učenike i omogućava im da razmišljaju kreativno, istovremeno ih ohrabrujući da „ostvaruju“ i koriste alternativne (neakademske) jezike i načine znanja u učionici. Ako je dekolonijalnost sama po sebi utopija, onda moramo stvoriti prostor za njeno postojanje, osporavanjem ne samo sadržaja već i oblika izražavanja kanonskog znanja. Koristimo svoju maštu, ali i svoja čula i fizička tela da bismo ostvarili različite stvarnosti. Štaviše, istinski angažovano učenje je samo po sebi utopija. U ovom radu planiram da raspravljam o ulozi utopijskog mišljenja u učionici kao katalizatora u procesu daljeg istraživanja i učenja, ali i u stvaranju angažovanog i kritičkog građanstva. Uprkos svemu što je rečeno o radikalnim promenama u obrazovanju koje teže povećanju udaljenosti, u ovom rastućem posthumanom svetu mi, ljudi, žudimo za povezivanjem i jedan od načina da to učinimo je kroz utopijsko mišljenje. Planiram da predstavim nekoliko slučajeva gde je podsticanje kreativnog mišljenja i izražavanja uspešno omogućilo otvaranje novih refleksivnih prostora u učionici.

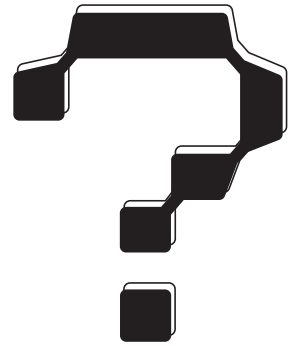
Ključne reči: utopija, dekolonijalna misao, otelotvorena praksa, situirano znanje, kreativni proces

PRACTICING UTOPIA IN THE CLASSROOM: SOME IDEAS AND CASE STUDIES

In January 2020 I began teaching a course called “Dystopias”. Little did I or my students know that some of the worst nightmares that we were supposed to discuss from academic viewpoints would become true over the following months. They were expected to present some form of dystopian imaginary creation as their final assignment for the course: between literary works, videogames, role games, video blogs and fanzines, they took on the task of imagining worst-case-scenarios. Over the past few years, I have been reflecting on the importance of utopian thinking, in and out of the classroom, both as a survival strategy but also as a strong pedagogical tool that empowers students and enables them to think creatively while encouraging them to “make things happen” and use alternative (non-academic) languages and modes of knowledge in the classroom. If decoloniality is in itself an utopia, then we must create a space for it to exist, through challenging not only the contents but also the forms of expression of canonical knowledge. We use our imaginations but also our senses and our physical bodies to enact different realities. Moreover, truly engaged learning is in itself a utopia. In this paper, I plan on discussing the role of utopian thinking in the classroom as a catalyst in the process of further research and learning, but also in creating engaged and critical citizenship. Despite all that has been said about radical shifts in education tending towards increased remoteness, in this growingly posthuman world we, humans, yearn for connection and one way to do so is through utopian thinking. I plan on presenting a few cases where encouraging creative thinking and expression has successfully enabled the opening of new reflective spaces in the classroom.

Keywords: : utopia, decolonial thought, embodied practice, situated knowledge, creative process

BELEŠKE / NOTES



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Natasha Beranek

TRANSFORMACIJE LJUDSKE ŠKOLE: PROMIŠLJANJA O NJENOM EKSPERIMENTALNOM KURIKULUMU I PRAKSI

Transformacije ljudske škole (ToftH) je postdiplomski program u oblasti *Bay Area* u Kaliforniji koji je dočekao svoju prvu grupu studenata u decembru 2021. ToftH-ov eksperimentalni nastavni plan i program spaja filozofiju, umetnost i tehnologiju zajedno u jedinstvenu praksu (PaRT), a njegov cilj je da opremi studente alatima kojima identifikuju i pristupaju dubokim filozofskim transformacijama koje izazivaju mašinsko učenje, sintetička biologija, biogeohemija i istraživanje mikrobioma. Takve tehnologije raskidaju sa prosvetiteljskim čovekom i nekoliko ideja i institucija iz 19. veka koje nastavljaju da organizuju način na koji živimo, tako da je misija ToftH-a da osmisli filozofske koncepte koji pomažu da ove nove, tehnološki omogućene stvarnosti, budu vidljive. Shodno tome, ToftH shvata tehnološko istraživanje i dizajn kao filozofsku praksu, a njegovi studenti/istraživači rade sa kompanijama iz Silicijumske doline na izgradnji tehnoloških proizvoda koji nose filozofsku aktivnost. U ovom radu razmatram i razmišljam o ToftH-ovom nastavnom planu i programu iz dvojne perspektive – kao student u inauguracionoj kohorti škole i kao univerzitetski profesor koji se bavi istraživanjem posthumanističkih pristupa učenju. Posebna područja razmatranja u vezi sa nastavnim planom i programom ToftH-a su: ToftH-ova analiza „čoveka,” prirode i tehnologije („HNT”) kao istorijski kontingentnih konceptata, njegov imperativ da se uoče i transcendiraju ontološki ostaci koji pripadaju HNT-u, visoka vrednost koju pridaje vizuelnim modalitetima filozofskog predstavljanja, njegova sklonost da održi distancu u odnosu na akademske načine istraživanja i učenog pisanja i njegov agnostički stav prema etici. Pitanje koje otvaram glasi da li nastavni plan i program ToftH-a, koji je sinkretički zasnovan na antihumanizmu, relacionalnosti i materijalnosti, kao rezultat tih orijentacija, propušta značajne prilike za saradnju sa post- i trans-humanističkim naučnicima.

Ključne reči: ontologija, konceptualno mišljenje, „ljudsko”, priroda, tehnologija, delanje, antihumanizam, relacionalnost, materijalnost

THE TRANSFORMATIONS OF THE HUMAN SCHOOL: REFLECTIONS ON ITS EXPERIMENTAL CURRICULUM AND PRACTICE

The Transformations of the Human School (ToftH) is a postgraduate program in the Bay Area of California that welcomed its first cohort of students in December 2021. ToftH's experimental curriculum brings philosophy, art, and technology together into a singular practice (PaRT), and its aim is to equip students with the tools to both identify and attend to the profound philosophical transformations that are being engendered by machine learning, synthetic biology, biogeochemistry, and microbiome research. Such technologies disrupt the Enlightenment human and several of the 19th century ideas and institutions that continue to organize how we live, so ToftH's mission is to invent philosophical concepts that help to make these new technologically-enabled realities visible. Consequently, ToftH understands technology research and design as a philosophical practice, and its students/researchers work with Silicon Valley companies to build technological products that carry philosophical agency. In this paper, I discuss and reflect upon ToftH's curriculum from a dual perspective – as a student in the school's inaugural cohort and as a university educator who is engaged in research about posthumanist approaches to learning. Particular areas of consideration regarding ToftH's curriculum are: ToftH's analysis of “the human,” nature, and technology (“HNT”) as historically contingent concepts, its imperative to spot and transcend the ontological residues that adhere to HNT, the high value it places on visual modalities of philosophical representation, its inclination to maintain distance from academic modes of research and scholarly writing, and its agnostic stance towards ethics. I ask whether ToftH's curriculum, which is syncretically informed by antihumanism, relationality, and materiality, misses meaningful opportunities for collaboration with post- and trans-humanist scholars as a result of these orientations.

Keywords: ontology, conceptual thinking, “the human,” nature, technology, agency, antihumanism, relationality, materiality

Mikhail Bukhtoyarov, Anna Bukhtoyarova

KORIŠĆENJE OBRAZOVNE MAŠINE: AUGMENTIZACIJA ILI DEHUMANIZACIJA?

Obrazovanje se zasniva na ocenjivanju. Za obrazovanje se tvrdi da služi poboljšanju. Uključivanje digitalnih alata u obrazovne prakse zahteva sve raznovrsnija digitalna sredstva procene radi planiranog poboljšanja. Digitalne obrazovne prakse su izgrađene oko postizanja merljivih ciljeva, praćenja aktivnosti i prikupljanja podataka. Obrazovna mašina, pretpostavljena kao sociotehnički sistem obrazovanja, postoji dok pokazuje napredak u učenju ljudi i zato što to pokazuje. Kada se pedagogija oslanja na digitalnu tehnologiju (čak i kada koristi humanističke koncepte), ona daje mašini jedan jedini jasan imperativ: da zadovolji merljive parametre. Ljudsko biće unutar takve mašine predstavlja posebna metrička jedinica koja oblikuje digitalnog blizanca sa snimljenom obrazovnom trakom i povezanim podacima. Čak i ako je ovaj digitalni bliznac složen i napredan, nikada nije potpun. Možda mu nedostaju osobine koje su irelevantne za postizanje cilja predviđenog dizajnom obrazovne mašine, ali relevantne za čoveka. Podaci koji se generišu u toku obrazovnih aktivnosti, podaci koje mašina percipira i obrađuje, ne predstavljaju realnost čoveka, već računarski model. Iako praćenje i usmeravanje obrazovne putanje zasnovano na analizi digitalnih podataka može biti korisno za uvećanje učenja, postoje značajni rizici. Digitalna dehumanizacija obrazovanja podrazumeva duboko redukcionističku prirodu. Prenos moći delanja sa ljudskih aktera na mašinu u okviru obrazovnog konteksta ima potencijal da značajno promeni paradigmu. Autori razmatraju potencijalne scenarije implementacije obrazovne mašine, kao i moguće efekte i rizike koji bi mogli biti uzrokovani njenom širokom primenom u obrazovnoj praksi.

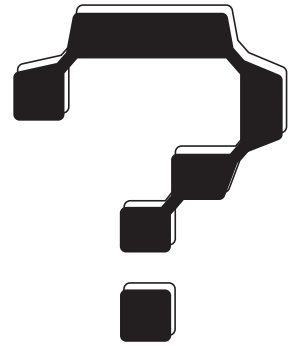
Ključne reči: obrazovna mašina, digitalni bliznac, obrazovni put, augmentacija, dehumanizacija

EMPLOYING THE EDUCATIONAL MACHINE: AUGMENTATION OR DEHUMANIZATION?

Education is based on assessment. Education declares that it serves improvement. Incorporating digital tools into educational practices requires increasingly diversified digital means of assessment for the intended improvement. Digital educational practices are built around achieving measurable goals, tracking the activities and collecting the data. The educational machine, presumed as a sociotechnical system of education, exists while and because it demonstrates the learning progress of humans. When pedagogy relies on digital technology (even when operating humanistic concepts), it grants the machine the only clear imperative: to meet the measurable parameters. A human being inside such a machine is represented as particular metrics shaping a digital twin with its recorded educational track and the related data. Even if this digital twin is complex and advanced, it is never complete. It may lack the traits irrelevant to achieving the goal intended by the design of the educational machine, but relevant for the human. The data generated in the course of educational activities, the data which are perceived and processed by the machine do not represent the reality of a human, but the computational model. Though tracking and directing an educational trajectory based on the digital data analysis may be beneficial for augmentation of learning, there are significant risks. The digital dehumanization of education implies a deeply reductionist nature. The transfer of the agency from human actors to the machine within the educational context has a potential of changing the paradigm significantly. The authors discuss potential scenarios of the educational machine implementation as well as possible effects and risks that could be caused by its extensive employment in educational practices.

Keywords: educational machine, digital twin, educational track, augmentation, dehumanization

BELEŠKE / NOTES



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Marija M. Bulatović

MOGUĆI TRANSHUMANISTIČKI OBRAZOVNI EFEKAT: SLUČAJ MUZEJSKOG „METAČOVEKA“

Tehnološki razvoj jeste najverovatnije jedna od primarno značajnih osobenosti u narativu o napretku čoveka, od praistorije do danas, svedočeci o važnosti tehnika (samo)učjenja u prevazilaženju perceptivnih, kognitivnih, pragmatičnih i kreativnih granica sopstva. Preispitivanje „transhumanističke“ paradigme unutar etičkog, pravnog, estetskog i obrazovnog konteksta u savremenom svetu prerasio je u sveprisutnu filozofemu. Štaviše, promišljanje pojma „transhumanizam“ dovodi do upitanosti da li je filozofski pokret koji stavlja u središte pažnje tehnološku nadogradnju sopstva/sveta u svojoj suštini *par excellence* humanistički. Nadalje, ako se „transcendencija“, uzeta kao jedan od ključnih pojmova transhumanizma, može tumačiti kao „quale“ ljudskog bića, onda se stvaranje „metačoveka“, savršene ljudske replike, putem digitalnih tehnologija može smatrati (neo)humanističkim nasleđem. Pogodnim primerom tehnološki oživljene „heterotopije“ i delom pomenutog (neo)humanističkog nasleđa može se smatrati muzej koji je postao interaktivni i kontekstualno bogat prostor za obrazovno iskustvo. Na primer, imati neposredni doživljaj neolitskog metačoveka koji imitira autentične gestove današnjeg posmatrača predstavlja istovremeno i obrazovnu strategiju, poput gejmfikacije, ali i estetsko iskustvo. U ovom radu, na osnovu primera muzejskog „metačoveka“, iznosi se hipoteza da obrazovne prakse mogu u velikoj meri biti oplemenjene „posthumanističkim“ tehnologijama kroz proces participacije i „čuđenja“ (gr. θαυμάζειν) kao mesta rođenja filozofskog i kritičkog mišljenja, istinski negujuć i humanistički ideal obrazovanja, doduše u nešto izmenjenom obliku.

Ključne reči: estetsko vaspitanje, obrazovne strategije, gejmfikacija, metačovek, transhumanizam

A POSSIBLE TRANSHUMANIST EDUCATIONAL EFFECT: THE CASE OF MUSEUM “METAHUMAN”

Technological development is most probably one of the rather significant features in the narrative of human progress, from prehistory to today, witnessing the importance of (self) learning techniques in transcending the perceptive, cognitive, practical, and creative limits of the self. Rethinking the ‘transhuman’ paradigm within the ethical, legal, aesthetic, and educational context in the contemporary world has grown into an omnipresent philosopheme. Moreover, reflecting the notion of ‘transhumanism’ makes one question whether the philosophical movement putting into the spotlight the technological upgrade of the self/world is in its essence humanistic *par excellence*. Furthermore, if ‘transcendence’, taken as one of the transhumanist key terms, could be interpreted as ‘quale’ of the human being, then the creation of the ‘metahuman’, a perfect human replica, via digital technologies can be considered as (neo)humanistic legacy. A suitable example of technologically revived ‘heterotopia’ and part of the aforementioned (neo)humanistic legacy might be the museum which has become the interactive and contextually rich space for learning experience. For example, having the in-person experience of the neolithic metahuman imitating the genuine gestures of today’s spectator represents at the same time an educational strategy, such as gamification, but also an aesthetic experience. In this paper, based on the case of museum ‘metahuman’, it is argued that the educational practices can be to a great extent enriched by the ‘posthumanist’ technologies through the process of participation and ‘wondering’ (gr. θαυμάζειν) as the birthplace of philosophical and critical thinking, genuinely nurturing the humanistic ideal of education, albeit in an altered form.

Keywords: aesthetic education, educational strategies, gamification, metahuman, transhumanism

Nada Čekolj, Bojana Čulum Ilić, Marija Brajdić Vuković

„VOLONTERSTVO NAM JE SVE PRIBLIŽILO, SVE JE POSTALO PRIRODNIJE I NORMALNIJE“ – VOLONTERSKI PROGRAMI U FORMALNOM OBRAZOVNOM SUSTAVU

Školski volonterski programi (ŠVP) novitet su u hrvatskom obrazovnom sustavu te se intenzivno osnivaju unazad desetak godina uz pomoć organizacija civilnog društva. ŠVPi još se nazivaju školama za demokraciju u kojima mladi razvijaju razne vještine, osobno se razvijaju i senzibiliziraju za potrebe svoje zajednice (Quintelier, 2008). Dosadašnja istraživanja upućuju na potencijal koji imaju ŠVPi u kontekstu ostvarivanja snažnijih veza između učenika, odgojno- obrazovnih ustanova i (lokalne) zajednice, a suradnja škola s različitim organizacijama u zajednici prepoznaje se kao jedan od ključnih u stvaranju pozitivnog iskustva kod učenika volontera budući da im pruža mogućnost direktnog i brzog uvida u vlastiti doprinos pozitivnim promjenama u zajednici.

S ciljem opisa i boljeg razumijevanja ŠVPa u srednjim školama provedena je kvalitativna studija slučaja (šest slučajeva), a u ovom ćemo radu prikazati preliminarne rezultate tematske analize fokus grupa. Ukupno je u fokus grupama sudjelovalo 38 učenika volontera, s minimalno jednom godinom iskustva sudjelovanja u volonterskim aktivnostima, iz srednjih škola čiji su ŠVPi integrirani u školski kurikulum. Tematska analiza rezultata istraživanja daje nam uvide da volontiranje u okviru škole ima nekoliko značenja za učenike: čin pomaganja drugima, ali i samome sebi, osjećaj pripadnosti zajednici (i školskoj i lokalnoj) te osjećaj odgovornosti za njeno unapređenje i doprinos. Nadalje, otvaraju se teme poput usvajanja različitih vještina, te sočni opisi škole koji ukazuju na važnu promjenu doživljaja škole, no i nastavnika i drugih učenika kroz sudjelovanje u volonterskim programima. Uz to, jedna od važnijih tema kojom se ova izvirića analiza bavi jest promjena povezana s odnosom prema široj društvenoj zajednici i građanskim djelovanjem, no također u odnosu prema drugim ljudima, obitelji i prijateljima.

Zaključno ovaj rad bavi se pitanjima potencijala postojeće transmisijske paradigme obrazovanja u transformativnu i empacijsku u cilju osnaživanja mladih za aktivan i odgovoran angažman u zajednici.

Ključne riječi: školski volonterski program, srednja škola, kvalitativna analiza slučaja, građanstvo

“VOLUNTEERING HAS BROUGHT EVERYTHING CLOSER TO US, EVERYTHING HAS BECOME MORE NATURAL AND NORMAL” – VOLUNTEER PROGRAMS IN THE FORMAL EDUCATION SYSTEM

School volunteer programs are a novelty in the Croatian education system and have been intensively established for the past ten years with the help of civil society organizations. The cooperation of schools with different organizations in the community is recognized as one of the key factors in creating a positive experience for student volunteers, since it provides them with the possibility of direct and quick insight into one's own contribution to positive changes in the community. SVP, although primarily still a platform with humanistic ideas of interpersonal relations, enters the sphere of posthumanism through the displacement of the school environment from the school to the wider environment, which the student interprets as “more normal and more natural”.

A qualitative case study (six cases) was carried out with the aim of better understanding the SVP in secondary schools, and in this paper we will present the preliminary results of the thematic analysis of the focus groups. A total of 38 student volunteers, with at least one year of experience in participating in volunteer activities, from secondary schools that integrated SVP into the curriculum, were selected. Our thematic analysis of the research results suggests that volunteering within the school has several meanings for students: the act of helping others, but also oneself, a sense of belonging to the community (both school and local) and a sense of responsibility for its improvement and contribution. Furthermore, topics such as the acquisition of different skills were opened and an important change in the experience of the school, but also of teachers and other students. In addition, one of the more important topics that this emergent analysis deals with is the change related to the attitude towards the wider social community and civic activities, but also in the attitude towards other people, family and friends. Volunteering encourages students to think deeply about themselves and the world around them, and cultivates them for active, socially responsible, global and sustainability citizenship.

In conclusion, this paper tackles the potential for the existing paradigm of education turning into a transformative and empathic one in order to empower young people for active and responsible engagement in the community. In the future, such engagement would not only be focused on the concept of human community, which remains important, but the environment with all its elements.

Keywords: school volunteer program, high school, qualitative case analysis, citizenship; posthuman elements

Aleksandar Fatić

OBRAZOVANJE KAO TERAPIJA U DOBU NARCIZMA

Tekst se bavi načinom na koji kontroverze koje se tiču narcističkih ličnosti i narcističke kulture osvetljavaju inherentno terapeutske karakteristike obrazovanja i obrnuto, inherentno obrazovne karakteristike psihoterapije. Tvorac ove ideje u modernoj psihoterapiji je sam osnivač savremene psihoterapeutske klinike, francuski psihijatar Filip Pinel. U novijoj psihoterapiji i psihijatriji, međutim, ovu perspektivu je potisnuo medikalizovani model poremećaja ličnosti koji se na najočigledniji način manifestuje u takozvanom „Klasteru B” poremećaja ličnosti u okviru američkog dijagnostičkog priručnika DSM IV, priručnika koji je neka vrsta „Biblije savremene psihodijagnostike”. U navedenom kontekstu, u ovom tekstu se argumentiše da moralna priroda poremećaja ličnosti vraća relevantnost Pinelovoj ranoj ideji o lečenju narcizma kao „moralnoj re-edukaciji”. U suočavanju sa narcističkom toksičnošću, koja se širi od uobičajenih društvenih interakcija ka najintimnijim odnosima i utiče na stotine hiljada žrtava narcističke zloupotrebe, ključna je moralno obrazovna uloga institucija. Institucije koje se tipično angažuju u slučajevima narcističke zloupotrebe, u najvećem broju slučajeva, pokazuju drastično nedovoljno obrazovanje o narcizmu, kao i vrlo ozbiljan nedostatak kapaciteta, a često i integriteta, da se narcizmu efikasno suprotstave. Navedeno se primarno odnosi na socijalne službe, koje su kritična tačka u institucionalnom sistemu psihosocijalne intervencije, ali se relevantna uloga institucija proteže i na škole i univerzitete, u kojima je potrebno razviti poseban društveno angažovan plan vrednosne intervencije u kurikulumima i u nastavnoj praksi.

