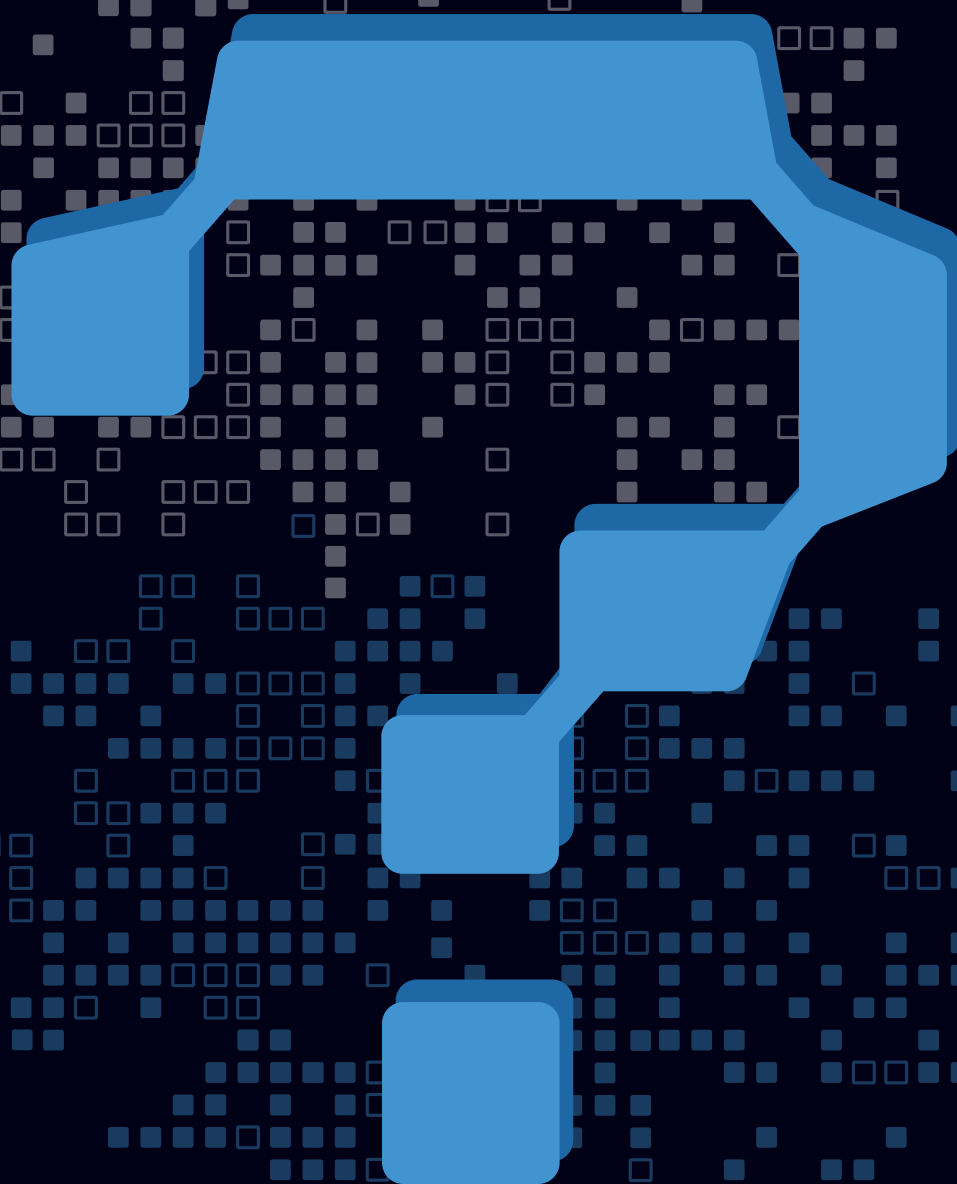


TREĆA MEĐUNARODNA KONFERENCIJA  
Č E M U J O Š O B R A Z O V A N J E  
THIRD INTERNATIONAL CONFERENCE  
W H Y S T I L L E D U C A T I O N



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

**KNJIGA APSTRAKATA /  
BOOK OF ABSTRACTS**

Prerediti / Edited by  
Marija Velinov, Milica Sekulović, Ivan Nišavić

Dizajn / Design  
Tijana Velikinac

Korektura i lektura / Proofreading  
Aleksandar Pavlović

Štampa / Print  
Sajnos d.o.o. Novi Sad

Izdavač / Publisher  
Univerzitet u Beogradu, Institut za filozofiju i društvenu teoriju /  
University of Belgrade, Institute for Philosophy and Social Theory

Organizator / Organiser  
Univerzitet u Beogradu, Institut za filozofiju i društvenu teoriju /  
University of Belgrade, Institute for Philosophy and Social Theory



Beograd, 2022.  
Tiraž 100  
ISBN 978-86-82324-19-5

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Ana **Dimiškovska**, Univerzitet Ćirilo i Metodije, Institut za filozofiju / Ss. Cyril and Methodius University, Institute of Philosophy

