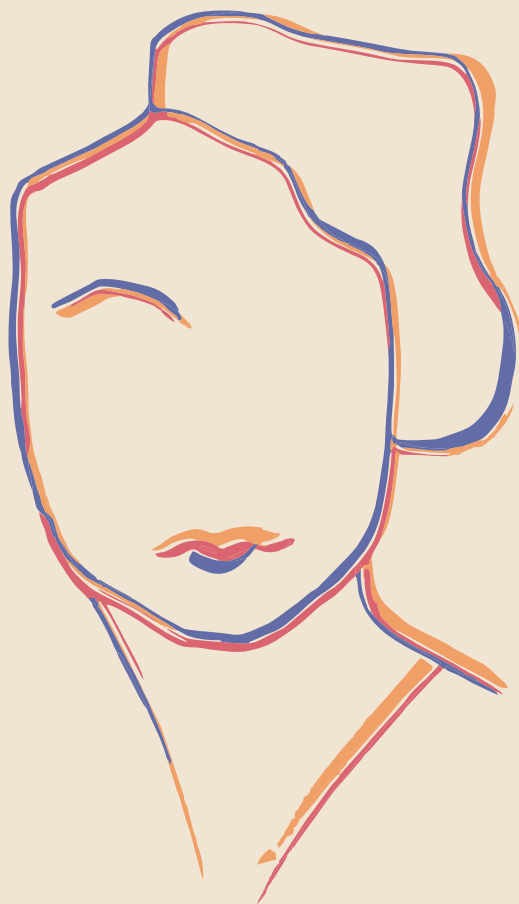


FILOZOFIJA
KSENIJE ATANASIJEVIĆ
—
THE PHILOSOPHY OF
KSENIJA ATANASIJEVIĆ



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**APSTRAKTI IZLAGANJA
PO POZIVU /
ABSTRACTS OF KEYNOTE
LECTURES**

THE PACIFIST DOCTRINE OF KSENIJA ATANASIJEVIĆ

The subject of the paper is the pacifist doctrine of Ksenija Atanasijević, as a theoretically explained postulate of advocacy and popularization through her presentation of human values and dignity, with advocacy for equal participation of both women and men in creating an atmosphere of harmony and peace. Overall, this doctrine is a necessary and predictable consequence of not agreeing to evil. Dealing with numerous manifestations and destructive dynamics of evil is a concrete manifestation of *hic et nunc* in concrete manifestations in real life. Towards reaching a true pacifist position, three orientations of pacifism in Ksenija Atanasijević's philosophy are analyzed: the first – her belief in strengthening religious feelings, her religious commitment to the spiritual activity of the founders of great religions, especially Christianity, the second – feminism that, through the advancement of women, advances all of humanity, the starting point of feminism is the elimination of violent differences and inequalities between human beings, as the basis of human conflicts, and the third – the international context of global tensions between the two world wars, with clear hints of impending global conflict, despite the efforts of the women of the Small Antanta to prevent disaster.

The goal is to compare with today's understandings of security, which increasingly start from the level of the individual human being as the basic one. On these grounds, they can be applied at the international level, in fact, continuing the philosophy of pacifism by Ksenija Atanasijević. The essence is in the unequivocal inclusion of a large number of men and an even larger number of women who believe that a more humane way of resolving international disputes should be resorted to than killing.

The conclusion is that in its evolution, the world has reached a critical state, which can and must be avoided by Ksenija's leading idea of taming egoism in all its manifestations. We need a commitment to justice, empathy and generosity, and that is why we should give women the opportunity to give the full measure of their contributions, which is actually respect for the philosophical, feminist and pacifistly traced heritage of Ksenija Atanasijević. That is her and our modern vision of a safer and more egalitarian world and a benefit for the universal good – a more peaceful world.

Keywords: Doctrine of pacifism, war, feminism, human dignity

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OSNOVNA NAČELA PITAGOREJSKE TRADICIJE

Gotovo svaki istraživač antičke filozofije bavio se pitagorejcima i pitagorejskom filozofijom, pa tako i Ksenija Atanasijević u svojim spisima razmatra neke od najpoznatijih navoda o Pitagori i njegovom učenju. Ovom prilikom, podsetićemo se osnovnih načela pitagorejske tradicije, kao što je, recimo, shvatanje da se struktura sveta može izraziti putem harmoničnih, celobrojnih odnosa fizičkih veličina, što je inače podstaknuto muzičkom analogijom. Za upućene pitagorejce (*matematikoi*), upravo je neprekidna dinamika simetrije i asimetrije ono što konstituše razliku između reda, poretka (*kosmos*) i nereda (*haos*). Iako je sa stanovišta modernih prirodnih nauka ovakav pojednostavljen, gotovo estetski pristup proučavanju prirode uglavnom prevaziđen, značajno je primetiti da on u jednom drugačijem, osavremenjenom obliku opstaje u nekim od vodećih naučnih teorija. Takođe, biće reči i o pitagorejskom učenju o metempsihozi (*metempsychosis*), tj. „selenju duša“, koje usvaja i Platon u nekolicini svojih dijaloga. Svakako, Ksenija Atanasijević posvećuje pažnju pitagorejskoj praksi da se filozofsko obrazovanje omogući i nadarenim ženama. Premda se antički feminizam po mnogo čemu razlikuje od savremenog, može se reći da su pitagorejci načinili prve ozbiljnije korake u pravcu ženske emancipacije.