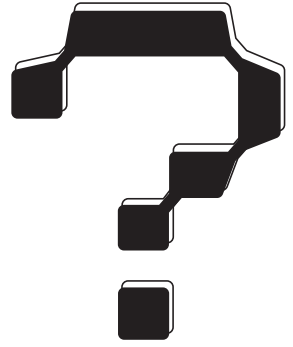
Ključne reči: moralna priroda poremećaja ličnosti, terapeutska uloga obrazovanja, narcizam, škole, univerziteti

REINVENTING EDUCATION AS THERAPY IN THE AGE OF NARCISSISM

This paper focuses on the way in which controversies surrounding narcissistic personalities and a generalized narcissistic culture elucidate the inherently therapeutic features of education and, vice versa, inherently educational facets of psychotherapy. This idea was initially championed by the very founder of the modern psychotherapeutic clinic, the French psychiatrist Philippe Pinel, and has since been pushed into the background of the psychotherapeutic theory by the medicalized model of personality failures that has found its most explicit expression in the problematic personality disorders diagnoses included in Cluster B of the Diagnostic and Statistical Manual of Psychiatric Disorders (DSM IV). In this context, I argue that narcissism shows the moral nature of personality disorders which sets them apart from other mental disorders as less clinical and more ethical, and brings back the relevance of Philippe Pinel's early idea of treatment as 'moral re-education'. I argue that in dealing with narcissistic toxicity, which spreads from ordinary social interactions to the most intimate relationships and impacts hundreds of thousands of survivors of narcissistic abuse, the moral educational role of institutions is crucial. The institutions typically called to action with regard to narcissistic abuse are by and large drastically under-educated and lack the capacity, and often integrity, to adequately address narcissism. This primarily applies to social services, which are the critical point in the institutional system of psychosocial assistance, but extends to schools and universities, where the narcissistic phenomenology ought to be a part of the agenda for renewed efforts aimed at value intervention in the curriculum and the actual practice of teaching.

Keywords: moral qualification of personality traits, narcissistic personality and narcissistic diagnosis, moral education, integrative psychotherapy

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Milana Gajović

POJAM EMPATIJE IZMEĐU HUMANIZMA I TRANSHUMANIZMA

Zapadnoevropski racionalistički diskurs uslovio je tlačenje Drugog (onih grupa ljudi koje su marginalizovane na osnovu pola, rase, klase i dr.). Posthumanistička teorija ne osporava humano u potpunosti, već ga izmješta iz nekadašnjeg temelja – stavljajući ga u kontekst novih razlikovnih i identitetskih relacija. Stoga pojedini posthumanisti, poput Rozi Braidotti, insistiraju na negiranju antropocentrične slike svijeta i na važnosti uspostavljanja dijaloga s „mnoštvenim Drugima“. Humanistička vizija obrazovanja, zasnovana na pojmu *Bildung*, između ostalog, podrazumijeva proces individuacije (razvijanje duhovnih, kognitivnih i emocionalnih potencijala pojedinca), kao preduslova čovjekovog učešća u zajednici, a samim tim je preduslov i empatije. Posthumanisti pomjeraju empatijsko težište i na neljudske kategorije – kakav je npr. slučaj s preispitivanjem čovjekovog odnosa prema životinjama i prirodi uopšte. S druge strane, transhumanizam, obogotvorujući značaj tehnologije, nju vidi kao svojevrsan korektiv ideje o čovjeku i čovjeka samog. Tehnologija pojedincu treba da posluži kao alatka za unapređenje kognitivnih i tjelesnih manjkavosti. Ideja o natčovjeku-kiborgu vodi ka negiranju krhkog i nesavršenog i „ko-zavisnog pojedinca“. Stoga se u radu preispituje mogućnost postojanja empatije kao univerzalne ideje i identitetskog temelja čovjeka u savremenom svijetu u kom se humanističke tendencije stavljaju u drugi plan u odnosu na tržišni aspekt obrazovanja i u kome se čovjekov identitet sve više svodi na materijalni aspekt.

Ključne riječi: humanizam, *Bildung*, posthumanizam, transhumanizam, empatija, Rozi Braidotti, Martha Nussbaum

THE NOTION OF EMPATHY BETWEEN HUMANISM AND TRANSHUMANISM

Western European rationalist discourse conditioned the oppression of the Other (groups of people who were marginalized on the basis of gender, race, class, etc.). Post-humanist theory does not completely dispute the humane, but removes it from its former foundation – placing it in the context of new differentiating and identity relations. Therefore, some post-humanists, such as Rosie Braidotti, insist on denying the anthropocentric image of the world and the importance of establishing a dialogue with “many Others.” The humanistic vision of education, based on the term *Bildung*, among other things, implies the process of individuation (development of spiritual, cognitive and emotional potentials of an individual), as a prerequisite for human participation in the community, and thus a prerequisite for empathy. Post-humanists also shift their empathic focus to non-human categories – such as the case of re-evaluating man’s relationship to animals and nature in general. On the other hand, transhumanism deifies the importance of technology, seeing it as a kind of a corrective of the idea of man and man himself. Technology should serve the individual as a tool to improve cognitive and physical deficiencies. The idea of the superhuman-cyborg leads to the negation of the fragile, imperfect and “codependent individual” (M. Nussbaum). Therefore, the paper examines the possibility of empathy as a universal idea and man’s identity foundation in the modern world in which humanistic tendencies are pushed into the background in relation to the market aspect of education and in which human identity is constantly reduced to the material aspect.

Keywords: humanism, *Bildung*, post-humanism, transhumanism, empathy, Rosie Braidotti, Martha Nussbaum

James Garrison

PROMETEJ I POSTHUMANISTIČKO OBRAZOVANJE

Humanizam zahteva razumevanje i promovisanje ljudskog razvoja. Šta ovo tačno podrazumeva u slučaju humanističkog obrazovanja? Odgovor koji nudi ovaj rad je da istinsko humanističko obrazovanje mora biti posthumanističko s obzirom na tehnološki razvoj. Štaviše, pokazaću se da se ovo predloženo posthumanističko obrazovanje nužno tiče sećanja. Kako to? Bernard Štigler pokazuje kako najpoznatiji mit o Prometejevoj krađi vatre zapravo potiče iz zaboravnosti, odnosno iz krivice Epimeteja koji je, prema mitu, zaboravio da dodeli ljudima osobine preživljavanja, kao što je to učinio sa drugim životinjama. Prometej je zato ukrao ne samo vatru, već i političke veštine. Međutim, poenta nije u kulturološkoj specifičnosti mita niti u tome da se čak i sada fokusiramo na očiglednu tehnologiju vatre. Ono što je bitno jeste da zaboravljamo suptilnije ritualne tehnologije sedenja oko vatre koje nam pružaju osećaj vremena. Zaborav tako obeležava naše postojanje ljudima i način na koji je naša vrsta nespretno obeležila svoje postojanje s obzirom na vreme. Međutim, sada postoji istorijska dokumentacija koja se više ne može izgubiti. Štigler stoga poziva na „politiku pamćenja“, koja „ne bi bila ništa drugo do razmišljanje o tehnici (o nemišljenom, o nezapamćenom) koje bi uzelo u obzir refleksivnost koja stoji iza svake ortotetičke [preciznog i neizgubivog zapisivanja/upisivanja] forme utoliko što poziva na razmišljanje o prvobitnoj grešci porekla“. Šta ovo podrazumeva, posebno za humanističko obrazovanje? Jednostavno rečeno, naučiti se biti čovekom podrazumeva suočavanje sa istorijskim tehnološkim razvojem. Međutim, naša tehnologija u doba podataka omogućava savršeno istorijsko pamćenje bez gubitaka. Ako je ovo nova tehnika, onda možda imamo i novi osećaj vremena. Ako je tako i ako se redefinišu uloz i zaborava, sećanja i vremena, onda se mora redefinisati i smisao postojanja čovekom i smisao humanističkog obrazovanja. Time posthumanobrazovanje mora da uzme u obzir ne samo ljudski razvoj suočen sa prvobitnom zaboravnošću. Posthumanističko obrazovanje mora da se bavi i novim samostvorenim izazovom – tj. sa novom zaboravnošću koja proizilazi iz greške preplavlivanja sebe tolikim „savršenim“ podacima.

Ključne reči: Prometej, Bernard Štigler, humanizam, posthumanizam, obrazovanje

PROMETHEUS AND POSTHUMANIST EDUCATION

Humanism demands understanding and promoting human development. What does this mean for humanist education more specifically? Here the answer is that proper humanist education must be posthumanist vis-à-vis technological development. Moreover, it will be argued that this proposed posthumanist education must concern memory. How so? Bernard Stiegler shows how the myth most famously about Prometheus' theft of fire actually originates from forgetfulness, i.e., the fault of Epimetheus, who, according to myth forgot to assign humanity survival traits like other animals. In response, Prometheus stole not just fire, but also the political arts. However, the key is not the culturally specific myth or even now we focus on the obvious technology of the fire. What matters is that we forget the more subtle ritual technologies of how we sit around the fire, which gives us a sense of time. Forgetfulness thus marks how we have become human and how our species has clumsily marked our existence with regard to time. However, lossless historical documentation now exists. Stiegler thus calls for "a politics of memory," which "would be nothing but a thinking of technics (of the unthought, of the immemorial) that would take into consideration the reflexivity informing every orthostatic [exact and lossless recording/inscription] form insofar as it does nothing but call for reflection on the originary default of origin". What does this mean, particularly for humanist education? Simply put, learning to be human means reckoning with historical technological development. However, our technology in the data age allows for perfect, lossless historical memory. If this is a new technique, then maybe too we have a new sense of time. If this is so and the stakes of forgetfulness, memory, and time are being redefined, then so too must the meaning of becoming human and of humanist education. As such, posthuman education must reckon not just with human development in the face of primal forgetfulness. Posthumanist education must address a new self-created challenge though—i.e., the new forgetfulness arising from the fault of overwhelming ourselves with so much "perfect" data.

Keywords: Prometheus, Bernard Stiegler, humanism, posthumanism, education

Patricia Gibson

PRONALAZENJE FLORSA: KARTOGRAFIJE PEDAGOŠKIH SUSRETA SA POSTHUMANIM BOT UČITELJEM

Digitalna automatizacija nastavlja da oblikuje nastavnu praksu u visokom obrazovanju. Ovaj rad problematizuje način na koji se automatizovana nastava razume tvrdeći da se pitanje automatizovane nastave ne bavi samo prenošenjem znanja između ljudi i tehnologije, već se može shvatiti kao posthumano pitanje, koje se bavi automatizovanom nastavom kao sklopom relacionih susreta. Veliki deo dosadašnjih istraživanja konceptualizovao je automatizovanu nastavu kao prenos znanja na efikasan i merljiv način. Zbog ovog propusta da se prizna algoritamska dejstvenost automatizovanog nastavnika, on empirijski izostaje. Nasuprot tome, ovo istraživanje postavlja spekulativno pitanje: koje nove pedagoške prakse može da generiše posthumani pristup automatizovanoj nastavi? Odgovarajući na njega, razvila sam četbot program Flors bot učitelj, koji će zajedno sa mnom predavati na modulu za interaktivnu naraciju na Univerzitetu u Velikoj Britaniji. Krićka posthumana teorija konceptualizuje Florsa kao ravnopravan entitet sa sposobnošću da oblikuje nastavnu praksu. Kartografije se oslanjaju na kvalitativne podatke kako bi mapirale pedagoške susrete dok ućenici skupno pišu naraciju sa Florsom/u Florsu. Pedagoške prakse koje se pojavljuju prepoznaju se kroz prirodu nastavnih odnosa: sastavljanje skupa, izvršavanje obaveze radikalne nade; sprovođenje smetnji; negovanje poverenja i potraga za rizikom. Konaćno, pronalaze se dva definišuća svojstva koja će voditi budućnost automatizovane nastave: (1) relaciono zajednićko podučavanje i (2) obrazovne vrednosti. Ovo istraživanje je znaćajno po svom doprinosu razumevanju pedagoške vrednosti pri konceptualizaciji automatizovane nastave iz posthumane perspektive.

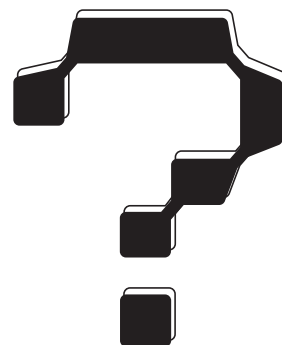
Ključne reći: posthumanizam, posthumanistićka krićka teorija, automatizacija, nastava, algoritmi

FINDING FLORS: CARTOGRAPHIES OF PEDAGOGICAL ENCOUNTERS WITH A POSTHUMAN TEACHERBOT

Digital automation is continuing to shape teaching practices in higher education. This paper problematizes the way that automated teaching is understood by arguing that the question of automated teaching is not simply concerned with the transmission of knowledge between humans and technology, but rather, it can be understood as a posthuman question, concerned with automated teaching as an assemblage of relational encounters. Much of the research to date has conceptualized automated teaching as the transmission of knowledge in an efficient and scalable manner. This failure to acknowledge algorithmic agency renders the automated teacher as empirically missing. Conversely, this research explores the speculative question: What new pedagogical practices might be generated through a posthuman approach to automated teaching? In response, I developed a chatbot, Flors the Teacherbot, to co-teach with me on an Interactive Narrative module at a UK University. Critical posthuman theory conceptualizes Flors as an equal entity with the capacity to shape teaching practice. Cartographies draw upon the qualitative data to map the pedagogical encounters as the students collectively author a narrative with(in) Flors. The emergent pedagogical practices are identified through the nature of the teaching relationships: composing an assemblage, performing an obligation of radical hope; conducting disturbances; and, fostering trust and the pursuit of risk. Finally, the findings inform two defining features to guide the future of automated teaching: (1) Relational co-teaching, and (2) Educational values. This research is significant in its contribution to understandings around the pedagogical value in conceptualizing automated teaching from a posthuman perspective.

Keywords: posthumanism, posthuman critical theory, automation, teaching, algorithms

BELEŠKE / NOTES



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Stefan Janković

POSTOJI JOŠ IZA: NE-RELACIONALNOST, OBJEKTNO-ORIJENTISANA-ONTOLOGIJA I ZAGONETKE „VIŠKA“ STVARNOSTI

Otkako je takozvani ontološki obrt odveo društvenu teoriju na novi tok, relacija je uzeta kao jedina ontološka formula za uočavanje i statusa i oblika entiteta. Dok su sociološki pregledi takođe razmatrali relacije kao glavno utočište od koncepata poput supstancije, teorija-mreže-aktera i multinaturalizam dodatno su proširili listu entiteta koji relaciono pokazuju performativnost. Međutim, skorije vreme je donelo veliku dozu preispitivanja široko prihvaćene, iako obično nejasne formule relacionalnosti. Spekulativni realistički pokret u filozofiji i njegova najproduktivnija ispostava nazvana objektno-orijentisana ontologija (O-O-O) postali su, između ostalog, ozloglašeni po tome što su pristupili problemu ne-relacionalnosti. Osim zauzimanja ontološki neutralnog stava prema statusu entiteta i pružanju prioriteta široko shvaćenom pojmu objekta u odnosu na ljudsku subjektivnost, glavni pomak koji O-O-O uvodi odnosi se na pretpostavku da ogromni pejzaži stvarnosti ostaju neotkriveni i smešteni u „crne kutije“ zbog brojnih interakcija između objekata. U doba antropocene i uz rastuću svest o antropogenim izvorima klimatskih promena, ne-relacionalnost predstavlja posebno izazovnu intelektualnu provokaciju, koja naglasak stavlja na stvarnost nezavisno od okvira ljudskog iskustva. Takođe, ova pozicija radikalno iskrivljuje progresivistički kurs koji je projektovalo prosvetiteljstvo, ispostavljajući temeljni izazov saznavnim praksama i politici u smislu sučeljavanja sa ne-relacionom neizvesnošću. Naša prezentacija stoga istražuje implikacije ne-relacionalnosti, fokusirajući se na nekoliko ključnih momenata O-O-O. Prvo, opisujemo široku koncepciju objekata kao neodređenih entiteta, često upletenih u gigantske formacije koje se nazivaju simbioze (Harman), hiperobjekti (Morton) ili mašine (Brajant). Kao veoma složene, ove formacije nameću problem pristupa, jer su – prema neortodoksnoj formuli O-O-O, delovi složeniji od celine. Upravo ovi „povučeni“, ne-relacioni aspekti bića rađaju neizvesnost, jer ovaj „višak“ realnosti može da imploDIRA svakog trenutka. Ne-relacionalnost, ipak, proizvodi ozbiljne političke implikacije. Dok zagovornici O-O-O daju prioritet estetici kako bi kompenzovali fenomenološke praznine i zastupaju široke koalicije sa ne-ljudima, naglasićemo šire ontološke zagonetke u pronalaženju sredstava za „kroćenje“ neizvesnosti.

Ključne reči: objektno-orijentisana-ontologija, ne-relacionalnost, antropocena, znanje

THERE IS MORE BEYOND: NON-RELATIONALITY, OBJECT-ORIENTED-ONTOLOGY AND THE CONUNDRUMS OF “SURPLUS” REALITY

Ever since the so-called ontological turn has taken the social theory on a new course, relationality has been taken as a sole ontological formula for discerning both the status and the shape of entities. Whereas the sociological accounts have also been considering relata as a principal refuge from the concepts such as substance, actor-network theory and multinaturalism have additionally expanded the list of entities which relationally display performativity. Recent times, however, have brought a large dose of scrutiny towards widely accepted, though usually vague formula of relationality. A speculative realist movement in philosophy and its most productive outpost called object-oriented-ontology (O-O-O) have, among other things, become notorious for engaging with the problem of non-relationality. Besides taking an ontologically neutral stance towards the status of entities and prioritizing a broad notion of object over human subjectivity, the principal shift introduced by the O-O-O revolves around assumption that the vast landscapes of reality remain undisclosed and “black-boxed” due to a number of interactions performed among the objects. In the Anthropocene times and with ascending awareness on anthropogenic sources of climate change, non-relationality presents a particularly challenging intellectual provocation, with the accent set on reality as unbounded from human experiential frames. Also, this position radically distorts the progressivist course projected by the Enlightenment and induces profound challenge for knowledge practices and politics in terms of engaging with non-relational uncertainty. Our presentation therefore explores the implications of non-relationality, by focusing on several crucial moments of the O-O-O. First, we describe a broad conception of objects as indefinite entities, often entangled into gigantic formations termed either as symbioses (Harman), hyperobjects (Morton) or machines (Bryant). As being highly complex, these formations impose a problem of access, since – according to O-O-O unorthodox formula, the parts are more intricate than wholes. Exactly these “withdrawn”, non-relational aspects of beings give birth to uncertainty, because this “surplus” reality might implode anytime. Non-relationality, still, produces grave political implications. While the O-O-O scholars prioritize the aesthetics for compensating the phenomenological gaps and urge for broad coalitions with non-humans, we underscore the broader ontological conundrums in finding means to “tame” the uncertainty.