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Gazela **Pudar Draško**, Univerzitet u Beogradu, Institut za filozofiju i društvenu teoriju / University of Belgrade, Institute for Philosophy and Social Theory

Kay **Sidebottom**, Lids Beket Univerzitet, Karnegi škola Obrazovanja / Leeds Beckett University, Carnegie School of Education

Željko **Šarić**, Univerzitet u Banjoj Luci, Filozofski fakultet, Odeljenje za filozofiju / University of Banja Luka, Faculty of Philosophy, Department for Philosophy

Marija **Velinov**, Univerzitet u Beogradu, Institut za filozofiju i društvenu teoriju / University of Belgrade, Institute for Philosophy and Social Theory

## 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 / 4<sup>th</sup> 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 / 4<sup>th</sup> 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 / 4<sup>th</sup> 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 / 1<sup>st</sup> 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 / 4<sup>th</sup> 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 / 1<sup>st</sup> 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 / 4<sup>th</sup> 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 / 4<sup>th</sup> 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 / 4<sup>th</sup> 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 / 4<sup>th</sup> 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 / 4<sup>th</sup> 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 / 1<sup>st</sup> 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 / 4<sup>th</sup> 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 / 1<sup>st</sup> 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 / 4<sup>th</sup> 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**

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*



# ADRESAR IZLAGAČA / SPEAKERS' ADDRESS BOOK

## **Miloš Agatonović**

Akademija vaspitačko-medicinskih strukovnih studija  
Odsek Kruševac  
agatonovicmilos@yahoo.com

## **Camila Aschner-Restrepo**

Universidad de los Andes  
School of Social Sciences  
Department of Languages and Cultures  
c.aschner@uniandes.edu.co

## **Adnan Aziz Chowdhury**

University of Dhaka  
Department of Criminology  
adnan.aziz.ch@gmail.com

## **Natasha Beranek**

Transformations of the Human School in Berkeley  
nbberanek@uclmail.net

## **Marija Brajdić Vuković**

Institut za društvena istraživanja u Zagrebu  
marija@idi.hr

## **Anna Bukhtoyarova**

Siberian Federal University  
Institute of Continuing Education  
abukhtoyarova@sfu-kras.ru

## **Mikhail Bukhtoyarov**

Siberian Federal University  
Philosophy Department  
mbukhtoyarov@sfu-kras.ru

## **Marija M. Bulatović**

Univerzitet u Beogradu  
Filološki fakultet  
Katedra za opštu književnost i teoriju književnosti  
marija.bulatovic@fil.bg.ac.rs

## **Nada Čekolj**

Sveučilište u Rijeci  
Filozofski fakultet u Rijeci  
Odsjek za pedagogiju  
nadja.cekolj@uniri.hr

## **Bojana Čulum Ilić**

Sveučilište u Rijeci  
Filozofski fakultet u Rijeci  
Odsjek za pedagogiju  
bojana.culum@ffri.uniri.hr

## **Aleksandar Fatić**

Univerzitet u Beogradu  
Institut za filozofiju i društvenu teoriju  
fatic@instifdt.bg.ac.rs

## **Milana Gajović**

Univerzitet u Beogradu  
Institut za filozofiju i društvenu teoriju  
milana.gajovic@instifdt.bg.ac.rs

## **James Garrison**

Wallace University  
School of Humanities  
jgarriso@bw.edu

## **Patricia Gibson**

Ulster University  
School of Communication and Media  
gibson-p6@ulster.ac.uk

## **Stefan Janković**

Univerzitet u Beogradu  
Filozofski fakultet  
Odeljenje za sociologiju  
stefan.jankovic@f.bg.ac.rs

## **Tamara Kamatović**

Central European University  
Yehuda Elkana Center  
Kamatovict@ceu.edu

## **Vasso Kapetanou**

Hellenic Open University  
Department of Adult Education  
vassokapetanou1@gmail.com

## **Quleen Kaur Bijra**

Indian Institute of Technology Jammu  
Department of Humanities and Social Sciences  
quleen.kaur@iitjammu.ac.in

## **Mohammad Khari**

Ozyegin University  
School of Languages  
mohammad.khari@ozyegin.edu.tr

## **Michael Kozakowski**

Central European University  
Yehuda Elkana Center  
kozakowskim@ceu.edu

## **Predrag Krstić**

Univerzitet u Beogradu  
Institut za filozofiju i društvenu teoriju  
krstic@instifdt.bg.ac.rs

## **Nataša Lackovic**

Lancaster University  
Educational Research Department  
n.lackovic@lancaster.ac.uk

## **Ana Lipij**

Univerzitet u Beogradu  
Institut za filozofiju i društvenu teoriju  
ana.lipij@instifdt.bg.ac.rs

## **Mark Losoncz**

Univerzitet u Beogradu  
Institut za filozofiju i društvenu teoriju  
losonczmark@gmail.com

## **Kaitlin Lucas**

Central European University  
Yehuda Elkana Center  
Lucask@ceu.edu

## **Denise Mac Giolla Ri**

University of the Shannon  
TUS Technological  
denise.macgiollari@tus.ie

## **Meem Arafat Manab**

BRAC University  
School of Data and Sciences  
meem.arafat@bracu.ac.bd

## **Sayantana Mandal**

Indian Institute of Technology Jammu  
Department of Humanities and Social Sciences  
sayantan.mandal@iitjammu.ac.in

