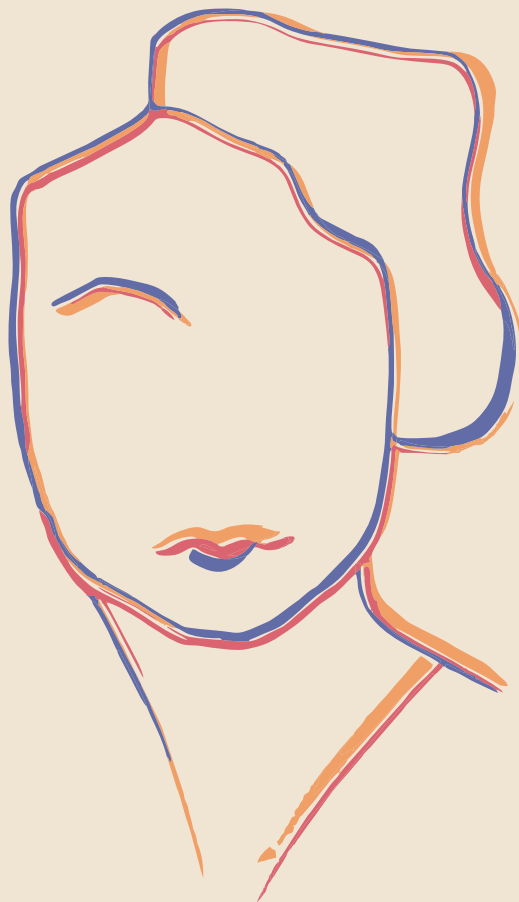


FILOZOFIJA
KSENIJE ATANASIJEVIĆ
—
THE PHILOSOPHY OF
KSENIJA ATANASIJEVIĆ



Beograd • 26/27 maj 2022 • Zgrada Rektorata

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BOOK OF ABSTRACTS

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Međunarodna naučna konferencija
Filozofija Ksenije Atanasijević

Beograd, 26–27. maja 2022.

International Scientific Conference
The Philosophy of Ksenija Atanasijević

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Ana Katić / Jelena Mijić / Katarina Njegovan

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Filozofija Ksenije Atanasijević

The Philosophy of Ksenija Atanasijević

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Uvodna reč

Odeljenje za filozofiju Filozofskog fakulteta Univerziteta u Beogradu i Univerzitet u Beogradu organizuju međunarodni naučni skup povodom obeležavanja stogodišnjice odbrane doktorata Ksenije Atanasijević. Ksenija Atanasijević je prva žena koja je stekla titulu doktora nauka na Univerzitetu u Beogradu, odbranivši doktorsku disertaciju pod nazivom *Brunovo učenje o najmanjem*, 1922. godine. Dve godine kasnije, izabrana je za docentkinju na Filozofskom fakultetu istog univerziteta, čime je postala prva docentkinja u Kraljevini SHS.

Svojim teorijskim, kao i društveno angažovanim radom, Ksenija Atanasijević je nastojala da filozofiju približi široj javnosti i ukaže na značaj filozofije za svakodnevni život čoveka. Aktivno je učestvovala u radu nekolicine feminističko-pacifističkih udruženja i otvoreno se borila za poboljšanje položaja žena u društvu. Bavila se pisanjem, tumačenjem i prevođenjem filozofskih spisa čitavog života. Opus njenog stvaralaštva obuhvata proučavanje istorije filozofije od antike, preko novovekovne filozofije do njenih savremenika, kao i kritičko razmatranje književnosti, feminizma i društvene i političke situacije vremena u kom je živela.

Smatramo da je preispitivanje tema kojima se Ksenija Atanasijević bavila najbolji način da se ovaj jubilej obeleži. Stoga konferencija ima za cilj da pozove na razmatranje njenog dela i uticaja koji je izvršila na filozofiju i kulturu uopšte, ali i da podstakne na dalje istraživanje oblasti filozofije kojima je ova izvanredna filozofkinja posvetila život.

Organizacioni odbor

Foreword

The Department of Philosophy of the Faculty of Philosophy, University of Belgrade and the University of Belgrade organize a conference to mark the centenary of Dr. Ksenija Atanasijević's doctoral dissertation defense. Ksenija Atanasijević (also written as Xenia Atanassievitch) was the first woman to obtain the title of Doctor of Philosophy at the University of Belgrade, with a dissertation entitled *Brunovo učenje o najmanjem* (*Bruno's Doctrine of the Minimum*) in 1922. Two years later, her appointment as Assistant Professor at the Faculty of Philosophy made her the first female university professor in the Kingdom of Serbs, Croats, and Slovenes.