Keywords: object-oriented-ontology, non-relationality, Anthropocene, knowledge

Tamara Kamatović, Kaitlin Lucas, Michael Kozakowski

DEMOKRATSKE UČIONICE: IZAZOVI I MOGUĆNOSTI U EKOSISTEMU ONLAJN NASTAVE

Da nisu sva dobro organizovana i povezana društva humana i demokratska činjenica je koja se ne pominje često u vreme u kome su efikasnost i globalna povezanost na visokoj ceni. Američki obrazovni teoretičar Džon Džui međutim, od ove opservacije stvorio je temelj svojih pogleda na obrazovanje i demokratiju pre više od sto godina, predviđajući pritiske koje će digitalna tehnologija doneti obrazovanju, koje je i deo demokratske prakse i izvor bogatog značenja za život ljudi. Ovaj rad ispituje kako stvaramo lokalnu i globalnu građansku pripadnost uz pomoć digitalne pedagogije i predstavlja studiju o predavačkom radu tokom digitalnog kursa *Demokratske učionice: teorija i praksa* u okviru transnacionalne univerzitetske saradnje. Rad istražuje izazove sa kojima se suočava demokratska praksa u raslojenim onlajn sredinama, gde hijerarhije vrebaju a neravnomernost moći postaju neizbežne i često intenzivirane kroz tehnologije koje su posrednici moći u društvenim i institucionalnim prostorima. Ova studija ispituje karakteristike digitalne sredine koje su dovele do produblivanja hijerarhije moći tokom predavanja „uživo“ i u okviru kolaborativnih dokumenata i njihovih margina. Takođe, u studiji se raspravlja o tendenciji onlajn sredine da pogorša rascep između svesti i tela u učionici. Ovi izazovi su se manifestovali u okviru kursa tokom stvaranja čartera (programa nastave) i tokom primene Pozorišta potlačenih Augustua Boala transformativne vežbe u rešavanju problema sa ciljem da se podigne i promeni svest. Obe vežbe su primenjene da bi se stvorili horizontalni ravnopravni odnosi (lokalna građanska pripadnost) u transnacionalnom kontekstu (globalna građanska pripadnost). Autori istražuju buduće prilike za negovanje produktivnijih i ravnopravnijih sistema moći kroz pripremne meta-konverzacije i kolektivnu anotaciju. Oni razmatraju načine suprotstavljanja ograničenjima koja nameće rascep između svesti i tela u ekosistemima onlajn nastave kroz kombinaciju fizičkog pokreta, vežbi promišljanja i digitalnih objekata, sa ciljem postizanja onoga što je Džui nazvao „ravnopravna uloga u društvenom životu“ – najuzvišeniji društveni ideal demokratskih društava izgrađenih na aktivnom humanističkom istraživanju.

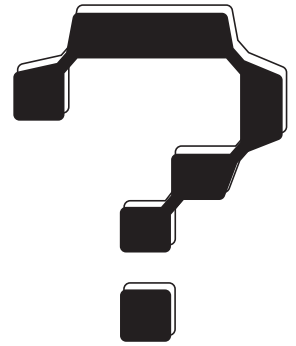
Ključne reči: globalna/lokalna građanska pripadnost, demokratska pedagogija, digitalna pedagogija, hijerarhije, rascep između svesti i tela, pozorište potlačenih, kolektivna anotacija

DEMOCRATIC CLASSROOMS: CHALLENGES AND AFFORDANCES WITHIN ONLINE LEARNING ECOSYSTEMS

Not all well-organized and connected societies are humanistic or democratic ones, a fact which often goes unmentioned in an age where a high premium is put on efficiency and global connectedness. The American educational theorist John Dewey however, made this observation the linchpin of his reflections on education and democracy more than a hundred years ago, anticipating the tensions that digital technologies would bring to both education as a democratic practice and source of “rich significance” for human life. This paper, which examines how we create local and global citizens using digital pedagogies, offers a case study in teaching an online course *Democratic Classrooms: Theory and Practice* within a transnational university alliance. It explores the challenges to democratic practices in stratified online environments, where hierarchies lurk and inequitable power dynamics become ubiquitous and often amplified through technologies that mediate power in social and institutional spaces. This case study scrutinizes the characteristics of the digital environment that deepened power hierarchies during synchronous sessions and within the body/margins of collaborative documents. It also discusses the online environment's tendency to exacerbate the mind/body split within the classroom. These challenges manifested in the course while creating a classroom charter and exploring Augusto Boal's Theater of the Oppressed which is a transformative problem-solving practice used to raise and change consciousness. Both exercises were implemented with the aim of creating horizontally equal relationships (local citizenship) within a transnational context (global citizenship). The authors explore future opportunities for fostering more productive and equitable networks of power through preparatory meta-conversations and social annotation. They reflect on how to push against the mind/body limitations of online learning ecosystems through a combination of physical movement, reflective exercises, and digital objects with the goal of achieving what Dewey called an “equal share in the measure of social life,” the highest social ideal for democratic societies built on active humanist inquiry.

Keywords: global/local citizenship, democratic pedagogy, digital pedagogies, hierarchies, mind/body split, theater of the oppressed, social annotation

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Mohammad Khari

PRIGRLITI NEIZVESNOST: NEGOVANJE KREATIVNOSTI I ODGOVORNOSTI KROZ PRIPOVEDANJE U OKVIRU RIZOMATSKOG MODELA UČENJA

Inspirisano Delezovom i Gatarijevom idejom rizoma, Rizomatsko učenje, koje je predstavio Kraus, a popularizovao Kormije, gleda na učenike kao na „nomade“ u dinamičnom procesu „postajanja“ u živoj mreži razumnih delatnika – i ljudskih i veštačkih – i materijalnih objekata. Ova studija tvrdi da zajedno sa pričama, koje su prema neuronaučnoj obrazovnoj literaturi veoma pogodne za mozak, rizomatsko učenje ima potencijal da podstakne kreativnost, kritičko mišljenje i odgovornost, čineći zajednicu „umreženih domorodaca“ nastavnim planom i programom, koji nudi neophodne veštine za suočavanje sa neizvesnostima, kako u obrazovnom okruženju tako i u većim društvima. Prema tome, učenje se može smatrati kreativnim kapacitetom takvih rizoma, odnosno priče se nadograđuju na postojeće resurse koji su šeme i stvaraju nove veze, shodno tome stičući nove „čvorove“ i šireći se još dalje u različitim pravcima. Rizomatsko učenje se stoga može koristiti kao prednost pri prevazilaženju postojećih nastavnih planova i programa i sistema ocenjivanja, bez njihovog potpunog ukidanja, da bi se pomoglo učenicima da bolje shvate neizvesnosti i da im pristupe kritički.

Ključne reči: rizom, rizomatsko učenje, postajanje, pripovedanje, kreativnost, neuronauka

EMBRACING THE UNCERTAINTY: FOSTERING CREATIVITY AND RESPONSIBILITY THROUGH STORYTELLING IN RHIZOMATIC MODEL OF LEARNING

Inspired by Deleuze and Guattari's ideation of rhizome, Rhizomatic Learning, presented by Kraus and popularized by Cormier, views learners as "nomads" in the dynamic process of "becoming" in a living network of knowledgeable agents – both human and artificial – and material objects. This study argues that together with stories, which according to the neuroscientific educational literature are eminently brain-friendly, Rhizomatic Learning has the potential to foster creativity, critical thinking, and responsibility, making the community of the "network natives" the curriculum, thereby, offering the necessary skills to deal with uncertainties both in the educational environment and the larger-scale societies. Therefore, learning can be considered as the creative capacity of such rhizomes i.e. stories to build upon existing resources that is schemata and create new connections, consequently acquiring new "nodes", and expanding even further in different directions. Rhizomatic Learning; therefore, can be used as an asset to go beyond the existing curricula and assessment systems, without completely dismantling them, to help learners fathom the uncertainties better and approach them critically.

Keywords: rhizome, rhizomatic learning, becoming, storytelling, creativity, neuroscience

ŠTA JE INTEGRISANA RELACIONA PEDAGOGIJA I NA KOJE NAČINE SE UKLAPA (ILI NE) U POSTHUMANIZAM?

U ovom članku predstaviti integrisanu relacionu pedagogiju. Relaciona pedagogija u visokom školstvu je realizovana kroz etiku i pedagogiju brizi ili brige za drugoga. Prvo, osvrnuću se na nedavne upotrebe i značenja termina „relacioni“ u raznim disciplinama. Takvo razmatranje dalje vodi diskusiju do posthumane elaboracije relacione pedagogije kroz takozvanu pedagogiju materijalnosti (*pedagogy of mattering*). Pedagogija materijalnosti proširuje tradicionalni „relacioni“ fokus u pedagogiji brizi (briga za ljude) brigom za materijalno okruženje i životnu sredinu kao bitnim karakteristikama pedagogije. Status aktera je dat ne samo ljudima nego stvarima i životnoj sredini. Takav status aktera je posthumana karakteristika ove pedagogije. U skladu sa ovim razvojem u oblasti visokog školstva, integrisala sam klasičnu relacionu pedagogiju i pedagogiju materijalnosti sa pedagoškim aspektima. Predstaviti ono što vidim kao koncept integrisane relacione pedagogije. Ovaj pristup sugerise razmatranje odnosa između društvenih, ekoloških i digitalnih dimenzija života i razvoja znanja. Poenta je da studenti razmišljaju o tome kako se znanje razvija u odnosu na ove dimenzije u svakodnevnom iskustvu i događajima, kako oni utiču jedni na druge, u kakvim su oni odnosima, i šta to znaci za sadašnje i buduće stanje znanja, društva i života, u većini disciplina. Društvena dimenzija je slična gore pomenutoj relacionoj pedagogiji brizi koja je u principu humana i humanistička; dimenzija životne sredine povezana je sa gore pomenutom pedagogijom materijalnosti; a digitalna dimenzija se odnosi na razmišljanje o tome kako je znanje „umreženo“ putem digitalnih medija, koji su sveprisutni u visokom obrazovanju i životu studenata. Predstavljeni teorijski temelji ovakve pedagogije se ostvaruju kroz multimodalnu praksu. Multimodalna praksa znači da predavanje i učenje obuhvataju ekspresiju, stvaranje i dijalog kroz više od jednog modaliteta komunikacije i podržava razvoj više od jednog modaliteta ličnosti (ali ne nasuprot bilo kog modaliteta). Takva praksa primenjuje raznorodne modalitete komunikacije, dakle ne samo jezičkog, već i druge – slikovne, afektivne, taktilne, zvukovne. Razvoj identiteta studenata u različitim modalitetima ličnosti je takođe podržan, tako što se problematizuje dominacija samo jednog modaliteta ličnosti (npr. profesija, obrazovanje, religija, etnička pripadnost, rasa, finansije i klasa). U zaključku, predstaviti model integrisane relacione pedagogije i ukratko se osvrnuti na mogućnosti i izazove takve pedagogije za budućnost obrazovanja u vreme savremenih kriza.

Ključne reči: *relacionalnost, pedagogija brige, posthumanizam, visoko obrazovanje*

WHAT IS AN INTEGRATED RELATIONAL PEDAGOGY AND IN WHAT WAY IS IT POSTHUMAN

In this article, I introduce an integrated relational pedagogy. First, I reflect on the recent uses and meanings of the term ‘relational’ across disciplines and the posthuman character of some of those relational approaches. Such a consideration moves the discussion to the concept of relational pedagogy in higher education and its underpinning approaches of ethics and pedagogy of care. This leads me to consider the posthuman extension of relational pedagogy through the approach of the pedagogy of mattering. The authors extend the traditional ‘relational’ focus in pedagogy with relating to and caring for materiality and the environment. By doing so, they include non-human actors and explore the issues of power and inequality in heterogeneous pedagogic assemblages, aligning with the approaches such as new materialism, affect or assemblage theories. Building on these developments in the field of higher education, I introduce what I see as an umbrella concept of integrated relational pedagogy for a unified and encompassing relational approach to higher education but also general education. This approach embeds social, environmental and digital dimensions of relationality, specifically defined through semiotic lenses in terms of how we make meanings and thus develop knowledge in educational communication, relating to close and distant society, environment and technology. Furthermore, i) the social dimension is akin to the classical relational pedagogy of care; ii) the environmental is connected to a pedagogy of mattering; and iii) the digital dimension refers to how relations are mediated by and enmeshed with the digital realm that has become ubiquitous in higher education. The theoretical foundations of such a pedagogy are operationalised through multimodal practice. Multimodality means beyond one dominant modality. On the one hand, multimodality acknowledges the value and applications of communication that includes but go beyond the linguistic mode. On the other hand, it supports a sense of learners’ identity development across different modalities of the Self, beyond the domination of a singular identity aspect (e.g. profession, religion, ethnicity, race, finances, class). To wrap up, I present a model of integrated relational pedagogy and reflect on the opportunities and challenges of such a pedagogy for the future of education in times of contemporary crises.

Keywords: *relationality, pedagogy of care, posthumanism, higher education*

Ana Lipij

IMPLIKACIJE TEZE UTELOVLJENE KOGNICIJE NA KONCEPCIJE UČENJA I OBRAZOVANJA

Tezom utelovljene kognicije tvrdi se da telo ima centralnu ulogu u oblikovanju uma. Za razliku od tradicionalnog modela kognicije, koji je predstavljao reprezentacionistički i kompjucionistički pristup, i prema kojem operacije uma jesu nezavisne od okruženja i situacije u kojoj se odigravaju, teorijska početna tačka utelovljenog pristupa kogniciji nije „shvatanje uma kao mehanizma koji operiše apstraktnim simbolima, već telo koje zahteva um da bi moglo da funkcioniše“. U ovom izlaganju, najpre ćemo izneti argumente u prilog tezi utelovljene kognicije, kao što su situiranost kognicije, zavisnost kognicije od vremenskog pritiska i okruženja u kojem se odigrava, kao i akcioni karakter kognitivnih procesa. Navešćemo razlike utelovljenog pristupa u odnosu na tradicionalni model kognicije. Zatim ćemo primeniti kognitivne modele na teorije učenja i modele obrazovanja, tako da se ispita uloga kognitivnih pristupa u kreiranju ovih modela. Zaključak je da tradicionalni pristup nastavi i obrazovanju jeste zasnovan na tradicionalnom pristupu kogniciji, tako da se učenikovi mentalni procesi i procesi tokom učenja posmatraju kao relativno nezavisni od koncepcije i okruženja u kojem se edukacija odvija. Nasuprot tradicionalnom pristupu, model interaktivne nastave se, pokušaćemo da pokažemo, razvija uporedo sa novim shvatanjima kognicije, kao što je shvatanje kognicije kao utelovljenog sistema. Zatim ćemo ispitati koji pristupi i koncepcije kognicije i učenja bi stajali u osnovi novih koncepcija učenja i obrazovanja zasnovanih na digitalizaciji i odvajanju učenika iz školskog prostora i sistema. Pitanje je da li novi trendovi u obrazovanju, zapravo, u osnovi svojih pristupa imaju tradicionalne modele kognicije, tj. kompjucionisti i reprezentacionisti pristup. Ukoliko su argumenti za utelovljenost kognicije ubedljivi, imaće implikacije i na kritiku digitalizacije obrazovnog procesa, kao i razumevanje nastanka digitalnog okruženja. Radi toga, na kraju izlaganja, okrenućemo se koncepcijama humanizma i posthumanizma i videti na koji način i zbog čega promene u razumevanju kognicije i promene u praksi obrazovanja u ovom istorijskom trenutku kreiraju novu paradigmu koja nadilazi humanizam. Ukoliko ova paradigma opstane, pitanje je kakav će uticaj izvršiti na razumevanje fenomena kognicije, koji predstavlja jedno od osnovnih određenja čoveka kao ljudskog bića.

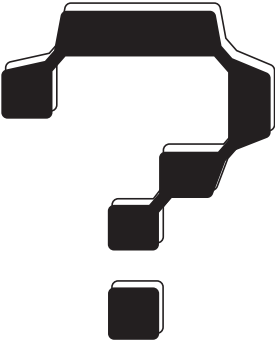
Ključne reči: utelovljena kognicija, utelovljeni modeli učenja, koncepcije obrazovanja, humanizam, posthumanizam

IMPLICATIONS OF THE THESIS OF EMBODIED COGNITION ON THE CONCEPTS OF LEARNING AND EDUCATION

With the thesis of embodied cognition, it is claimed that the body has a central role in shaping of the mind. Unlike the traditional model of cognition, which presented the representational and a computational approach, and according to which the operations of the mind are independent of the environment and the situation in which they are taking place, the theoretical starting point of the embodied approach to cognition is “not a mind working on abstract problems, but a body that requires the mind to make it function”. In this presentation, first we will present arguments in support of the thesis of embodied cognition, such as the situatedness of cognition, the dependence of cognition on time pressure and the environment in which it takes place, as well as the action character of cognitive processes. We will analyze the differences of the embodied approach in regard to the traditional model of cognition. Then we will apply cognitive models on learning theories and models of education, so that the role of cognitive approaches in formation of these models is examined. The conclusion is that it is the traditional approach to teaching and education that is based on the traditional approach to cognition, so that the student’s mental and learning processes are viewed as relatively independent of the context and environment in which the education is taking place. Contrary to the traditional approach, we will try to show that the model of interactive teaching develops in parallel with new conceptions of cognition, such as the conception of cognition as embodied system. We will then examine which approaches and conceptions of cognition and learning would be associated with new conceptions of learning and education based on digitalization, and the separation of students from school space and system. The question is whether the new trends in education have as their base, in fact, traditional models of cognition, i.e. computational and representational approach. If the arguments for the embodiment of cognition are convincing, they will have implications for criticism on digitalization of the educational process, as well as of understanding the emergence of the digital environment. In regard to that, at the end of the presentation, we will turn to the concepts of humanism and posthumanism and try to see in what sense and why changes in the understanding of cognition and changes in the practice of education at this historical moment create a new paradigm that goes beyond humanism. If this paradigm lasts, the question is what impact will it have on understanding the phenomenon of cognition, which represents one of the principal designations of a human being.

Keywords: embodied cognition, embodied learning, concepts of education, humanism, posthumanism

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Mark Losoncz

ANAHRONIZAM POSTHUMANIZMA – ČETIRI NAPADA NA DISKURS POSTHUMANIZMA

Izlaganje će kritikovati diskurs oko „posthumanizma“ na četiri načina. Na prvom mestu će pokazati problematičnost samog imena „posthumanizam“. On sebe definiše (Braidotti, Roden, Wolf, Hejls, itd.) u odnosu na nešto, čiji je status, barem u posthumanističkoj analizi, veoma neodređen i nesiguran, i što kao društvena stvarnost teško može da poseduje moć koja mu se pripisuje. Izlaganje će zatim pokazati da su „humanizam“, a sa njim i obrazovanje (kao i značenja koja su vezana uz njega: *humanitas*, *humaniora*, *paideia*, itd.) imali veoma različita značenja od onih koja mu je diskurs posthumanizma pripisao. Zatim će se naznačiti da je pretpostavljeni savez između savremenih teorija sa jedne strane (neo-realizam, spekulativni realizam, neo-materijalizam, objekt-orijentisana teorija i druge) i posthumanizma sa druge strane, uopšte nije samorazumljiv. Naprotiv, nekoliko ovih teorija se eksplicitno shvataju kao „humanističke“. Konačno, u izlaganju ću tvrditi da posthumanizam nije svestan sopstvenih uslova proizvodnje.

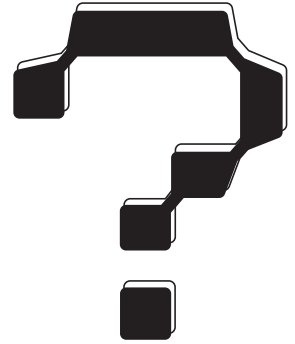
Ključne reči: posthumanizam, humanizam, obrazovanje novi realizmi, društveni kontekst

THE ANACHRONISM OF POSTHUMANISM – FOUR ATTACKS AGAINST THE DISCOURSE ON POSTHUMANISM

The lecture will critique the discourse around “posthumanism” in four ways. First, it will show that posthumanism is problematic by its very name. It defines itself (Braidotti, Roden, Wolfe, Hayles, etc.) in relation to something whose status, at least in posthumanist analyses, is extremely vague and uncertain, and as a social reality can hardly have the power that is attributed to it. I will also show that ‘humanism’, and with it education (and the meanings attached to it: *humanitas*, *humaniora*, *paideia*, etc.), have had a very different meaning from that suggested by the discourse of posthumanism. It will then be suggested that the alliance assumed between contemporary theories (neo-realist, speculative realist, neo-materialist, object-oriented and others) and posthumanism is far from self-evident. On the contrary, several of these theories appear to be explicitly understood as ‘humanistic’. Finally, I will argue that posthumanism is not aware of its own conditions of production.

Keywords: posthumanism, humanism, education, new realisms, social context

BELEŠKE / NOTES



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Denise Mac Giolla Ri

UPOTREBA SLIKA ZA UČENJE KOMPLEKSNIH KONCEPATA I RIZOMATSKO UČENJE U OBRAZOVANJU: SEMIOTIČKI MOST IZMEĐU HUMANIZMA I POSTHUMANIZMA

Ovaj rad sugerira da se premošćavanje humanizma i posthumanizma u nastavi može uspostaviti kroz takozvani pristup „threshold graphics“. Takav pristup je jedan mogući oblik posthumane pedagogije, odnosno pedagogije koja spaja dve paradigme. Akcenat je stavljen na upotrebu vizuelnih i senzornih medija i iskustava u životnom okruženju, sa idejom da je upotreba takvih medija jednako važna za učenje kao i jezik, kako bi pomogli učenicima da prevaziđu probleme koji nastaju kada se susreću sa kompleksnim ili teškim konceptima (portalni koncepti – *threshold concepts*). Verbalna komunikacija i takozvani naučni metod laboratorijskog eksperimentisanja bio je ključan u razvoju humanističkog obrazovanja i stoga ima velike zasluge. Međutim, moramo ponovo da razmislimo o humanizmu u pogledu čulnih i vizuelnih percepcija i doživljaja nasuprot dualizmu „čulo-intelekt“.