## **Marius Markuckas**

Independent researcher  
marius.markuckas@gmail.com

## **Geraldine McDermott-Dalton**

University of the Shannon  
TUS Technological  
gmcdermott@ait.ie

## **Aleksandar Milanković**

Nezavisni istraživač  
radujtesetrgovi@gmail.com



**Nevena Mitranić**

Univerzitet u Beogradu  
Filozofski fakultet  
Odeljenje za pedagogiju i andragogiju  
nevena.mitranic@f.bg.ac.rs

**Tamara Nikolić**

Univerzitet u Beogradu  
Filozofski fakultet  
Odeljenje za pedagogiju i andragogiju  
tamara.nikolic@f.bg.ac.rs

**Aleksandar Ostojić**

Univerzitet u Novom Sadu  
Ekonomski fakultet Subotica  
ostojic.alexandar@gmail.com

**Jelena Ostojić**

Četvrta gimnazija u Beogradu  
ost\_jelena@yahoo.com

**Paula Petričević**

JU Gimnazija Kotor  
marittima@gmail.com

**Antonio Pinilla**

Katholieke Universiteit Leuven  
Institute for Philosophy  
felipeantonio.pinillatorres@student.kuleuven.be

**Tamara Plečaš**

Univerzitet u Beogradu  
Institut za filozofiju i društvenu teoriju  
tamara.plecas@gmail.com

**Jocey Quinn**

University of Plymouth  
Plymouth Institute of Education  
Lifelong Learning  
jocey.quinn@plymouth.ac.uk

**Natasha Rennolds**

University of East Anglia  
School of Education and Lifelong Learning  
n.rennolds@uea.ac.uk

**Sheriya Sareen**

Indian Institute of Technology Jammu  
Department of Humanities and Social Sciences  
sheriya.sareen@iitjammu.ac.in

**Aura-Elena Schussler**

"Babeş-Bolyai" University  
Faculty of History and Philosophy  
Department of Philosophy  
aura.schussler@ubbcluj.ro

**Pummy Sharma**

Indian Institute of Technology Jammu  
Department of Humanities and Social Sciences  
pummy.sharma@iitjammu.ac.in

**Ioanna-Maria Stamati**

University of the Aegean  
Department of Cultural Technology and Communication  
joannamarystamatis12@gmail.com

**Kay Sidebottom**

Leeds Beckett University  
Carnegie School of Education  
k.sidebottom@leedsbeckett.ac.uk

**Alberto Simonetti**

University of Perugia  
Department of Philosophy  
Social, Human and Educational Sciences  
alberto86simonetti@libero.it

**Lada Stevanović**

Etnografski institut SANU  
lada.stevanovic@gmail.com

**Dragana Stojanović**

Univerzitet Singidunum  
Fakultet za medije i komunikacije  
Odeljenje za kulturne studije i teoriju umetnosti i medija  
dragana.stojanovic@fmk.edu.rs

**Jelena Stojković**

Univerzitet u Beogradu  
Filozofski fakultet  
Institut za pedagogiju i andragogiju  
jelas29@gmail.com

**Marija Velinov**

Univerzitet u Beogradu  
Institut za filozofiju i društvenu teoriju  
marija.velinov@instiftdt.bg.ac.rs

**Jelica A. Veljović**

Univerzitet u Kragujevcu  
Filološko-umetnički fakultet  
jelica.veljovic@filum.kg.ac.rs

CIP - Katalogizacija u publikaciji  
Narodna biblioteka Srbije, Beograd

37.014(048)

37.091(048)

**MEDUNARODNA konferencija Čemu još obrazovanje? (3 ; 2022 ; Beograd)**

Humanizam, posthumanizam, anti-humanizam: obrazovne perspektive : knjiga apstrakata /  
Treća međunarodna konferencija Čemu još obrazovanje? Beograd, 5-7 oktobar 2022. ;  
[organizator Institut za filozofiju i društvenu teoriju, Univerzitet u Beogradu] = Humanism,  
posthumanism, anti-humanism: educational perspectives : book of abstracts / Third  
international conference Why still education? Belgrade, October 5-7, 2022 ; [organiser  
Institute for philosophy and social theory, University of Belgrade] ; [priredili / edited by  
Marija Velinov, Milica Sekulović, Ivan Nišavić]. - Beograd =Belgrade : Univerzitet,  
Institut za filozofiju i društvenu teoriju = University, Institute for philosophy and  
social theory, 2020 (Novi Sad : Sajnos). - 95 str. : ilustr. ; 24 cm

Uporedo srp. tekst i engl. prevod. - Tiraž 100

ISBN 978-86-82324-19-5

1. Up. stv. nasl.

a) Obrazovanje—Interdisciplinarni pristup—Apstrakti

b) Školstvo—Apstrakti

COBISS.SR-ID 74541833



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