Ključne reči: pitagorejstvo, počeci nauke u antičkoj Grčkoj, metempsihoza, feminizam

THE BASIC TENETS OF PYTHAGOREAN TRADITION

Almost every researcher of ancient Greek philosophy dealt with the Pythagoreans and Pythagorean philosophy. In her writings, Ksenija Atanasijević discusses some of the most famous allegations about Pythagoras and his teachings. On this occasion, we will recall the basic principles of the Pythagorean tradition, such as, for example, the understanding that the structure of the world can be expressed through harmonious,

whole-number ratios of physical quantities, which is inspired by musical analogy. For the learned Pythagoreans (*mathematikoi*), it is precisely the continuous dynamics of symmetry and asymmetry that constitutes the difference between order (*kosmos*) and chaos (*haos*). Although from the point of view of modern natural sciences this simplified, almost aesthetic approach to the study of nature is mostly outdated, it is important to note that it survives in a different, modernized form within some of the leading scientific theories. Also, we will discuss the Pythagorean doctrine of metempsychosis, ie. “transmigration of souls”, which is adopted by Plato in several of his dialogues. Certainly, Ksenija Atanasijević pays attention to the Pythagorean practice of providing philosophical education to gifted women. Although ancient feminism differs in many ways from modern feminism, it can be said that the Pythagoreans took the first serious steps in the direction of Women’s emancipation.

Keywords: Pythagoreanism, the beginnings of science in ancient Greece, metempsychosis, feminism

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KSENIJA ATANASIJEVIĆ KAO ZRELA KRITIČARKA POEZIJE

Svest o neraskidivom odnosu između poezije i filozofije može se posmatrati kao jedan od najzrelijih kritičarskih manira. Ovakav pristup tumačenju stihova vrsno je primenjivala, primarno filozofkinja (na ovakvoj kontekstualizaciji će se i insistirati), a onda i kritičarka Ksenija Atanasijević. Njeno iščitavanje poetskih redaka odnosilo se na najznačajnije pesnike nacionalne književnosti, ali i na sve one koji takvo obeležje nadrastaju svojim tendencijama svetskog, a samim tim i univerzalnog pesničkog baštinjenja. Otud ne iznenađuje činjenica da je istom preciznošću i posvećenošću pisala o Milanu Rakiću, Vladislavu Petkoviću Disu, Tanasiju Mladenoviću, Zori Topalović, ali i Rabindrantu Tagori i Sofoklu i Eshilu. Njeno filozofsko utemeljenje interpretatorske misli obezbedilo je zreo uvid u pesničke koncepcije svih onih kojima se bavila iz oduševljenja individualnim stihovima, ali ne zadržavajući se na impresionističkom uvidu, već se odajući suštini poetskog stvaralaštva čak i u veoma kratkim kritičkim tekstovima. Sposobnost da o poeziji govori lirski nadahnutim jezikom zasvođenim odgovarajućom filozofskom postavkom, u odnosu na datog pesnika, razotkrila je esenciju pesničke žeđi za metafizičkim saznanjima, koja nisu naivno zapadanje u mistifikaciju ili pak proizvoljna promišljanja sveta. Otud je bila vešta da osudi Tagorinu upotrebu hinduističke filozofije i budističke misli, ali da ga i dalje posmatra kao velikog pesnika „pročišćene lepote i neprolazne privlačnosti“, ili da Rakićev i Disov stoicizam objasni kao vitalan, a ne mračan i ograničen pogled na svet. Unutar tog postupka razotkrivanja filozofskog potencijala poetske misli uspela je da prevaziđe oštre podele na „velike“ pesnike davnina i „male“ pesnike sadašnjice, te da poetske tvorevine Tanasija Mladenovića i Zore Topalović predstavi kao izvanredne, vredne pomena i promisli, iako je pisala o Eshilu i Sofoklu. Interesovanje Ksenije Atanasijević za poeziju kao sestrinsku disciplinu filozofije, odnosno preciznije rečeno njihovu neraskidivu egzistenciju, javlja se kao dokaz izrazito zrelog pristupa humanističkoj misli, koji čuva ono klasično oplemenjujući ga svežinom aktivnog savremenog promišljanja.

Ključne reči: poezija, filozofija, Ksenija Atanasijević, stoicizam, budizam