Ovo istraživanje demonstrira da je vredno fokusirati se na ispitivanja i preispitivanja odnosa između koncepata i slike koji zajednički formiraju „portalnu grafiku“ u okviru obrazovanja. To je korisno kako bi se otkrila problematična heterogena značenja koja postoje između Sopstva i Drugog, i rizomatskih znakova, što znači da se reprezentacije znanja granaju u socio- kulturno-materijalni znakovni svet. Slike formiraju „semiotičke mostove“ između znakovnog (ili drugim recima interpretativnog) sveta akademskih aktera (studenata i predavača) sa jedne strane i definisanog konceptualnog sveta profesije socijalnog rada, što je disciplinski fokus ove studije.

Takav koncept (portalski, rizomatični) može se posmatrati kao posthumani koncept kroz njegovu upotrebu novih pristupa obrazovanju i konceptualnom učenju. Koncepti se na taj način stvaraju i ponovo stvaraju kroz dinamičan, iako ponekad problematičan proces semiotičkog ispitivanja realnosti i ukorenjenih navika u materijalnom svetu koje se možda uzimaju zdravo za gotovo. Na taj način razbija se iluzija „izvesnosti“ i pojavljuje se rizomatska, međusobno povezana mreža i sklopovi koncepta za kontinuirano konceptualno tumačenje, umnožavanje i intenziviranje „postajanja-u nekom drugom obliku“. Stoga, istraživanje i prihvatanje različitosti, ili preciznije, sličnosti u razlikama, postaje neophodno za učenje. Ovaj pristup se može dalje razvijati kako bi podstakao dalja istraživanja aspekata učenja i života koja nisu samo fokusirana na ljude. Pristup portalne grafike deluje kao most između humanizma i posthumanizma u visokom obrazovanju, bez čvrstog uporišta ni u jednom ni u drugom.

Ključne reči: *uvodni koncepti, sporni koncepti, uvodna grafika, ispitivačka grafika, semiotika*

THRESHOLD GRAPHICS AND RHIZOMATIC LEARNING IN SOCIAL CARE EDUCATION: A SEMIOTIC BRIDGE IN-BETWEEN HUMANISM AND POSTHUMANISM

This paper suggests that the bridging of humanism and posthumanism in teaching-learning can be established through ‘threshold graphics’ as a possibility for a posthuman pedagogy, or a bridge pedagogy in-between the two paradigms. “Threshold graphics” practice places the importance of visual and sensory media and experiences within the environment as equally important for learning as language, to help learners go beyond troubles created when they encounter *threshold concepts*. The focus on verbal communication and the so-called scientific method of experimentation was key in the development of humanist education and therefore, has great merits. However, we need to rethink humanism with regards to sensory experiences that constitute learning and the seeded ‘sense-intellect’ dualism.

This work demonstrates the value of focusing, interrogating and questioning the coupling of image-concepts that form ‘threshold graphics’ within education to reveal the troublesome heterogeneous meanings between Self and Other, and the rhizomatic socio-cultural-material sign world from which these emerge. Images form ‘semiotic bridges’ between the sign (interpretative) world of academic actors (learners, teachers, graduates) and that of the agreed conceptual world of the social care profession, which is the disciplinary focus of this study.

Such rhizomatic concept can be observed as a posthuman concept through its emphasis on new approaches to education and conceptual learning. Concepts are thus created and recreated via a dynamic, if at times troublesome process, of opening up a semiotic engagement with perhaps taken for granted realities and ingrained habits. Certainties are shattered and a rhizomatic interconnected network and assemblages emerges for ongoing conceptual interpretation, multiplication and intensification of ‘becoming-other’. Therefore, exploring and embracing the notion of otherness becomes necessary for learning. This approach can further develop to invite explorations of other-than-human aspects of learning and life. The ‘threshold graphics’ approach taken acts as a bridge in-between humanism and posthumanism in higher education, without a strong footing in either.

Keywords: *threshold concepts, troublesome concepts, threshold graphics, inquiry graphics, semiotics*

PROSTORI U PROSTORIMA: ANTIPEDAGOGIJA PROTIV REPRODUKCIJE PROSTORNE TIŠINE I STRUKTURNOG TLAČENJA

Naše nedavno iskustvo pri usvajanju pristupa zasnovanog na pisanju i usredsređenog na učenike u STEM odeljenjima saopštilo nam je zloslutnu istinu: dok je značajan broj učenika izvestio da su imali koristi od tih pristupa, većina je nekritički ćutala o ishodu svog obrazovanja. Ta tišina je velikim delom proizvod njihove nesposobnosti da ikako kontrolišu svoj obrazovni program. Ta tišina je i prostorna, kako pokazuje naše izučavanje doživljaja studenata velikog privatnog univerziteta u prestonici, kao i učenika brojnih škola u brdskim predelima graničnih oblasti naše zemlje. Dva mesta koja su radikalno različita po svim aspektima, od faktora životne sredine do mogućnosti zaposlenja, ipak su jedinstvena u tišini i apatiji u pogledu obrazovne reforme, brige za okruženje i još mnogo toga što upražnjavaju i što im se nameće. Naše skromno istraživanje baca svetlo na načine na koje su strukture ponavljanja reprodukovane u najudaljenim mestima i načine na koje su prostori koji su smatrani javnim i otvorenim postali rigidne institucije u ime otvorenog prostora. Kroz interakcije sa učenicima na različitim nivoima obrazovanja i u dijalozima sa adolescentima koji su bili lišeni svakog vida obrazovanja, nazreli smo antipedagogiju koja nastoji da se suprotstavi rekreiranju prostorne tišine. Uključenje tehnologije i digitalnih elemenata u obrazovanje, umesto da je iole ozbiljno dovede u pitanje, samo je ojačalo tu rekreaciju, često iznova uspostavljajući postojeće mreže tlačenja zavetom posthumanog obrazovanja. Kada su naši STEM učenici potražili rešenja koja im nisu neposredno dostupna, u saradnji sa neobrazovanim pripadnicima zajednice, pronašli su puteve koji su pomogli da razviju osećaj za svoje šire okruženje i da steknu određenu autonomiju u odnosu na vlastiti obrazovni put. Bez izuzetka su dolazili od istog rezultata: moraju se prepoznati prostori unutar prostora da bi se uvećala svest o susedstvu. Samo prepoznavanjem i saopštavanjem neuspeha pedagogije, zavirili smo u (anti-)pedagogiju koja prevazilazi taj neuspeh.

Ključne reči: pedagogija usredsređena na učenika, STEM obrazovanje, naučno obrazovanje, digitalno obrazovanje, podučavanje zasnovano na pisanju, obrazovna nejednakost, liberalno naučno obrazovanje

SPACES WITHIN SPACES: AN ANTI-PEDAGOGY TO COUNTER THE REPRODUCTION OF SPATIAL SILENCE AND STRUCTURAL OPPRESSION

Our recent experience when adopting student-centric and writing-based approaches in STEM classes imparted to us a foreboding truth: while a sizable number of our students have reported that they have benefited from these approaches, the majority have been uncritically silent on the outcome of their education. This silence is, to a large part, a product of their inability to have any control over their educational program. This silence is spatial too, as our study shows from the lived experience of students from both a large-size private university in the capital and a number of schools located in the hill tracts at the borderlands of the country; two places that are radically different in all aspects, from the environmental factors to employment possibilities, but that are nonetheless united in silence and apathy for educational reform, environmental concerns, and more, practiced by and injected into the students. Our modest investigation sheds light on how structures of repetition have been reproduced in the remotest of places, and how spaces that are deemed public and open have become rigid institutions in the name of open space. Through interactions with students at different levels of education and dialogues with adolescents who have been deprived of any form of education, we have glimpsed upon an anti-pedagogy that seeks to counter the recreation of spatial silence. The inclusion of technology and the digital in education has only strengthened this recreation, as opposed to posing any serious challenge to it, often re-establishing existing oppressive frameworks with the vow of a posthuman education. When our STEM students sought solutions that are not immediately available to them in partnership with uneducated community members, they found paths that helped develop a sense of their broader surroundings and attain some autonomy over their own educational pathway. They invariably landed on the same result: to grow a sense of the neighborhood, spaces within spaces must be recognized. Only by recognizing and communicating the failure of pedagogy, we have peeked at an (anti-)pedagogy that transcends this failure.

Keywords: student-centered pedagogy, STEM education, science education, digital education, writing-based teaching, educational inequality, liberal science education

Marius Markuckas

ISTORIJSKA ONTOLOGIJA KAO ORUĐE KRITIKE (TRANS)HUMANISTIČKE OBRAZOVNE PARADIGME

Neki istaknuti mislioci dvadesetog veka zapazili su da je kulturna struktura savremenog sveta koji uspostavlja svoju antropologiju, kao i društvena i politička agenda, pod velikim uticajem prosvetiteljstva, koje je uznelo ideal usavršavanja čoveka i promovisalo procvat takozvane „obrazovne svesti“. Ti mislioci su naglašavali „uticajnu“ referentnu tačku sagledavanja stvarnosti i čoveka kao njenog integralnog dela (Adorno, Harkhajmer, Hajdeger, Fuko), kao nasleđe prosvetiteljske vere u svemoć naučnog i tehnološkog znanja. Mnogi današnji istraživači, eksplicirajući brzi preobražaj savremenih svetskih društava u informatička i ekspertska društva (Agamben, Bauman, Bek, Kastels, Gidens), ukazali su i na sve napetiji odnos između identiteta čoveka, njegove konceptualizacije kao entiteta, i naučno i tehnološki proizvedenog, formalizovanog i prenesenog znanja. U radovima dela ovih istraživača pomenuti preobražaj stanja čoveka predstavlja se i analizira sa kritičke antihumanističke pozicije, ne bi li se istakle strukture moći koje utemeljuju sam taj preobražaj. Tu se takođe dokazuje represivna priroda tog preobražaja – ili se podstiče obrazovna svest do te mere da se pomenuta svest može povezati sa humanističkim idealom stvaranja „savršenog“ čoveka i društva. Ovaj rad pokazuje da postoji još jedna moguća strategija kritike uticajne obrazovne svesti prosvetiteljstva, usredsređujući se ne na izlaganje spoljnih struktura moći na kojima se zasniva, već na razotkrivanje njenih unutrašnjih protivrečnosti. U ovom prilogu se takva kritika sprovodi kroz analizu epistemoloških i ontoloških premisa na kojima počiva projekt transhumanizma, koji u najvećoj meri teorijski i praktično otelovljuje radikalno uticajnu obrazovnu svest prosvetiteljstva. Kao metodološko oruđe takve analize koristi se istorijska ontologija Jana Hackinga. Detaljno prikazujući odnos evoluirajućeg naučnog znanja i ontološkog statusa čoveka, istorijska ontologija eksplicira „relaciono“ držanje čoveka kao entiteta i, istovremeno, omogućava konceptualizovanje (trans)humanističke obrazovne paradigme prosvetiteljstva, koja postulira ideju mogućnosti da se stvori „savršen“ čovek uz pomoć naučnog i tehnološkog znanja, kao izraz unutrašnje protivrečnosti ideološkog mišljenja.

Ključne reči: prosvetiteljstvo, obrazovna svest, čovek, humanizam, transhumanizam, istorijska ontologija, ideologija

HISTORICAL ONTOLOGY AS A TOOL FOR THE CRITIQUE OF THE (TRANS)HUMANIST EDUCATIONAL PARADIGM

Some prominent thinkers of the twentieth century noticed that the cultural structure of the contemporary world that is setting out its anthropology, as well as the social and political agenda, has been greatly influenced by the Enlightenment, which had raised the ideal of perfecting the human and promoted the flourishing of the so-called “educational consciousness”. These thinkers emphasized the “impactful” point of reference towards reality and the human as an integral part thereof (Adorno, Horkheimer, Heidegger, Foucault), inherited as an Enlightenment belief of omnipotence of scientific and technological knowledge. Many researchers of nowadays, through explicating the rapid transformation of contemporary world societies into information and expert ones (Agamben, Bauman, Beck, Castells, Giddens), also point to the increasingly tightening relation between human identity and his conceptualization as an entity and scientifically and technologically produced, formalized, and conveyed knowledge. In the works of part of these researchers, the mentioned transformation of the human condition is represented and analyzed from a critical anti-humanist position, in order to highlight the power structures which ground the transformation itself. As well, it demonstrates the repressive nature of this transformation – or fueling the educational consciousness, to the extent that the aforementioned consciousness can be related to the humanist ideal of creating a “perfect” human and society. This paper shows that there is another possible critique strategy for the impactful educational consciousness of the Enlightenment, focusing not on the explication of external power structures basing it, but on the disclosure of its own internal contradictoriness. In the paper, such a critique is implemented through an analysis of the epistemological and ontological premises underlying the project of transhumanism, which most theoretically and practically embodies the radical impactful educational consciousness of the Enlightenment. As a methodological tool for such an analysis the historical ontology developed by Ian Hacking is used. In detailing the relationship between the evolving scientific knowledge and the ontological status of the human, historical ontology explicates the “relational” manner of the human as an entity, and, at the same time, enables to conceptualize the Enlightenment (trans)humanist educational paradigm, which postulates the idea of the possibility to create the “perfect” human with the assistance of scientific and technological knowledge, as an expression of internally contradictory ideological thinking.

Keywords: enlightenment, educational consciousness, human, humanism, transhumanism, historical ontology, ideology

Geraldine McDermott-Dalton

MULTIMODALNOST UČENJA KAO POSTHUMANO OTVARANJE VISOKOŠKOLSKIH PRAKSI? DIZAJN I RAZVOJ VIDEOPRIKAZA ZASLONA NA PREDAVANJIMA

Ova studija se usredsređuje na korišćenje videoprikaza zaslona predavanja za razvoj znanja u jednoj irskoj instituciji visokog obrazovanja. Rad se pita da li i kako multimodalnost videoprikaza zaslona može da se smatra posthumanim pristupom analizi i razumevanju učenja koncepata različitih disciplina visokog obrazovanja. On proširuje okvir Istraživačkih grafika (IG) za ispitivanje videoprikaza zaslona koji su napravili predavači da bi objasnili osnovne ili granične koncepte, tj. „konceptualne kapije“ u svojim disciplinama. Istraživačka grafika je teorijski i primenjeni semiotički pristup komunikaciji i učenju koji vizuelne medije postavlja u središte istraživanja znanja u nastavi ili u istraživanju. Posthumani element Istraživačke grafike leži u njenom pristupu destabilizovanja tradicionalnih pedagogija verbalnog diskursa, zarad usredsređivanja na to kako metafora, vizualnost, materijalnost i interpretacija utiču na učenje. Ova studija to ilustruje videoprikazom zaslona predavanja, čiji „posthumani“ karakter leži u decentriranju razumevanja učenja i podučavanja sa pretežno verbalnog na vizuelniji i multimodalni (čulni) doživljaj. Multimodalnost je pristup koji posmatra komunikaciju tako da ona uključuje jezik, ali obuhvata i druge vidove komunikacije, kao što su zvuk, slika, dodir, osećanje i tako dalje. Kao deo ove studije, razvijen je okvir Multimodalnog istraživanja (MMI) da bi se istražili grafičko-slikovni, jezički, zvučni i prostorno-dizajnirani vidovi i da bi se analizirala semiotička organizacija videoprikaza zaslona. Obavljeni su kvalitativni intervjui sa predavačima, u kojima je IG okvir pružio priliku da se ispituju temeljne pretpostavke o tome kako se sadržaj predstavlja multimodalno. Otkrivena je svest o semiotičkim dimenzijama svakog vida, koja je, zajedno sa kauzalnim strukturama unutar socio-kulturnog konteksta predavača, uticala na njihov proces donošenja odluka. MMI okvir može biti koristan istraživački alat za video i multimedijalnu analizu, ne bi li se demontiralo mnoštvo predstava, ili kao nastavni alat, ne bi li se razvila kritička medijska pismenost učenika. U suštini, on osporava pojam posthumanističkog univerziteta kao neoliberalni, konzumentaristički konstrukt, zagovarajući novi pristup univerzitetkim praksama koji legitimizuje različite vidove komunikacije i stvaranja znanja, koji uključuju jezik ali se ne svode na njega. Ovaj pristup otvara mogućnost uključivanja ne-ljudskih elemenata i elemenata životne sredine u kontekst praksi visokog obrazovanja.

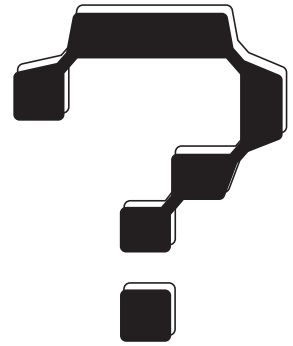
Ključne reči: multimodalnost kao posthumanističko otvaranje, videoprikazi zaslona, obrazovna semiotika, visokoškolsko obrazovanje

MULTIMODALITY OF LEARNING AS A POSTHUMAN OPENING IN HIGHER EDUCATION PRACTICES? SCREENCAST DESIGN AND DEVELOPMENT IN LECTURES

This study focuses on the use of lecture screencasts for knowledge development in one Irish Higher Education institution. It asks whether and how the multimodality of the screencast can be considered as a posthuman approach to analyzing and understanding the learning of concepts across disciplines in higher education. It extends an Inquiry Graphics (IG) framework to examine screencasts crafted by lecturers to explain core or threshold concepts, i.e. 'conceptual gateways' within their discipline. Inquiry Graphics is a theoretical and applied semiotic approach to communication and learning that places visual media at the center of knowledge inquiry in teaching or research. The posthuman element of Inquiry Graphics lies in its approach to destabilizing traditional pedagogies of verbal discourse to focus on how metaphor, visuality, materiality and interpretation affects learning. In this study, this is exemplified in the lecture's screencast and the 'posthuman' character lies in decentring the understanding of learning and teaching from a predominantly verbal to a more visual and multimodal (sensory) experience. Multimodality is an approach that observes communication as including language but also encompassing other modes of communication, such as sound, image, touch, feeling, etc. As part of this study a Multimodal Inquiry (MMI) framework was developed to explore graphic-pictorial, linguistic, aural, and spatial-design modes and to analyze the semiotic organization of the screencasts. Qualitative interviews were conducted with the lecturers where the IG framework provided an opportunity to explore the underlying assumptions about how content is presented multimodally. An awareness of the semiotic dimensions of each mode was uncovered, in addition to the causal structures within the lecturers' socio-cultural context, which influenced their decision-making processes. The MMI framework may be a helpful research tool for video and multimedia analysis to unpack the plurality of representations, or as a teaching tool, to develop students' critical media literacy. In essence, it challenges the notion of the posthumanist university as a neoliberal, consumerist construct to argue for a new approach to university practices that legitimize different modes of communication and knowledge creation, including but going beyond language. This approach opens up the possibility to include non-human and environmental elements in the context of higher education practices.

Keywords: multimodality as a posthumanist opening, screencasts, edusemiotics, higher education

BELEŠKE / NOTES



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VASPITNO-OBRAZOVNI PROCES I SLOBODA

Problem slobode se postavlja na različitim nivoima vaspitno-obrazovnog procesa. Prvo, postavlja se pitanje zavisnosti vaspitno-obrazovnog procesa od metafizičkih pretpostavki o ljudskoj slobodi. Da li vaspitanje i obrazovanje, kao sistematičan, organizovan, planiran i celishodan uticaj na razvojne promene individue, imaju ikakvog smisla ako se dosledno zastupa determinizmom? Kakve su konsekvence u slučaju indeterminizma? Drugo, postavlja se pitanje o pedagoškoj determinaciji vaspitanika i vaspitanica kao o vidu spoljašnjeg određivanja mišljenja, ponašanja i doživljavanja individue. Ako su vaspitanje i obrazovanje uticaj na individuu putem podučavanja, naloga, instrukcija i zadataka – da li oni predstavljaju vid heteronomije u odnosu na datu individuu? Da li je pedagoška determinacija kultivisanje slobode vaspitavanog subjekta ili vid sofisticirane prinude? Treće, iz perspektive organizovanja i upravljanja vaspitaničkom grupom, disciplina postaje važna i postavlja se pitanje da li je disciplina vid heteronomije i prinude. U izlaganju ćemo izložiti osnovna pitanja o slobodi i prinudi u vaspitno-obrazovnom procesu, a potom ćemo ih problematizovati iz ugla karakterističnih postavki pedagogije i filozofije, formiranih na počecima pedagogije i otvorenih do danas (I. Kant, J.F. Herbart, M. Montessori, A.N. Vajthed, E. Levinas). Dalje, afirmišemo pojam *zajednice učenja* u kojoj uticaj vaspitno-obrazovnog procesa na individuu i pitanje vaspitaničke slobode mogu da se shvate kao prevazilaženje zatvorenosti sopstva u kojem se prvobitna stranost sopstva individue u odnosu sa drugim individuama dovodi do bliskosti, prisnosti i svojevrsne *mi*-perspektive. U posthumanističkim koncepcijama vaspitanja i obrazovanja, *zajednice učenja* obuhvataju i organizaciju odnosa među učesnicima vaspitno-obrazovnog procesa i materijalno i prostorno okruženje učenja, kao i bliskost sa materijalnim svetom i oslobađanje od jaza između duha i materije. U skladu sa objektivističko-gradualnim pojmom slobode ukazuje se na neke od ključnih ciljeva vaspitanja i obrazovanja: 1) razvijanje svesti o slobodi kao o odsustvu prinude i polju relevantnih mogućnosti pred pojedincem i 2) kao eliminisanje raznih vidova prinude. Na kraju, afirmišemo vrednost filozofske i pedagoške diskusije o slobodi u vaspitanju i obrazovanju, jer ona ukazuje na moguće naličje vaspitanja i obrazovanja: manipulacija, indoktrinacija, dresura i „ispiranje mozga“.

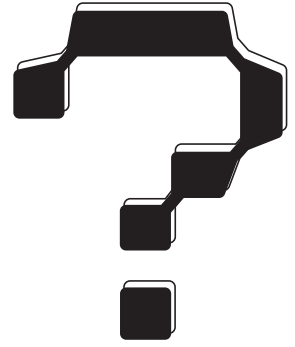
Ključne reči: sloboda, prinuda, autonomija, heteronomija, vaspitanje, obrazovanje

EDUCATIONAL PROCESS AND FREEDOM

The problem of freedom pervades different levels of the educational process. Firstly, what's the relation between metaphysical presuppositions on human nature and the educational process? How can education, as a systematic, organized, planned and purposeful influence on developmental changes of individual, be coordinated with determinism or indeterminism? Secondly, what can we say about the pedagogical determination of learners? Is it just the case of external imposition on individual's thinking, behaving and experiencing? If education is a process of influencing individual by teaching, instructions and tasks – where is the borderline between autonomy and heteronomy of the educating subject? Thirdly, from the perspective of organizing and managing a learning group, discipline is very important. What differentiates discipline from heteronomy and coercion? We tackle basic questions on freedom and coercion in the educational process and analyze them from the perspective of typical pedagogical and philosophical assumptions, set up at the very beginnings of pedagogy and valid until today (I. Kant, J. F. Herbart, M. Montessori, A. N. Whitehead, E. Levinas). We affirm the notion of *community of learning* in which educational influence on individual and the issue of learners' freedom can be conceptualized as overcoming primal rigidity and stiffness of individual's self through relations with other individuals, a process which leads to closeness, intimacy and to a kind of a *we-perspective*. In post-humanistic conceptions of education, *community of learning* includes both coordination of relations between all participants of the educational process and material and spatial surrounding of learning, just as closeness with material world and departure from the mind-matter gap. According to objectivist-gradual notion of freedom we point to some of the basic aims of education: 1) developing consciousness about freedom as an absence of coercion and as a range of relevant possibilities for an individual and 2) as a process of eliminating different forms of coercion. In the end, we affirm the relevance of philosophical and pedagogical discussion on freedom in education since it warns against possible antitheses of education, such as manipulation, indoctrination, dressage or „brainwashing“.

Keywords: freedom, coercion, autonomy, heteronomy, education

BELEŠKE / NOTES



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Nevena Mitrančić

DIFRAKCIJA ME NATERALA: ETIČKE DILEME ISTRAŽIVANJA ZASNOVANOG NA RELACIONIM ONTOLOGIJAMA U VRTIČKOJ PRAKSI

(Napomena: U ovoj priči biće puno *mene*, što svakako nije u skladu sa posthumanističkom perspektivom, ali – *meni* nema pomoći)

Relacione ontologije ustanovile su se kao snažan i nužan potencijal za promišljanje i prerađivanje sveta kakav poznajemo. Mnogo je radova napisano i izlaganja održano po ovom pitanju i pretpostavljam da će ih na konferenciji koja sledi biti još. Ipak, najveći deo radova nastalih u ovom polju zasnovan je na teorijskim spekulacijama i umetničkim praksama, izražen apstraktnim rečnikom i formama koji nisu razumljivi – pa ni dostupni – široj javnosti ili pak ambicioznim akademskim početnicima poput mene. Ovo je naročita poteškoća za nekoga ko je pedagog – suočen sa potrebom da gradi smisao i putanje sa akademikima jednako kao i sa praktičarima; ko je pedagog i naučnik – od kog se očekuje da uspostavlja ne samo marginalne prakse, već temelje i smernice za sistem u celosti; i ko je pedagog i naučnik u vremenu i prostoru čije vrednosti rapidno klizaju „udesno“, čineći nas netolerantnim za lutanja, neizvesnosti i fluidnosti koje relacione ontologije promovišu.

U ovom izlaganju želim da podelim vlastita iskustva iz terenskog istraživanja, fokusirajući se na etičke dileme koje su izranjale u nastojanju da radim sa relacionim ontologijama i da budem deo života jedne vrtičke grupe. Uopšteno, nameravam da otvorim tri pitanja:

- Ko su učesnici istraživanja i kako (ako?) oni učestvuju;
- Koja je uloga istraživača (i ko je uopšte istraživač?);
- Šta očekujemo od naučnog istraživanja (i kako ono, zapravo, *rad*?)

Ovo neće biti priča o primerima dobre prakse – jer moja istraživačka praksa to zasigurno nije – ali neće biti ni priča o tome da rad sa relacionim ontologijama u praksi nije smislen niti moguć. Želim da govorim o izazovima i dilemama verujući da istraživanje sa relacionim ontologijama – možda naročito kada je nevesito – postavlja pred nas zahtev da stvorimo nova polja mogućnosti.

Ključne reči: predškolsko vaspitanje i obrazovanje, postkvalitativna istraživanja, relacione ontologije, etika istraživanja

DIFFRACTION MADE ME DO IT: ETHICAL DILEMMAS OF DOING RESEARCH WITH RELATIONAL ONTOLOGIES IN KINDERGARTEN PRACTICE

(Disclaimer: There will be a lot of *I* in this story, which is certainly wrong from the posthuman perspective, but *I* can't help myself)

Relational ontologies established themselves as a strong and necessary potential for rethinking and reworking the world as we know it. There is a number of papers written and talks given on this matter and I assume that at this conference there will be many more. But most works in these fields belong to the theoretical speculations and artistic practices, leaning towards the language of science and art forms that are not accessible to the general public, as well as for the ambitious beginners of an academic career – such as me. This is difficult for someone who is a pedagogue – faced with the need to make sense and paths with scholars and practitioners alike; who is a pedagogue *and* a scientist – expected to establish not just the marginal practices but footholds and directions for the system; and who is a pedagogue and a scientist in times and in the country whose values rapidly slide towards the right-wing, becoming intolerant of the wanderings, uncertainties and fluidity which relational ontologies advocate.

In this paper, I wish to share the experiences from my fieldwork, focusing on ethical dilemmas that emerged from trying to work with relational ontologies and be a part of life in one kindergarten group. Broadly, I would discuss three questions:

- Who are the participants of the research, and how do they (if they?) participate;
- What is the role of the researcher (and who is the researcher, anyway?);
- What can be expected from the scientific research (and does it even *matter*?);

This will not be the presentation of the exemplary practice – because it was certainly not exemplary – but I do not wish to conclude with the idea that *this is not possible*. I wish to open up the space for us to think about how to *work* it into a possibility.

Keywords: early childhood education, post qualitative research, relational ontologies, ethics in research

Tamara Nikolić

SLOBODA DA BUDEM I POSTANEM: ONTOLOŠKI ZAKRET U DOKOLIČARSKOM OBRAZOVANJU

Dominantan model obrazovanja u odraslom dobu danas počiva na neoliberalnoj filozofiji koja znanje promovira kao robu na tržištu i u najvećoj mjeri se tiče pripreme ljudi za posao, pre nego za život i poboljšanje njegovog kvaliteta. Obrazovanje je izjednačeno sa znanjem, čije promovisanje vodi ka usvajanju činjenica kao dominantnom načinu učenja, a time i favorizovanju sadržaja u obrazovnom procesu. To takođe znači i održavanje *statusa quo* i repetiranje postojećeg i saznanog. Potreba da obrazovanje bude pokretač novog i snaga razvoja, pa i socijalne promene, proizilazi iz ukorenjene nejednakosti na svim poljima koje ono trenutno produbljuje. Sve ovo ukazuje na potrebu za promenom paradigme, koja će ovde biti prikazana na primeru dokoličarskog obrazovanja (onog koje se tiče slobodnog vremena, uključujući obrazovanje koje se odvija u slobodnom vremenu, kao i ono koje se realizuje za potrebe slobodnog vremena). Predlaže se model dokoličarskog obrazovanja koji predstavlja pokušaj da se pomire modernističke i postmodernističke premise o slobodnom vremenu i da se na taj način u obrazovnom smislu prevaziđe tzv. paradoks slobodnog vremena, na koji se u studijama dokolice ukazuje nekoliko decenija unazad. U tom smislu se ovaj model oslanja na postojeće modele dokoličarskog obrazovanja, izgrađene na modernističkom shvatanju slobodnog vremena kao predmeta (relativno) slobodnog izbora određenog vremenskog perioda ispunjenog aktivnostima koje nam pricinjavaju zadovoljstvo. Pored toga, model uvažava andragoške specifičnosti slobodnog vremena (aktivitet i kreiranje), utvrđenih putem postmoderne dekonstrukcije fenomena slobodnog vremena i prevazilaženja dihotomije egzistencijalnog (sloboda izbora) i strukturnog (društvene barijere). Umesto obrazovanja koje se oslanja na pomenutu dihotomiju, predlaže se model koji promovira dijalektiku bivanja i postajanja u slobodnom vremenu. U skladu sa takvom metodologijom, predloženi model obuhvata šest komponenti, prikazanih kroz tri različite obrazovne dimenzije, izražene na nivou poučavanja, na nivou učenja i na nivou sadržaja. Model je mnogo više od odgovora na pitanje kako učiti/poučavati o/u slobodnom vremenu i predstavlja ontološki zaokret od obrazovanja u kome sadržaji prethode ishodima učenja, ka obrazovanju koje se gradi u procesu i u kome sadržaji i metode čine nedeljivo jedinstvo.

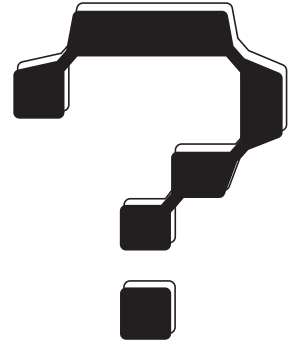
Ključne reči: obrazovanje odraslih, slobodno vreme, model dokoličarskog obrazovanja, promena paradigme, epistemološki zaokret

FREEDOM TO BE AND BECOME: AN ONTOLOGICAL TURN IN LEISURE EDUCATION

The dominant model of adult education today is based on neoliberal philosophy, which promotes knowledge as a commodity in the market, with its major aim of preparing people for work, instead for life and improving its quality. Education is equated with knowledge, whose acquisitive nature resolves around the adoption of facts as the dominant way of learning, and thus favoring educational content over process. It also means maintaining the *status quo* and repetition of existing and known. The need for education to take the lead in human development and social change, stems from ingrained inequality in all fields of life that it currently produces and deepens. A model of leisure education is proposed, as an attempt to reconcile modernist and postmodernist premises on leisure, as a way of overcoming the so-called *paradox of leisure*, which is claimed to exist in leisure studies for several decades. The model relies on existing leisure education models, built on the modernist understanding of leisure as a subject of (relatively) free choice of time and activities, providing positive affect and pleasure. At the same time, the model respects andragogically relevant leisure features (activity and creativity), determined through postmodern deconstruction of the phenomenon and overcoming the dichotomy of existential (freedom of choice) and structural (social barriers) forces. Instead of an education that relies on the aforementioned dichotomy, the proposed model promotes the dialectics of being and becoming in leisure. In accordance with such methodology, the proposed model includes six components, presented through three different educational dimensions, expressed at the level of teaching, at the level of learning and at the level of content. The model is much more than a simple answer to the question of how to learn/teach about/in leisure, and represents an ontological shift from education in which the content precedes the outcomes of learning, towards education that is built in the process and in which the contents and methods represent dialectical unity.

Keywords: adult education, leisure, leisure education model, paradigm shift, ontological turn

BELEŠKE / NOTES



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Aleksandar Ostojić

PRETPOSTAVKE I OBEĆANJA: OBRAZOVANJE I SMRT SUBJEKTA

Koncept subjekta unutar modernosti predstavljao je nezavisno, van-istorijsko uporište istine i racionalnosti koje su sačinjavale njegov identitet. Modernost, prosvetiteljstvo, te ideja obrazovanja koja je iz njih proizašla, a koja je i danas zastupljena, održava jake veze sa ovom idejom subjekta, što će postmodernistički diskursi izneti na videlo. Ipak, rečeno nam je da je taj subjekat mrtav, da je decentralizovan, da predstavlja odsustvo, upražnjeno mesto. U skladu sa tim, logično je zaključiti da su pomenute veze, koje su podrazumevale postojanje subjekta, a na kojima savremeno obrazovanje počiva, poljuljane. Međutim, prateći ideju Ernsta Laklea, G. J. Biesta primećuje da subjekat nastavlja da živi, izmeštajući se u centar praktičkih i političkih interesa. Po sredi je „ponovno-javljanje subjekta kao posledica vlastite smrti“. Teza ovog rada jeste da stara ideja subjekta opstaje, zahvaljujući strukturama na kojima počiva, a koje su sveprisutne upravo u savremenom „projektu“ obrazovanja i njegovoj svezi sa prosvetiteljstvom i modernošću. Stoga je namera da u radu pre svega pokažemo kakve su to strukture na kojima obrazovanje počiva, kakvog subjekta obrazovanje pretpostavlja i kako to utiče na određivanje zadataka i ciljeva obrazovanja, to jest na obećanje koje obrazovanje sa sobom nosi? Koja je uloga predefinisane ideje čoveka i zašto njen nestanak nije omogućio obrazovanju otvaranje ka mnogostrukosti? Fukoovski, smrt subjekta možemo razumeti kao kritiku *humanizma*, onog vida humanizma koji je na ljudsko biće uvek referisao pitanjem „šta“, a ne pitanjem „ko“. Tu kritiku bismo mogli da prenesemo i na obrazovanje, budući da ono ne uspeva da sagleda čoveka u svom singularitetu, već ga, naprotiv, zarobljava u okoštale strukture koje samo proizvodi. Ali, ovakvu kritiku uvek prati sledeći zahtev: šta je to što obrazovanje koje napusti ove okoštale strukture i pretpostavke na kojima počiva ima da ponudi?

Ključne reči: obrazovanje, obećanje, humanizam, strukturalizam, subjekat, dekonstrukcija, Biesta, Fuko, Derrida.

CONJECTURES AND PROMISES: EDUCATION AND THE DEATH OF THE SUBJECT

The concept of the Subject within modernity represented an independent, extra-historical stronghold of truth and rationality that constituted its identity. Modernity, the Enlightenment, and the idea of education that arose from them, and which is still present today, maintains strong ties with this idea of the subject, what postmodernist discourses will bring to light. Yet we are told that this subject is dead, that it is decentralized, that it represents an absence, an empty place. Accordingly, it is logical to conclude that the mentioned connections, which implied the existence of the subject, and on which modern education rests, have been shaken. However, following Ernst Laclau's idea, G. J. Biesta observes that the subject continues to live, moving to the center of practical and political interests. This idea is about the „re-emergence of the subject as a result of its own death“. The thesis of this paper is that the old idea of the subject subsists, as dead, owing to the structures on which it rests, which are omnipresent precisely in the contemporary „project“ of education and its connection with the Enlightenment and modernity. Therefore, the primary intention is to show what kind of structures education rests on, what kind of subject education assumes, and how it affects the determination of tasks and goals of education - that is, on the promise that education carries with itself? What is the role of the pre-defined idea of man, and why did its disappearance not enable education to open to multiplicity? Reading through Foucault, we can understand the death of the subject as a critique of humanism, that kind of humanism that always referred to the human being with the question „what“ and not with the question „who“. We could apply that criticism to education as well, since it fails to see man in his singularity, but, on the contrary, traps him in ossified structures that it produces. But, this kind of criticism is always accompanied by the following demand: what does an education that abandons these ossified structures and the assumptions on which it rests have to offer?

Keywords: education, promise, humanism, structuralism, subject, deconstruction, Biesta, Foucault, Derrida

Jelena Ostojić

ETIKA I UPOTREBA VEŠTAČKE INTELIGENCIJE U OBRAZOVANJU

Veštačka inteligencija (AI) ima mnoge primene u obrazovanju, kao što je upotreba alata za personalizovano učenje, automatizovano praćenje učenja i prepoznavanje lica, društvene mreže, mikroblogging i aplikacije za mobilne telefone. Uprkos tome što primena AI u obrazovanju donosi dobrobiti, ona sa sobom nosi i sociološke i etičke rizike, kao što su održavanje postojećih predrasuda i diskriminacije, nepravda prema učenicima i studentima iz ugroženih grupa i povećanje nepravde i nejednakosti. Najozbiljniji etički problemi primene AI u obrazovanju se tiču privatnosti učenika, studenata i nastavnika, transparentnosti nadziranja, autonomije, tj. mogućnosti da se deluje u skladu sa sopstvenim interesima i vrednostima, i transparentnosti. Još neka poveznana pitanja su šta gubimo kroz proces automatizacije, kako da se odnosimo prema tehnologijama za prepoznavanje lica, kvalitet obrazovanja, nedostatak uvida u to šta se dešava sa prikupljenim podacima, nedostatak ljudskog delovanja u potpuno automatizovanim sistemima veštačke inteligencije u obrazovnim sistemima i transparentno odlučivanje. Nažalost, ne postoje važeće regulative koje se bave specifičnim etičkim problemima koje izaziva primena AI u obrazovanju. Zato je neophodno da blagovremeno upoznamo učenike, studente i nastavnike sa tim koji etički problemi primene AI postoje i kako se prema njima odnositi.

Ključne reči: obrazovanje, etika, veštačka inteligencija

ETHICS OF ARTIFICIAL INTELLIGENCE IN EDUCATION

AI has many applications in education, such as personalized learning systems, automated assessment systems, facial recognition systems, social network sites, microblogging systems, and mobile applications. Despite the benefits of AI applications for education, it poses societal and ethical risks in education, such as: perpetuating existing bias and discrimination, perpetuating unfairness for students from mostly disadvantaged groups, and amplifying injustice and inequity. The biggest ethical issues surrounding the use of AI in education relates to the privacy concerns of students and teachers, transparency surveillance or tracking systems, autonomy or the person's ability to act on her or his own interest and values, bias and discrimination, transparency, fairness, and transparency. Some related questions are what do we risk losing through automation, how to treat facial recognition technology, quality of education, the lack of clarity of what happens to the data collected, the lack of human agency in fully autonomous AI in education systems, what do we risk losing through automation, transparency around decision-making. Unfortunately, there is no regulations enacted to address the specific ethical issues raised by the use of AI in education. These ethical concerns suggest an urgent need to introduce students and teachers to the ethical challenges surrounding AI applications in education and how to navigate them.

Keywords: education, ethics, artificial intelligence

Paula Petričević

ČEMU FILOZOFIJA U ŠKOLAMA?

Obrazovanje kao način promjene koju želimo vidjeti u svijetu treba da čuva i unapređuje kritičko mišljenje i omogući informisane i odgovorne izbore onih na kojima „svijet ostaje“. Naravno, veliko je pitanje koliko to danas obrazovanje čini i koliko škola zaista osposobljava mlade za život i uči ih zajedništvu, solidarnosti, mišljenju i kritičkoj refleksiji, a koliko predstavlja ideološki aparat države na neoliberalnoj kapitalističkoj periferiji koji štancuje „fah-idiot“, dizajnirane prema potrebama i u službi tržišta. Svoj sam poziv odabrala s radošću, ali i odgovornošću, znajući da nije uvijek lako podstaći klice mlade upitanosti, radoznalosti i kreativnosti i ohrabriti ih da samostalno i promišljeno bujaju. To nastojim da činim u učionici, onako kako je ja doživljavam – kao veselo bojno polje za formiranje slobodno mislećih ljudi. Odakle crpiti snagu za moguće dok smo okovani postojećim? Kako premostiti zjap između znanja i djelovanja, misli i čina? Kopču između teorije i prakse nalazim u obrazovanju – održivom i nenasilnom načinu promjene svijeta. Očekivano, obrazovanje je u globalnoj krizi, ali time i u novoj, otvorenoj mogućnosti. Prekarno je i potcijenjeno, utamničeno u merkantilne obore, opterećeno negativnom selekcijom i anahronim programima, ali i dalje od vitalnog značaja koji tek treba da postane razvidan. U vremenu neprosvijetljenog apsolutizma neoliberalnog kapitalizma obrazovanje je posljednja linija nenasilne i inkluzivne odbrane od despotije čija je mjera vrijednosti samo i jedino profit. Tanka ali postojana, ova linija naznačuje i smisao izučavanja filozofije u postojećem obrazovnom sistemu – dovesti u pitanje premise sistema kojeg je obrazovanje i samo dio, srušiti ga, ako treba – tome još filozofija.

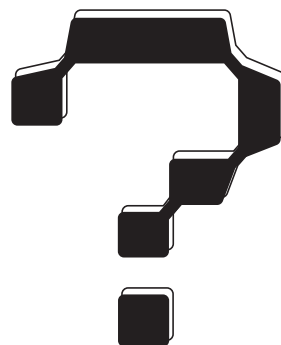
Ključne riječi: obrazovanje, filozofija, neoliberalizam, učionica, promjena

WHY STILL PHILOSOPHY IN SCHOOLS?

Education as a way of the global change that we long for, should preserve and drive critical thinking and provide educated and responsible choices for the youth – “the hope of our future”. How much it does so today is yet to be answered. How much does the school do to prepare the youth for the life of togetherness and solidarity, critical thinking and reflection, and yet, how much it in fact does to serve as an ideological tool of the state on neoliberal capitalist periphery that relentlessly produces fahidiots, modeled by its market driven priorities? I have chosen my calling with great pleasure, but also with responsibility, knowing that it is not always easy to motivate the offspring of creativity, curiosity and inquisitiveness and to encourage its unsolicited thrive. It is what I hope to achieve in the classroom as I see it – the joyful battlefield – where young free thinking spirits are forged. Where does one find the urge for the possible while shackled by the existing? How do we bridge the gap from theory to practice, thought to action? It is in education where I find this link – sustainable and nonviolent way of the change. Unsurprisingly, education is in fact in peril, while simultaneously presented with new and open possibilities. It is precarious and underrated, burdened by the negative selection and anachronous curriculums, but it still is of crucial significance that is yet to become evident. In the times of the unenlightened absolutism of the neoliberal capitalism, education is in fact the last barrier of the non violent and inclusive defense from tyranny driven exclusively by profit. Delicate, nevertheless powerful, this line denotes the essence of studying philosophy in the current educational system – to question the premise of the system that education is in fact the part of, and to tear it down if need be – that is why philosophy is still needed.

Keywords: education, philosophy, neoliberalism, classroom, change

BELEŠKE / NOTES



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Antonio Pinilla

KO, KAKO I ZAŠTO KOSMOLOŠKOG OBRAZOVANJA EUGENA FINKA

Ova prezentacija istražuje mogućnosti kosmološkog obrazovanja u misli Eugena Finka kroz fundamentalna pitanja koja se odnose na subjekta (*ko*), sprovođenje (*kako*) i zadatak (*zašto*) obrazovne delatnosti. Ekstenzivno se oslanjajući na Finkov filozofski rad o igri, tvrdim da obrazovanje, kada se tumači iz kosmološke perspektive, simbolički u delo stavlja onu otvorenost koja utemeljuje slobodu, karakterističnu za naš odnos sa svetom. Opštije, prezentacija istražuje i afinite i tenzije između fenomenološkog istraživanja koje egzemplifikuje Fink i posthumanističkih perspektiva obrazovanja. Pre svega, naslanjam se na Finkovu kosmološku koncepciju ljudskog bića kao „ens cosmologicum“ („Weltwesen“) da bih tvrdio da je, na osnovu našeg smislenog odnosa sa *cosmos*-om, obrazovanje na fundamentalan način vid „zajedničkog života“ u svetu koji doživljavamo kao upitan. Drugo, naslanjam se na Finkov koncept „simbola“ da bih tvrdio da se kosmološko obrazovanje sprovodi simboličkom predstavom i kroz nju, predstavom koja se ne odnosi na svet kakav *jeste* već na svet kakvim ga prikazuje obrazovna delatnost. Treće, iznova razmatram zadatak kosmološkog obrazovanja s obzirom na Finkovo shvatanje svetovne ljudske slobode. Odatle, tvrdim da obrazovanje postaje smisljeno ako se ima u vidu njegovo izvođenje koje preoblikuje naš odnos prema svetu, omogućavajući nam tako nov početak u našem trenutnom „vanrednom stanju“. Ova prezentacija nastoji, takođe, da zasnuje neku vrstu *ligne de fuite* koje je tako preko potrebno u doba u kojem su svetski događaji tako jasno pokazali krhkost i iluzornu stabilnost u srži našeg shvatanja obrazovanja, njegovih subjekata, sredstva i ciljeva. Nesporno je da naše razumevanje obrazovanja ne izmiče upitnom karakteru koji se sve više doživljava kao središnje određenje našeg iskustva sveta. U vremenima poput ovog, imperativ postaje ispitivanje mislioca poput Eugena Finka, za kojeg je upravo ta upitnost – koja je i otvorenost za nove mogućnosti – fundamentalni beleg naše egzistencije i, sledstveno, obrazovanja.

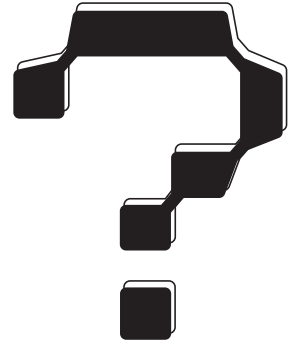
Ključne reči: *Eugen Fink, kosmološko obrazovanje, ens cosmologicum, simbol sloboda, igra, fenomenologija, Allgemeine Pädagogik, posthumano*

THE WHO, HOW, AND WHY OF A COSMOLOGICAL EDUCATION IN EUGEN FINK

This presentation explores the possibilities for a cosmological education in Eugen Fink's thought the fundamental questions regarding the subject (*who*), enactment (*how*), and task (*why*) of the educational activity. Drawing widely from Fink's philosophical work on play, I argue that, when it is interpreted from a cosmological perspective, education symbolically enacts the openness that grounds the freedom characteristic of our relationship with the world. More broadly, the presentation also explores affinities and tensions between the phenomenological research exemplified by Fink and posthumanist perspectives on education. In the first place, I draw from Fink's cosmological conception of the human being as „ens cosmologicum“ („Weltwesen“) to argue that, based on our meaningful relation with the *cosmos*, education is the fundamental mode of 'living-together' in a world that we experience as questionable. In the second place, I draw from Fink's concept of 'symbol' to argue that a cosmological education is enacted in and through the symbolic representation that does not relate to the world as it is but *as it is* portrayed by the educational activity. In the third place, I reconsider the task of a cosmological education in view of Fink's understanding of worldly human freedom. From this, I argue that education becomes meaningful in view of the performance that reshapes our relation to the world, thus allowing a new beginning in our current "state of emergency." This presentation also attempts to establish the kind of 'ligne de fuite' that we so urgently need at times in which world events have so clearly evidenced the fragility and the illusory stability at the core of our grasp of education, its subjects, means, and goals. Indisputably, our understanding of education does not escape the questionable character that is increasingly felt like the central determination of our experience of the world. In times like this, it becomes imperative to integrally examine a thinker like Eugen Fink, for whom precisely this questionableness—that is also the openness to new possibilities—is the fundamental mark of our existence and, in consequence, of education.

Keywords: *Eugen Fink, cosmological education, ens cosmologicum, symbol, freedom, play, phenomenology, Allgemeine Pädagogik, posthuman*

BELEŠKE / NOTES



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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 Hijerokle, 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

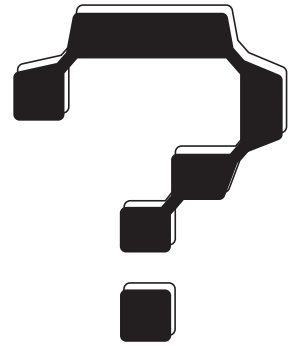
THE STOIC PREHUMANISM AS AN EXPRESSION OF THE POSTHUMANISM: FROM THE MYTH TO THE ECOLOGY

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

BELEŠKE / NOTES



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Jocey Quinn

PROBIJANJE PLAŠTA NEVIDLJIVOSTI: POSTHUMANA ISTRAŽIVANJA SVAKODNEVNOG UČENJA

Ovaj rad će istražiti obrazovanje koje se konstantno dešava van okvira formalne sfere, ali koje je nevidljivo i zanemareno, kao što je to slučaj i sa ljudima koji uče. Rad time manifestuje ovo „nevidljivo obrazovanje“ kroz istraživačku studiju sa postverbalnim ljudima. U *Ordinary Affects* Ketlin Stjuart istražuje svakodnevni život i posebno pominje „efekte učenja“ koji nisu „toliko forme označavanja ili jedinice znanja koliko predstavljaju izražavanje ideja ili problema koji su izvršeni kao tip nesvesnog i potentnog učenja“. Učenje nije formalni cilj ili put, već proizlazi indirektno iz drugih aktivnosti i kroz puku svakodnevicu života. Neizvesnost i ograničenost zamenjuju unapred određene rezultate, sugerisući time ono što ovaj rad naziva epistemologijom neizrecivog. Epistemologija neizrecivog istraživala bi znanje i načine saznanja koji nisu merljivi, iako su i dalje značajni i formativnog karaktera. Alati koji su potrebni za razmišljanje u ovoj neizrecivoj sferi su neočekivanog porekla i dolaze na primer iz poezije i memoara. Kritički posthumanizam nam u prosuđivanju učenja pomaže da promislimo i afirmišemo naš fokus ka afektivnom umesto tabelarnom, kao i da prepoznamo kako ljudski, ali i drugi odnosi, stvaraju uslove za svakodnevno učenje. Rad će se oslanjati na longitudinalno istraživanje sa dvadeset pet postverbalnih osoba sa demencijom, moždanim udarom, teškoćama u učenju ili povredom mozga, koji komuniciraju mimo reči. Ova studija, sprovedena u saradnji sa muzičkom organizacijom zajednice, izvela je šesnaest meseci posmatranja, četrdeset pet intervjua kroz mreže intimnosti, trideset umetničkih radionica i četiri fokus grupe, kako bi otkrila i istražila neizrecivo, nevidljivo (i neizgovoreno) učenje i znanje postverbalnih ljudi. Studija je pokazala da se učenje i dalje dešavalo čak i kada se smatralo da je ono nemoguće, kao na primer u slučajevima progresirane demencije. Obraćajući veliku pažnju na telo, materiju, predmete, životinje, prostor, tišine, muziku, kao i postajanja i sagledavanja čoveka ne kao izolovanog pojedinca već kao deo „delatnog sklopa“, projekat je probio plašt nevidljivost.

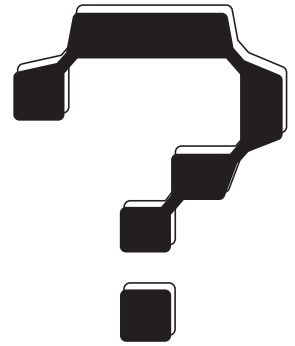
Ključne reči: posthumano, nevidljivo obrazovanje, efekat, postverbalno

PIERCING THE CLOAK OF INVISIBILITY: POSTHUMAN EXPLORATIONS OF EVERYDAY LEARNING

This paper will explore the education that is always happening outside the bounds of formal spheres, but which is invisible and disregarded, along with the people doing the learning. It manifests this 'invisible education' through a research study with postverbal people. In *Ordinary Affects* Kathleen Stewart explores everyday life and specifically mentions 'learning affects': 'not so much forms of signification, or units of knowledge as they are expressions of ideas or problems performed as a kind of involuntary and powerful learning'. Learning is not a formal goal or a pathway but emerges indirectly from other activities and simply in daily living. Uncertainty and liminality replace pre-ordained results, suggesting what this paper calls an epistemology of the ineffable. An epistemology of the ineffable would explore knowledge and ways of knowing that escape and evade measurement, whilst still being formative and significant. Tools needed to think in this ineffable sphere come from unexpected places, from poetry and memoir, for example. A critical posthumanism also helps to think about and validate this focus on the affective rather than the tabulated when we consider learning and to recognize how relations of human and more than human produce conditions for everyday learning. The paper will draw on a longitudinal study with twenty-five postverbal people with dementia, stroke, learning difficulties or brain injury who communicate beyond words. This study, conducted in collaboration with a community music organization, used 16 months of observation, forty-five interviews with networks of intimacy, thirty arts workshops and four focus groups to uncover and explore the ineffable, invisible (and unspoken) learning and knowledge that post verbal people do. The study showed that learning still happened even at the point where the human is considered beyond learning, as in living with advanced dementia. By paying close attention to body, matter, objects, animals, space, silences, music and becoming and seeing the human not as an isolated individual but as part of an 'agentic assemblage' project pierced the cloak of invisibility.

Keywords: posthuman, invisible education, affect, postverbal

BELEŠKE / NOTES



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Natasha Rennolds

ZAŠTITA DECE – SPEKULATIVNO POSTHUMANO ISTRAŽIVANJE

Moje izlaganje je spekulativni susret sa posthumanizmom i onim što on može da ponudi našem razumevanju sistema zaštite i bezbednosti dece – čuvanju dece od povreda i stvaranju uslova za procvat. Istražiću nalaze moje doktorske teze o razumevanju odnosa u okruženju za učenje koje je više od ljudskog, da bih zamislila kako odrasli mogu naučiti da rade drugačije sa decom u školama, zajednicama i domovima, ne bi li poboljšali za decu blagotvorne ishode. Prepoznajući da su ljudi ugrađeni u svet i svu njegovu materijalnost, razmotriću kako otelotvorena relacionalnost i usklađenost sa afektima mogu ponuditi različito učenje o razumevanju doživljaja deteta. Moja prezentacija će prepoznati obrazovanje u njegovom najširem kontekstu – više je od škole i obuhvata celoživotno učenje. Širom Engleske i Velsa, sistemi dečije zaštite i promocija blagostanja odgovornosti su više agencija sa stručnjacima za obrazovanje, zdravstvo, policiju i socijalni rad u centru njihove prakse. Deca i mladi se oslanjaju na to da odrasli uče o njihovim svetovima i proživljenim iskustvima kako bi pružili pravovremene i odgovarajuće intervencije. Bilo je velikih promašaja koji naglašavaju izazove u praksi. Kada dete umre ili je značajno povređeno, lokalni sistemi zaštite sprovode Preglede prakse zaštite dece (SCPR) i prethodno Ozbiljne preglede slučajeva (SCR), kako bi učili iz tragičnih događaja. Šire učenje iz SCR-a i SCPR-a uporno naglašava da profesionalci koji rade sa decom moraju da budu radoznaliji, bolje obučeni i kreativniji u svom razmišljanju, što rezultira preporukama za učenje usmerenim na više obuke, bolju politiku i veću komunikaciju između profesionalaca. Uprkos ovim zajedničkim nalazima, isti problemi i dalje postoje. Dakle, kako bi izgledao alternativni pristup istraživanju? Svesno se prilagoditi svetu u njegovoj različitosti, pitajući se šta bi se još moglo dogoditi, kako bi razmatranje materijalnog i ne-ljudskog moglo obrazovati profesionalce? I što je još važnije, kako bi moglo pomoći deci i mladima ne samo da budu bezbedni već i da napreduju?

Ključne reči: bezbednost, učenje, spekulativno, istraživanje, više od čoveka

KEEPING CHILDREN SAFE – A SPECULATIVE POSTHUMAN INQUIRY

My presentation is a speculative encounter with posthumanism and what it may offer to our understanding of the child protection and safeguarding systems - keeping children safe from harm and creating the conditions for flourishing. I will explore findings from my PhD thesis on understanding relationships in a more-than-human learning environment to imagine how adults may learn to work differently with children in schools, communities and homes to improve welfare outcomes for children. In recognising that humans are embedded in the world and all its materiality, I will consider how embodied relationality and attunement to affect may offer different learning in understanding experiences of the child. My presentation will recognise education in its widest context – more than school and encompassing lifelong learning. Across England and Wales, the systems of child protection and the promotion of welfare are multi-agency responsibilities with education, health, police and social work professionals at the center of practice. The children and young people rely on adults learning about their worlds and lived experiences in order to provide timely and appropriate interventions. There have been high profile failings that highlight the challenges in practicing this. When a child dies or is significantly harmed, the local safeguarding systems conduct Safeguarding Children Practice Reviews (SCPRs) and previously Serious Case Reviews (SCRs) in order to learn from the tragic events. The wider learning from SCR and SCPRs persistently highlight professionals working with children need to be more curious, better trained and be more creative in their thinking, resulting in recommendations for learning focused on more training, better policies and more communication between professionals. Despite these common findings, the same issues persist. Therefore, what would an alternative approach to inquiry look like? Consciously attuning to the world in its difference, wondering what else might be happening, how might consideration of the material and non-human educate professionals? And more importantly how may it help children and young people to not only be kept safe but to thrive?

Keywords: safeguarding, learning, speculative inquiry, more-than-human

POSTHUMANO OBRAZOVANJE – KAO RIZOMATSKI PROCES KA POSTHUMANOM SUBJEKTU

Za obrazovanje se može reći da je jedno od najvećih dostignuća čovečanstva. Starogrčka *Paideia*, nemački koncept *Bildung*-a i tradicionalno humanističko obrazovanje pomogli su pojedincima da cvetaju i transformišu se. Od početka i kroz istoriju, humanističko obrazovanje je imalo ljude u svom središtu. Iako transformativno, obrazovanje je bilo i oruđe paternalizma, ekskluzivizma i hijerarhijske diskriminacije (vođeno esencijalističkim, dualističkim i polarizovanim mišljenjem), u odnosu na one koji su smatrani manje ljudima (poput robova, žena, obojenih ljudi, siromašnih itd.) i koji nisu imali pristup obrazovanju. Posthumano obrazovanje (prema posthumanističkoj paradigmi) nastoji da uvede transversalni, posredovani i rizomatski pristup obrazovanju i načinu na koji ga treba razumeti/primeniti danas. To se odnosi na ne-vertikalne, relacione, afektivne, kreativne i imanentne susrete ljudi, kao i susrete ljudi, ne-ljudskih životinja, tehnologije, robota itd. Decentriranjem ekskluzivističkog i antropocentričkog humanističkog subjekta, opterećenog moći, i jakog humanističkog obrazovanja (kritičkom kartografijom), posthumano obrazovanje postaje i proces učenja/eksperimenta i praksa koja uvodi posthumanog subjekta. Da bih to pokazala, analiziraću ovu promenu paradigme na tri nivoa (koji se uzajamno ne isključuju već prepliću): ljudsko, ne-ljudsko i tehnološko. Na ljudskom nivou (prema posthumanoj kritici), tvrdim da posthumano obrazovanje, razvijanjem alternativnih metoda odgovornosti, donosi nomadski pristup ljudskom subjektu, kako bi se razvejala diskriminacija, nekropolitika, marginalizacija itd. Ono pretpostavlja kritičku i afirmativnu etičku dekonstrukciju, između ostalog, rasnih, seksualizovanih, autoritarnih diskursa. Na nivou ne-ljudi, posthumano obrazovanje (u svom postantropocentričkom obrtu) funkcioniše kao strategija odgovornosti za životnu sredinu i kao svest o ekološkom identitetu, s obzirom na našu otelovljenu i ugrađenu egzistenciju u ovom svetu. Ono takođe deluje kao ponizan stav prema ne-ljudskim životinjama, organskom i neorganskom, prihvatajući materijalistički, vitalistički, fluidan i složen odnos između njih. Na tehnološkom nivou, posthumano obrazovanje osnažuje ideju da je obrazovanje tehnologija koja radi na nadogradnji čoveka (aspekt koji, prema parametrima posthumanog obrazovanja, prevazilazi utilitarizam i instrumentalističko razumevanje tehnologije). U isto vreme, raznovrsnost tehnologija u nastajanju (digitalna tehnologija, robotika i veštačka inteligencija), kojima posthumano obrazovanje posvećuje pažnju, deluje kao rizomatski relacioni sklop koji ko-afirmiše postajanje posthumanog subjekta.

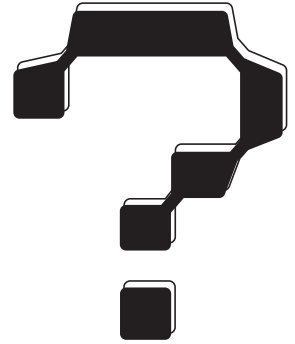
Ključne reči: posthumanizam, obrazovanje, rizom, tehnologija, ne-ljudsko, posthumani subjekt

POSTHUMAN EDUCATION – AS A RHIZOMATIC PROCESS TOWARDS THE POSTHUMAN SUBJECT

Education can be said to be one of humanity's greatest achievements. Ancient Greek *Paideia*, the German concept of *Bildung* and traditional humanistic education have helped individuals to flourish and transform. From the beginning of and throughout history, humanistic education has had humans at its center. Although transformational, education has also been a paternalistic, exclusivist and hierarchical-discriminatory tool (driven by essentialist, dualist and polarized thinking), in relation to those considered less human (such as slaves, women, people of color, and the poor etc.) who had no access to education. Posthuman education (in the posthumanist paradigm) seeks to bring a transversal, mediated and rhizomatic approach to education and how it should be understood/applied nowadays. This refers to a non-vertical, relational, affective, creative and immanent encounter between humans, and also between humans, non-human animals, technology and robots etc. By decentering the exclusivist and anthropocentric power-ridden humanistic subject and strong humanistic education (through a critical cartography), posthuman education becomes both a learning/experimental process and a praxis, that opens up the posthuman subject. To demonstrate this, I aim to analyze this paradigm shift on three levels (which are not mutually exclusive but intertwine); human, non-human and technological. At the human level (in the post-human criticism), I argue that posthuman education brings a nomadic approach to the human subject by developing alternative methods of accountability, in order to dispel discrimination, necropolitics and marginalization etc. It supposes a critical and affirmative ethical deconstruction of the racialized, sexualized, authoritarian discourses, among other. At the non-human level, posthuman education (in its post-anthropocentric turn) functions as a strategy of environmental responsabilization and as an ecological identity awareness, with regard our embodied an embedded existence in this world. It also works as a humble attitude towards the non-human animals, organic and inorganic, by acknowledging a materialist, vitalist, fluid, and complex relationship. At the technological level, posthuman education reinforces the idea that education is a technology which works to upgrade the human (an aspect that, in the parameters of posthuman education, goes beyond the utilitarianism and instrumentalist understanding of technology). At the same time, the variety of emerging technologies (digital, robotics, and artificial intelligence [AI]) to which posthuman education pays attention, work as a rhizomatic relational assemblage that co-affirms the becoming of the posthuman subject.

Keywords: posthumanism, education, rhizome, technology, non-human, posthuman subject

BELEŠKE / NOTES



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Pummy Sharma, Sheriya Sareen, Sayantan Mandal,
Quleen Kaur Bijra

PONOVA POSETA OKVIRU „ZAJEDNICE ISTRAŽIVANJA“ KROZ POSTHUMANU OPTIKU: STUDIJA SLUČAJA INSTITUCIJA VISOKOG OBRAZOVANJA U DŽAMU I KAŠMIRU

Posthumanističku filozofiju usvojili su različiti subjekti i različite discipline da bi podrili tradicionalne granice koje je cementirala antropocentrička epistemologija. Nedavno, imala je znatan uticaj na oblast obrazovanja, posebno visokog obrazovanja, gde se proces nastave i učenja može poboljšati u onlajn prostoru, kako bi raskinuo sa neefikasnim i nezdravim tradicionalnim praksama nastave i učenja.

U posthumanistička vremena sve je više literature koja naglašava konstruktivističke okvire, uključujući digitalne pedagogije, kako bi se unapredila efikasnost nastave i učenje u onlajn prostoru. Međutim, s obzirom na geo-političke prepreke i manjak pripreme nastavnika u Džamu i Kašmiru, najsevernijoj Saveznoj teritoriji Indije, pitanje uspešne primene novih digitalnih pedagogija ne dolazi na dnevni red. U tom svetlu, ova studija nastoji da eksplicira potrebu za novim i s obzirom na kontekst specifičnim digitalnim pedagogijama za institucije visokog obrazovanja u Džamu i Kašmiru.

Podaci za ovu studiju kanalisani su kroz više od sto pedeset onlajn anketa, šezdeset intervjuva i pedeset posmatranja u učionici u, za studiju slučaja izabranim, Institucijama visokog obrazovanja u (HEI) Džamu i Kašmiru. Oni su analizirani kroz Okvir zajednice istraživanja, koji je zasnovan na konstruktivističkom gledištu Džona Djujija o iskustvenom učenju. Nalazi, koji se zasnivaju na triangulaciji, sugerišu potpun kompromis (i) kognitivnog, (ii) društvenog i (iii) nastavnog prisustva u onlajn režimu za nastavnike u izabranim studijama slučaja HEI Džamu i Kašmira. Studija takođe prepoznaje da nastavnici „pokušavaju“ da oponašaju pedagogije učionice u digitalnom prostoru, ali sa ograničenim uspehom. Zaključujemo, stoga, da su hitno potrebne kontekstno specifične digitalne pedagogije u jukstapoziciji prema posthumanističkoj etici nastave i učenja.

Ključne reči: posthumanizam, digitalna pedagogija, Okvir zajednice istraživanja, visokoškolsko obrazovanje, Džamu i Kašmir

RE-VISITING THE “COMMUNITY OF INQUIRY” FRAMEWORK THROUGH POST- HUMANIST LENS: A CASE-STUDY OF HIGHER EDUCATION INSTITUTIONS IN JAMMU & KASHMIR

Posthumanist philosophy is adopted by various subjects and disciplines to undermine the traditional boundaries cemented through anthropocentric epistemologies. Recently, it has had a good bearing on the domain of education, particularly higher education, where the teaching-learning process can be improved in online spaces, to break away from ineffective and unhealthy traditional teaching-learning practices.

There is growing body of literature emphasizing on constructivist frameworks, including the digital pedagogies, to improve the efficiency of teaching and learning in online spaces during the post-humanist times. However, given the geo-political barriers and lack of teachers' preparation in Jammu & Kashmir, the northernmost Union Territory of India, the question regarding the successful implementation of new digital pedagogies lingers on. In its light, the study attempts to explicate the need for novel and context-specific digital pedagogies for the higher education institutions in J&K.

The data for the present study is channeled through more than 150 online surveys, 60 interviews, and 50 classroom observations in the selected case-study Higher Education Institutions (HEIs) of J&K. It is analysed through the Community of Inquiry Framework, which is based on John Dewey's constructivist view of experiential learning. The findings, building on triangulation, suggest a stark compromise in the (i) cognitive, (ii) social, and (iii) teaching presence in the online mode for the teachers in the selected case-study HEIs of J&K. The study also acknowledges teachers' 'trying' to imitate the classroom pedagogies in the digital space, but with limited success. We, therefore, conclude with the pressing need for context-specific digital pedagogies juxtaposed with posthumanist ethics of teaching and learning.

Keywords: posthumanism, digital pedagogy, Community of Inquiry Framework, higher education, Jammu & Kashmir

NASTAVNICI KOJI SU NEŠTO VIŠE OD LJUDI

Obrazovanje za i o svetu koji nije samo „za nas“, već takođe uzdiže životinje, biljke i šire eko-sisteme na koje se oslanjamo je vitalna promena u vremenima ekološkog uništenja.

Za Valina, ovo je pedagogija koja podučava koristeći „prljavu lekciju simbioze“. U takvoj paradigmi trans-vrsta, zemlja postaje „Geja“, samoregulišući organizam unutar kojeg su vrste međusobno povezane i međuzavisne; ili „Sila“, inuitska koncepcija životne snage (koncept koji je ne-autohtonim naučnicima teško izraziti rečima, ali koncept koji proširuje pojmove klime i vremena u znanje i mudrost. Međutim, trenutno je niz obrazovnih inicijativa usmeren ka prirodi (kao što su Škole u šumi), ali nastavlja da se fokusira na ljude; okruženje nam je na usluzi i nastavlja da igra igru neoliberalnih ideala (pogledajte, na primer, predložene ispite za Engleske srednje škole iz Istorije prirodnog okruženja).

U ovom radu ću podeliti podatke o nedavnom istraživačkom projektu u kojem su se učesnici (i ljudi i ne-) okupili da istraže šta se dešava kada decentriramo ljude kao edukatore i prestanemo da privilegujemo sebe kao krajnje instruktore i nosioce znanja. Konkretno, želeli smo da saznamo:

1. Šta nastavnici mogu da nauče od edukatora koji su „više od ljudi“ kao što su voda, biljke i životinje?
2. Kako posthumane pedagogije mogu pomoći nastavnicima da pređu sa antropocentričnog pogleda na svet na animistički, i šta bi to moglo značiti za njihovu nastavnu praksu?

Metodologije kao što su intervjui transformisani u „razmenu mišljenja u hodu“ (original: intra-views) i umetničke fabulacije (poezija, foto-priče i art brut) su primenjene kako bi se inicirali afekti, otelotvoreni odgovori, relacionalnost, transdisciplinarnost i etika brige koja je proširila učenje na naše srodnike koji nisu ljudi (iz posthumanističke perspektive).

Naše trenutne neprilike zahtevaju nastavni plan i program koji podstiče pojmove srodstva sa drugima koji nisu ljudi; prihvata složenost (života); i preoblikuje našu vezanost za zajednički svet. Posthumanizam može ponuditi preko potreban afektivni zaokret ka vrsti socijalne pravde koja obuhvata različitost; sprovedena kroz neophodan proces de-familijarizacije od dominantne vizije obrazovanja. Ova prezentacija, koja će uključivati umetničke provokacije i slike iz projekta, ima za cilj da inspiriše druge da započnu procese uočavanja i decentriranja kako bi posthumane ideje sproveli u pedagošku praksu.

Ključne reči: posthumanizam, posthumana pedagogija, edukatori koji su više od ljudi, ekologija, obrazovanje

MORE-THAN-HUMAN TEACHERS

Educating for and about a world that is not only “for us” but one that elevates animals, plants, and the wider eco-systems on which we rely is a vital shift in times of ecological destruction. For Wallin, this is a pedagogy that teaches using “the filthy lesson of symbiosis”. In such a trans-species paradigm, the Earth becomes “Gaia”, a self-regulating organism within which species are interconnected and interdependent; or “Sila,” the Inuit conception of life force (a concept that is difficult for non-Indigenous scholars to put into words, but one that expands notions of climate and weather into knowledge and wisdom. However, at present much education focused around nature (such as Forest Schools) continues to centre humans; the environment is at the service of us and continues to play into neo-liberal ideals (see the proposed English secondary school exams in Natural History for example).

In this paper I will share details of a recent research project in which participants (both human and non-) came together to explore what happens when we de-centre humans as educators and cease to privilege ourselves as the ultimate instructors and holders of knowledge. Specifically, we aimed to find out:

1. What can teachers learn from ‘more-than-human’ educators such as water, plants and animals?
2. How can posthuman pedagogies help teachers to shift from an anthropocentric world-view to an animist one, and what might this mean for their teaching practice?

Methodologies such as walking intra-views and artistic fabulations (poetry, photo-voice and art brut) were put to work in order to draw on affect, embodied responses, relationality, transdisciplinarity and an ethics of care which extended learning to non-human kin.

Our current predicament calls for a curriculum that encourages notions of kinship with non-human others; accepts complexity; and reframes our attachment to a shared world. Posthumanism can offer a much-needed affective turn towards the kind of social justice that accounts for difference; enacted through a necessary process of de-familiarization from the dominant vision of education. This presentation, which will include artistic provocations and images from the project, aims to inspire others to begin processes of noticing and de-centering in order to enact posthuman ideas in pedagogical practice.

Keywords: posthumanism, posthuman pedagogy, more-than-human educators, ecology, education

Alberto Simonetti

OBRAZOVANJE ZA POSTERIORNOST

Kako razviti obrazovanje u posthumanizmu? Konkretna filozofija obrazovanja namerava da nas „izvede“ negde (*ex-duco*, na latinskom) i ovaj korak je ostvariv samo u procesu čiste imanencije gde je čovek singularnost među ostalima (a ne bez ostalih). Odbacivanje humanističkog jarma promoviše prevazilaženje pojma ličnosti, jer je to apriorni koncept, apsolutizam koji je doveo do dominacije nad planetom sa posledicama koje ugrožavaju vitalno jezgro Zemlje.

Posthumanističko obrazovanje (u školama, na svim nivoima) mora odbaciti svaku ljudsku originalnost, otvarajući se konstruktivizmu za koji je čovek kasnija konstrukcija, čisto materijalno telo koje je pluralno vezano za konkatenacije života i tako se izgrađuje, obrazuje ili „izlazi“ iz tog stanja. Tradicionalno spiritualističko obrazovanje održava hijerarhije, uloge i strategije dominacije okrećući obrazovanje ka apsolutnoj unutrašnjosti lišenoj sveta. Nasuprot tog stava, „obrazovanje za posteriornost“ znači stići do misli (u dimenziji pojma „spolja“ Fukoa i Deleza). Ovo je novi eksofski izazov sveta gde se može utemeljiti prirodni plan čiste materijalnosti i izveštačenosti obrazovne konstrukcije.

Filozofsko uporište ovakvog stava je ugrađeno u francusku misao druge polovine dvadesetog veka (Fuko, Delez, Bodrijar, Klossovski, Derida), u savremenom čitanju Brajdotti, Haraveja, Huks, do neuronauke (Kandel, Damasio). Posthumanistička pedagogija ima za cilj da pokaže da je ljudsko biće *modus* (kako Spinoza navodi) jedinstvenosti koju čini mnogostrukost; ljudi treba da praktikuju obrazovanje pluralnosti i deterritorijalizacije, što znači približavanje različitim izražajnim oblicima bez njihovog zatvaranja u specijalizovani horizont (na primer disciplinarnom). Sektorizacija je osnovna prepreka obrazovanju za posteriornost jer onemogućava veze između oblasti znanja.

Ovaj rad ima za cilj da se osvrne na nove oblike moguće pedagogije vezane za eks post dimenziju (koju je Niče već predosetio u Zaratustri).

Ključne reči: posteriornost, višestrukost, *ex post*, pedagogija, obrazovanje, onaj koji/ono što izlazi napolje

EDUCATION FOR POSTERIORITY

How to educate in posthumanism? A concrete philosophy of education intends to “lead out” (*ex-duco*, in Latin) and this step is achievable only in a process of pure immanence where the human is a singularity among others. The rejection of the humanist yoke promotes the overcoming of the notion of *person*, because it is an *a priori* concept, an absolutism that has led to domination over the planet with consequences that endanger the vital core of the Earth.

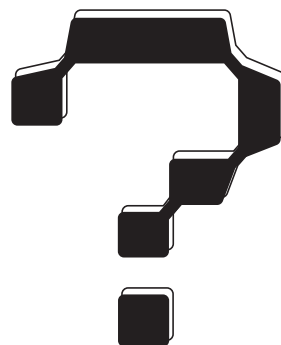
Precisely from the schools, at all levels, a posthumanistic education must reject any human originality, opening itself to a constructivism for which man is a later construction, a purely material body that is plurally linked to the concatenations of life and thus he builds himself up, educates, or “comes out”. Traditional spiritualistic education maintains hierarchies, roles and strategies of domination by turning education towards an absolute interiority devoid of a world; on the contrary, “educating for posteriority” means arriving at thought (in the dimension of the *Outside* of Foucault and also of Deleuze). This is the new ecosophical challenge of the world where the natural plan of pure materiality and the artificiality of educational construction can be founded.

The philosophical reference is installed in the French thought of the second half of the twentieth century (Foucault, Deleuze, Baudrillard, Klossowski, Derrida), in the contemporary reading of Braiddotti, Haraway, Hooks, up to neuroscience (Kandel, Damasio). A posthumanistic pedagogy intends to show that the human is a *modus* (as Spinoza states) of a uniqueness that is made up of multiplicity; educating to plurality, to deterritorialization means approaching the various expressive forms without closing them in a specialized horizon. Sectoralization is the fundamental obstacle for *education for posteriority* because it prevents links between fields of knowledge.

The paper aims to reflect on the new forms of possible pedagogy connected to the *ex post* dimension (which Nietzsche had already intuited in Zarathustra).

Keywords: posteriority, multiplicity, *ex post*, pedagogy, education, comes out

BELEŠKE / NOTES



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Ioanna-Maria Stamati, Vasso Kapetanou

FILMOVI, RAZLIČITI KIBORZI, PRISTUPAČNOST I POGODNOST

Kiborzi 21. veka, koji se čini da su u kapitalizmu masovno potpali pod jednu zajedničku kategoriju, nastavljaju da se razvijaju u skladu sa svojim različitim potrebama. Cilj ove studije je da razmotri različite vrste kiborga kroz filmove, konkretno, one koje čovečanstvo naziva invalidima ili sa posebnim sposobnostima. Neke kategorije su dobro utvrđene, kao što su mentalne smetnje, smetnje u razvoju, senzorne smetnje itd. Sorgner (Sorgner), Barden (Barden), Muraj (Murray) i mnogi drugi se slažu da su najčešće fizičke smetnje, jer starenje uglavnom utiče na gubitak kontrole nad telom. Starenje se stalno dešava, ali nakon određenog uzrasta, oblik čoveka se menja zbog vitalne pomoći tehnologije u održavanju određenog načina života. Pomoćna sredstva za hodanje postoje u različitim oblicima za različite dijagnoze, ali nakon istraživanja, ovaj rad zaključuje da nedostaju pomagala za hodanje koja odražavaju stvarne potrebe pacijenta. Naročito za ljude bez rotacionog pokreta trupa, koji koriste dubak, ali se mogu lako umoriti i moraju seći ili će pasti na zemlju. Filmski primeri poput „Teorije svega“, filma iz 2014. godine i „Snaga je u meni“, filma iz 2017. godine, prikazuju istinite slučajeve problema sa rotacionim pokretima i količinom tehnologije koja se koristi bez efekta potrebnog komfora. Za ovaj problem rad predlaže novi dubak koji može pomoći u trenucima slabosti, a da se pacijent ne opterećuje težinom dodatne stolice.

Ključne reči: rotacioni pokreti, kiborzi, dubci, invaliditeti, obrazovni filmovi, posthumano

CINEMA, DIFFERENT CYBORGS, ACCESSIBILITY AND CONVENIENCE

Cyborgs of the 21st century keep developing according to their different needs that seem to be categorized as a mass label in capitalism. This study is aiming to differentiate the various kinds of cyborgs through cinema, specifically, those humankind calls disable or with special abilities. Some categories are well established such as mental disabilities, developmental disabilities, sensory disabilities etc. Sorgner, Barden, Murray and many more agree, that the most common to see is the physical disabilities because aging has for the most part the effect of losing control of the body. Ageing is constantly happening but after a certain age, the form of the human is changing due to the vital help of technology to maintain a certain lifestyle. Walking aid has many forms of tools for different diagnoses, but after product research, this paper concludes there is a lack of walking aids that reflect the real needs of the patient. Especially, for people without rotational torso movement, who use walkers but can get easily tired and must sit down or else will fall to the ground. Cinematic examples like «*The Theory of Everything*», a 2014 film and «*Stronger*», a 2017 film, are showing true cases of problems of rotational movements and the amount of technology used without having the effect of comfort needed. For this problem, this paper proposes a new walker able to assist in times of weakness without the patient carrying out more weight for an additional stool.

Keywords: rotational movements, cyborgs, walkers, disabilities, educational cinema, posthuman

Lada Stevanović

ČEMU ANTROPOLOGIJA? ZAŠTO JE ŠKOLAMA POTREBNA ANTROPOLOŠKA PERSPEKTIVA?

Filozofski fakultet u Beogradu nudi 10 studijskih programa (andragogiju, arheologiju, etnologiju sa antropologijom, istoriju, istoriju umetnosti, klasične nauke, sociologiju, pedagogiju, psihologiju i filozofiju), od kojih samo 3 nije zastupljeno u školama: arheologija, andragogija i etnologija sa antropologijom. Svi drugi predmeti (osim pedagogije koja postoji u praksi pedagoga zaposlenog za rad sa decom) postoje kao školski predmeti u određenom (kraćem ili dužem periodu). Kada se pojavila u atmosferi osamnaestovekovnog i devetnaestovekovnog romantizma, etnologija je bila fokusirana na istraživanje sopstvenog naroda, njegovih običaja, života, narodne književnosti. Kasniji razvoj ove discipline doveo je do kritičkih istraživanja svakodnevice i različitih oblika ruralnih ali i urbanih kultura i subkultura. Gotovo istovremeno, ali u kolonijalnom kontekstu, pojavila se antropologija koja je izučavala udaljene kulture. Etnologija i antropologija su se nakon izvesnog vremena susrele i to kroz razvoj samosvesnog i kritičkog odnosa prema sopstvenim istraživanjima, razvijajući svest o tome da ne postoje univerzalna značenja niti (istraživačke) pozicije nezavisne od konteksta. Obe discipline počele su da problematizuju sopstvene pristupe i polazišta. Ova prezentacija fokusiraće se na neke teorijske probleme etnologije i antropologije, ključne za razumevanje društava (sadašnjih i prošlih). Naročito ću se usredsrediti na teorijske pristupe etnicitetu i naciji, kao i na teorije roda, i to sa namerom da ukažem na esencijalizam koji prati ove koncepte u školskim kurikulumima.

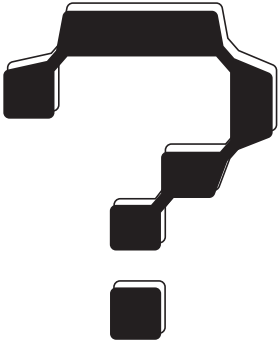
Ključne reči: školski kurikulum, etnologija i antropologija, teorije etniciteta, teorije nacije, rodne teorije

DOES ANTHROPOLOGY MATTER? WHY DO SCHOOLS NEED ANTHROPOLOGICAL PERSPECTIVE?

The Faculty of Philosophy of the Belgrade University offers 10 study programs: andragogy, archaeology, ethnology with anthropology, history, history of arts, classical studies, sociology, pedagogy, psychology and philosophy. Out of these 10 study programs, only three are not present in schools: archaeology, andragogy and ethnology with anthropology. All others (except for pedagogy that is not thought as a subject, but exists as a practical vocation of the person employed in school to work with children) are thought, for different periods, as school subjects. When it appeared in the atmosphere of 18th and 19th century romanticism, ethnology used to be focused on the research of own people, its customs, beliefs, life and vernacular culture, developing through the time into the discipline of critical research of everyday life and culture. Almost at the same time, in a bit different, colonial context, appeared anthropology, focused on the research of the cultures of the Other. Both disciplines met each other, developing critical self-awareness and becoming conscious that there are no universalistic meanings neither positions independent from the context. Both disciplines started to problematize own approaches and premises. This presentation will focus on some theoretical issues in ethnology and anthropology, crucial for understanding societies (both in past and in present). Above all, the focal point will be theories of ethnicity and nation, as well as gender theories with the intention to point and deconstruct essentialism with which these concepts are present in school programs.

Keywords: school curriculum, ethnology with anthropology, ethnicity theory, theory of nation, gender theory

BELEŠKE / NOTES



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Dragana Stojanović

OFFLINE EDUKACIJA I NJEN IMERZIVNI POTENCIJAL: SEĆANJE, POSTSEĆANJE I ISTORIJA U INFORMACIJSKOM DOBU

Edukativne strategije i platforme se konstantno razvijaju i menjaju, naročito i pre svega zbog svoje povezanosti sa tehnologijom, medijima i transmisijom znanja. U informacijskom dobu, gde ljudska bića, mašine i algoritmi funkcionišu odvojeno, ali i uvezano, procesi prenosa znanja dobijaju sve složenije i izazovnije oblike. S jedne strane, mogućnosti online učenja, naročito u kombinaciji sa VR imerzijom zaista kreiraju izuzetno potentan prostor za rad sa informacijama i znanjem, dok se, sa druge strane, čini da savremena tehnologija sve više istiskuje tradicionalne načine učenja koji su zauzimali ključno mesto u okviru humanističkih nauka tokom prethodnih vekova. Da li, međutim, ova promena istovremeno donosi i transformaciju tradicionalnih humanističkih obrazovnih procesa u posthumanističke, ili se postojeće tehnike obrazovanja i dalje kreću u domenima digitalne humanistike? Ima li još uvek prostora za *offline* edukaciju u savremenom tehnološkom svetu, i ako ovakav prostor postoji, na koji se način on najbolje može iskoristiti? U ovom radu pokušaću da istražim ulogu *offline* edukacije vezano za učenje o osetljivim pitanjima sećanja, postsećanja i istorije. Cilj ovog istraživanja je da ispita mogućnost ostvarivanja kvalitetne, interaktivne i edukativne *offline* imerzije u doba savremene digitalne stvarnosti. Kako bi *offline* učenje ostvarilo kvalitet imerzivnosti u digitalno orijentisanom svakodnevici, ono bi u sebe moralo da uključi različite tehnike neformalne i participatorne edukacije, te da usvoji jasan, horizontalan, multidimenzionalan i umrežavajući pristup. Ono što može predstavljati specifičan izazov u domenu učenja o istoriji, sećanju i postsećanju izvire iz same strukture sećanja, koja je, iako manifestaciono u formi mreže, i dalje dominantno oblikovana putem vertikalnih, hijerarhizovanih istorijskih i lingvističkih diskursa, kao i kroz naučene, okamenjene interpretacije različitih simboličkih reprezentacija. Kako se, u tom slučaju, učenje o istoriji i (post)sećanju može načiniti dinamičnim, i koliko važnost za *offline* učenje imaju efemernost sećanja i antimonumentalistički pristupi komunikaciji istorije? U ovom radu biće razmotrena i uloga materijalnosti u informacijskom dobu, kao i potencijal zamene pojma *reprezentacija* pojmom *komunikacija* tokom učenja o istoriji i sećanju u doba postsećanja.

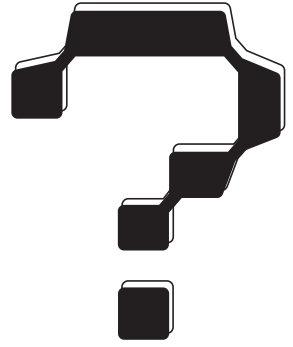
Ključne reči: edukacija, imerzivnost, offline učenje, (post)sećanje, participacija

OFFLINE EDUCATION AND ITS IMMERSIVE POTENTIAL: MEMORY, POSTMEMORY, AND HISTORY IN THE INFORMATIONAL AGE

Being related to technology, media and mediation of knowledge, strategies and platforms of education constantly evolve and change. In the informational age, where humans, machines, and algorithms work separately and interdependently, knowledge transmission has become a challenging and contested field. On the one hand, the possibilities of online learning, together with VR immersion do create an exciting context for working with knowledge and information, while on the other hand they seem to push out more traditional ways of learning that were so important for the humanities of the last centuries. So does this transform the educational process into a posthuman one, or is it more related to something called digital humanities? Also, is there still a place for the offline education in the contemporary technological world, and if yes, how should we approach it? In this paper, I will try to examine the role of offline learning in contemporary technological contexts and educational processes, especially in relation to delicate questions of memory, postmemory and history. I will argue for the possibility of an engaging and educational offline immersion in the midst of a digital reality. In order to attain this kind of immersiveness, offline learning should involve different techniques that are coming from informal and participatory education, adopting a very horizontal, multidimensional, and network-like approach. However, there is a very specific challenge when it comes to education that deals with memory and history, since memory, although itself a very network-like type of form, is usually shaped through vertical, hierarchized historical and linguistic discourses, as well as through the learnt, solidified interpretation of their symbolic representations. So how can we ensure that the memory stays dynamic and communicative, especially in postmemory times? I ponder upon the importance of ephemerality and anti monumentality in the process of offline immersive learning, to think about the role of materiality in the informational age, and to discuss the possibilities opened up by replacing the word *representation* with the word *communication* in the process of learning in a memory and postmemory context.

Keywords: education, immersiveness, offline learning, (post)memory, participation

BELEŠKE / NOTES



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Jelena Stojković

3XJA, DETE-ROBOT: POSTAJANJA, UJEDINITE SE!

U svet(ovima) u kojima koegzistiraju *mnoštva*, detinjstva *postaju* asemblaži ljudi i ne-ljudi. Humanizam je dugo oduzimao, i dalje oduzima, legitimitet detinjstvu nametanjem različitih dualizama (odrasli-dete, prirodno-tehnološko, ljudsko-neljudsko...) kao odraza stvarnosti koju *racionalna(?)*, *zrela(?)*, *odrasla(?)* bića kreiraju. Međutim, to otvara značajno pitanje: gde je *mnoštvenost*, odnosno, u našem konkretnom pitanju gde su *deca* i *tehnologije* čije se postajanje u *svetu* i *svetom* previđa fokusiranjem na dominantni diskurs odraslosti? Posthumanizam, shvaćen u najširem smislu, ponudio je oslobađanje deteta od značenja koja mu dodeljuju odrasli, od bivanja i postajanja odraslim i svođenja detinjstva na jednu od razvojnih faza. Zapravo, u uslovima *digitalnog postajanja* (koje nije vezano samo za aktuelnu krizu izazvanu pandemijom, iako volimo sebe da zavaravamo na taj način), posthumanizam je ponudio prostor da dete i detinjstvo dovedu u pitanje granice koje im nameće dominantni diskurs. Otuda je naša namera (priznaćete, zvuči pretenciozno) da teorijski razmotrimo *preplitanje mnoštvenosti u ludilu višestrukosti sveta*. To nas dalje navodi da preispitamo dominantno shvatanje deteta, detinjstva i pedagogije kroz koncept koji smo nazvali *3xJa detinjstvo*, bez želje da etiketiramo i ograničimo, već da otvorimo prostor za različita postajanja u asemblažima (sa posebnim osvrtom na *postajanje sa tehnologijama/postajanje tehnologijom/postajanje tehnološkim*). Zaplet misli sa kojim nas suočava prethodno izražena namera jeste – *da li u pisanju ovog rada sebe vidimo kao deo tih rekonfiguracija detinjstava ili ostajemo po strani, da kao objektivni posmatrači tumačimo 3xJa detinjstva?*

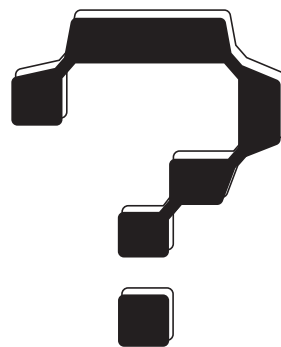
Ključne reči: posthumanizam, 3xJa detinjstvo, digitalne tehnologije, predškolsko vaspitanje i obrazovanje, asemblaži

III, CHILD-BOT: BECOMINGS, ASSEMBLE!

In the world(s) in which many co-exist, childhoods are becoming human and non-human assemblages. For a long time, Humanism has, and until this day is, depriving childhood legitimacy by forcing upon many dualisms (adult-child, natural-technological, human-(non)human...) as a reflection of the reality created by *rational(?)*, *mature(?)* and *adult(?)* beings. However, this raises a very important question: where are many *others*, in our case *children* and *technology*, whose becomings *in* and *through* the world(s) are overlooked by focusing on the dominant discourse of adulthood? Posthumanism, understood in the broadest sense, has offered *liberation of the child* from meanings assigned by adults, from *being* human and individual and *liberation of childhood* from representing a certain developmental phase. Actually, in the context of *digital becoming* (which is not just related to the current pandemic crisis, even though we love to deceive ourselves in that way), Posthumanism has offered a space for child and childhood to question boundaries forced upon by the dominant discourse. Hence, our intention is (and it sounds pretentious) to consider, on a theoretical level, the relational entanglements of *others* (human and non-human) in the *multiverse of madness*. That leads us to reconsider a dominant understanding of child, childhood and pedagogy through the concept we named *III childhood*, without intention to label or constrain, but to open a space for rethinking becomings in assemblages (especially, to reflect on *becoming with technologies/becoming technologies/becoming technological*). The tangle of thoughts leads us to reconsider our intention and to ask ourselves a question – *are we the part of those reconfigurations of childhoods, or do we tend to position ourselves as objective bystanders who interpret III childhoods?*

Keywords: posthumanism, III childhood, digital technology, early childhood education, assemblages

BELEŠKE / NOTES



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Marija Velinov, Predrag Krstić

ZAŠTO ANDROIDI NE IDU U ŠKOLU?

Rad tematizuje predstave androida, pre svega u delima popularne kulture koja se svrstavaju u naučnofantastični žanr, ali se osvrće i na njihovu sve učestaliju prisutnost u svakodnevnom životu, kao i u naučnim studijama. Androidi jesu, ili je bar zamislivo da uskoro postanu, deo naše stvarnosti. Oslonjen na primere razumevanja njihovog kulturnog, moralnog i pravnog statusa – ili njihovog manjka – rad iskušava polje zahvata i domete obrazovanja. Da li je zamislivo – i šta bi uopšte značilo – da se androidi školuju? Da li bi to za posledicu imalo ne samo transformaciju našeg shvatanja androida, nego i obrazovanja? Da li tradicionalni emancipatorski ciljevi obrazovanja – izgradnja samosvesne ili autonomne ili skladne ili totalne ličnosti, pa i odgovarajućeg društva – silaze sa scene ukoliko se i androidi obrazuju ili upravo ukazuju na snagu obrazovanja da se proširi ili univerzalizuje i na nove forme života i podari im rang ličnosti? Da li androidi signaliziraju stečaj ili makar nepotrebnost obrazovanja – naročito ako se ono shvati kao proces izgradnje, s obzirom na ovu ili onu funkciju, funkcionalnih članova zajednice – ili mu dodaju još jednu novu dimenziju na tragu beskrajnog usavršavanja čoveka i/u onog boljeg od čoveka? Usredsređujući se na neuobičajen spoj androida i škole, autori prihvataju izazov i dovode u pitanje samorazumljivost poimanja čoveka, obrazovanja i, naročito, njihovog odnosa. Ukazuje se, u tom pogledu, na moguću zastarelost razumevanja obrazovanja kao privilegije „čoveka“ i stoga jedne od tačaka razgraničenja nje-ga i „mašine“, i ispituje mogućnost artikulacije obrazovnog procesa koji bi apstinirao od sagledavanja čoveka kao njegovog univerzalnog uslova i ekskluzivnog nosioca. Samo naizgled paradoksalno, autori veruju da tek na taj način, upravo ispitujući granice (važnja) obrazovanja, odgovorno nastupaju u njegovo ime i afirmišu ga.

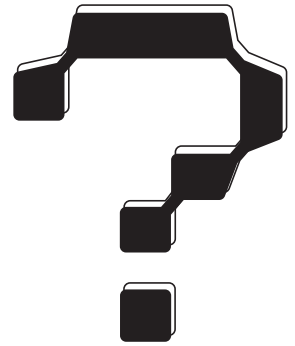
Ključne reči: humanizam, posthumanizam, popularna kultura, naučna fantastika, obrazovanje

DO ANDROIDS ATTEND SCHOOL?

The text thematizes representations of androids, above all in works of popular culture of the sci-fi genre also looking at the androids' increasing presence in quotidian life and scientific studies. Androids are, or at least it is imaginable that they will soon be, part of our reality. Drawing on considerations of their cultural, moral, and legal status – or lack thereof – the text examines the scope and limits of education. Is it imaginable – and what would this mean at all – for androids to go to school? Is the traditional emancipatory aim of education – the development of a self-aware or autonomous or well-rounded or complete person, and then a society corresponding to it – obsolete if androids have to attend it; or would it precisely reveal the power of education to expand and become universalized across new forms of life, bestowing upon them the rank of personhood? Do androids signal education's bankruptcy or perhaps its obsolescence – in particular if it is considered a process of development of some function or other to become useful members of the community – or do they add to education a whole new dimension along the track of infinite advancement of man and/into better-than-man? Focusing on the unusual connection of the android and school, the authors rise to the challenge by calling into question the self-evidence of the concept of man, education, and in particular, the relation between the two. The text, thus, indicates a possible outdatedness of the understanding of education as a 'human' privilege and line of distinction from 'machines'. It further examines the possibility of articulating an educational process that would abstain from taking man as its universal condition and exclusive bearer. Only seemingly paradoxically, the authors believe that such probing of limits of (validity of) education is the only responsible path to truly affirm it.

Keywords: humanism, posthumanism, popular culture, science fiction, education

BELEŠKE / NOTES



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Jelica A. Veljović

POSTHUMANISTIČKI AKT ČITANJA HUMANISTIČKE TRADICIJE: NOVE PERSPEKTIVE

U aktuelnim akademskim debatama, posthumano je stanje koje aktuelno čovečanstvo živi, a koje još uvek pokušava da razume i definiše, prilagodi mu se i da ga prilagodi sopstvenim projekcijama i idejama budućnosti, odnosno budućnostima koje može živeti. U tom svetlu je posthumanizam postao krovni termin koji podrazumeva niz pravaca kojima se aktivno problematizuju dosadašnje vizije humaniteta, ali i kojim se iste nadograđuju i reformišu u smeru humaniteta koji vitalistički i materijalistički potvrđuje život u svakoj njegovoj formi i supstanciji. Samim tim se može tvrditi da je posthumanizam ključan u sve hitnijem redefinisaju pojma humano tj. ljudsko. R. Brajdotti ističe da posthumanizam nije isto što i antihumanizam jer ne znači pokušaj potiskivanja ljudskog, već njegovo izjednačavanje sa onim oblicima postojanja koje je tradicionalni humanizam kroz ideje racionalizma, dualizma i antropocentrizma marginalizovao ili odbacio. I drugi kritički posthumanisti poput Ferando, Barad i Herbrechtera ističu da se posthumanizam bavi krizom humanizma i posledicama do kojih je tradicionalno humanističko znanje dovelo sadašnje čovečanstvo, ali i da se isto tako bavi pronalaženjem novih modusa i formi znanja, koji bi podrazumevao etiku prihvatanja i odgovornosti prema različitosti i mnošgostukosti sveta. Upravo na ovim postavkama počiva predlog rada, koji se oslanja na ideju o mogućnostima novog posthumanističkog iščitavanja humanističke književno-umetničke tradicije.

Kako je posthumanističko čitanje analitičko odvajanje u odnosu na humano, te da ono iziskuje stalno projektovanje drugosti na ljudsko (*idem*), tako ćemo ovim radom pokušati da ukažemo na mogućnosti novog čitanja klasičnih književnih dela iz oblasti hispanskih književnosti, a koja u sebi oduvek nose posthumanistički potencijal: Servantesovog *Don Kihota* i Garsija Markesovog romana *Sto godina samoće*. Ovo novo čitanje bi nam omogućilo uvid u aistorijski posthumanistički potencijal književnosti, koja je i sama oduvek pružala uvide u neki novi i moguć, ali i skriveni i potisnuti humanitet, kao i priznavanje i prihvatanje svih čovekovih drugih, svih čovekovih fantazama. U tom svetlu će cilj ovog rada biti pokazivanje mogućnosti posthumanističkog čitanja književnog kanona kao akta primenjene posthumanističke misli *per se*.

Ključne reči: kritički posthumanizam, posthumanističko čitanje, književni kanon, Don Kihot, Garsija Markes

POSTHUMANIST ACT OF (RE)READING THE HUMANIST TRADITION: NEW PERSPECTIVES

In the current academic debates, the posthuman has been defined as a condition that the humanity is currently being involved into, but which it is still trying to comprehend, to adapt itself to but also to modify according to its own visions and ideas about the future. Following these reflexions, posthumanism has become an umbrella term that includes variety of disciplines that continuously question the concepts of the humanity, but also intent to reconstruct it towards a vitalistic and materialistic ways of approaching and understanding the life in all its forms and matters. Therefore it can be confirmed that the posthumanism is the basis for the urgent redefining of the human as a very notion. R. Braidotti affirmed that posthumanism should not be mistaken for antihumanism because it does not stand for overcoming of the human, but for its equalization with a span of the existence and becoming – everything that has been marginalized through principles of rationalism, dualism and anthropocentrism. Other critical posthumanists such as F. Ferrando, K. Barad and S. Herbrechter outlined that posthumanism deals with the crises of humanism and with the outcomes of the traditional humanist knowledge. However, they all agree that posthumanism also tends to discover new modes and forms of knowledge that would involve the ethics of acceptance and responsibility for the multiple facets of the world – both human and inhuman. These are the initial arguments of this paper, which tends to demonstrate the possibilities of the new posthumanist readings, or rather, rereadings of works that has been considered as the part of traditional humanist artistic canon.

Taking into the consideration that the posthumanist readings stands for analytical detachment from the human and constant projecting of the otherness on the human, the paper will try to demonstrate the possibilities of the new posthumanist readings of selected classics from the field of hispanic literature, which will be understood as bearers of the posthumanist potential – *Don Quixote* written by Cervantes in 17th century and *Hundred Years of Solitude* written by García Márquez in 20th century. These new posthumanist (re)readings would eventually give us insights into the ahistorical posthumanist potential of literature, which has always been providing us with the ability to envision some new but possible, or simply hidden and suppressed humanity, as well as to recognise all the human and inhuman others. Following these guidelines, the paper will aim to reveal how possibilities of posthumanist (re) reading can be a performance of applied posthumanist thought.

Keywords: critical posthumanism, posthumanist reading, literary canon, Don Quixote, García Márquez

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