With her theoretical and socially engaged work, Ksenija Atanasijević endeavored to bring philosophy closer to the general public and emphasize its relevance to everyday life. She engaged in several feminist and pacifist initiatives and openly fought for the improvement of women's position in society. Writing, studying, and translating philosophical literature was what she devoted her entire life to. Her work includes commentary on the history of ancient, modern, and contemporary philosophy, as well as a critical consideration of literature, feminism, and the social and political situation of her times.

We believe that re-examining the topics Ksenija Atanasijević researched is the best way to mark this jubilee and honor her memory.

Organizing Committee

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ŠTA KSENIJA ATANASIJEVIĆ PODRAZUMEVA POD FILOZOFIJOM?

Cilj ovog predavanja je da ukaže na one novine u teorijskom stvaralaštvu Ksenije Atanasijević koje su uticale na to da ona postane najvećom srpskom filozofkinjom 20. veka. Pored izuzetne erudicije – počevši od njenog izvrsnog poznavanja gotovo svih perioda u istoriji filozofije, poglavito antičkog, preko filozofije Istoka sve do slovenskih i srpskih doprinosa teorijskoj i životnoj mudrosti – Ksenija Atanasijević je posedovala izraziti istraživački, polemički i sistematski dar. Životne nedaće je nisu sprečile da sve ove raznorodne sadržaje – kojima se kontinuirano bavila tokom svog dugog života – kritički preispita i prenese kako jugoslovenskoj, tako i međunarodnoj, a pre svega francuskoj javnosti.

U ovom izlaganju nastojaću da preispitam odnos dve njene koncepcije filozofije: kao 1) „intelektualističkog“, izrazito preciznog i strogo pojmovnog mišljenja, kao i 2) gotovo neraščlanjenog filozofskog sadržaja artikulisanog u figurativnoj i simboličnoj formi naših narodnih umotvorina. Odnos između ova dva smisla filozofije u stvaralaštvu Ksenije Atanasijević mogao bi se višestruko protumačiti. Prema interpretativnoj hipotezi, koju zastupa Ilija Marić, reč je o svojevrsnom filozofskom „obrtu“ nastalom emancipacijom od filozofske škole i metafizičkog mišljenja Branislava Petronijevića, što je imalo za posledicu okretanje ka životnijoj i aktuelnijoj filozofiji koja se zasniva na intuiciji, duševnom iskustvu i praktičnoj mudrosti.

Premda smatram da se u filozofskom radu Ksenija Atanasijević sve više udaljavala od svog učitelja Petronijevića, čini se da nije sasvim primerno kazati da postoji neki potpuni „obrt“ u njenoj filozofiji. Reč je o tome da se naša filozofkinja postepeno otvarala i za teme koje nisu striktno „intelektualističkog“ i naučnog karaktera kao što su, na primer, stvaralaštvo Dostojevskog i karakteristike tvorevina srpskog kulturalnog i duhovnog nasleđa. Tome što sam rekla ide u prilog i to da Atanasijevićeva ne odstaje ni od konceptualnog ni od kritičkog pristupa u proučavanju srpske kulturalne baštine.

U ovom predavanju ću, takođe, težiti i da kritički preispitam drugi način na koji je Ksenija Atanasijević shvatala filozofiju. Drugačije kazano,

nastojaju da odgovorim na pitanje u kojoj meri i na koji način je filozofski relevantno mišljenje što se ne zasniva na pojmu i podrobnoj argumentaciji, nego koje na figurativan, katkada eliptičan i višeznačan način teži da saopšti, poput srpskog narodnog stvaralaštva, istine o svetu, Bogu i nama samima.

Ključne reči: Ksenija Atanasijević, filozofija, intelektualizam, životna mudrost, srpska kulturalna baština

WHAT IS PHILOSOPHY FOR KSENIJA ATANASIJEVIC?

The upshot of this lecture is to point out the novelties of the theoretical studies of Ksenija Atanasijevic which contribute to her becoming the best Serbian, women's philosopher of the 20th century. Apart from her erudition – including her excellent knowledge of almost all periods of the history of philosophy, particularly the Ancient Greek one, as well as Philosophy of East and Slavic and Serbian contributions to practical wisdom – Ksenija Atanasijevic was a person of the exploring, critical, and systematic gift. Her life misfortunes did not prevent her from critically and systematically exploring all these various questions, with which she dealt continuously during her creative and long life. In addition, she published numerous papers and books in which she presented her views not only to the Yugoslav but also to the international Academic community, particularly the French one.

In this presentation, I will particularly explore the relationship between the two concepts of philosophy in the works of Ksenija Anastasijevic: i) the first one is to be characterized as an intellectual one, based on the precise, and the stringent conceptual thinking, and ii) the second one based on the almost “indistinguishable” philosophical content articulated in the figurative form of the Serbian national heritage including epic and lyric poetry, puzzles, sayings, etc. The relationship between these two meanings of philosophy in her works might be interpreted in various fashions. Ilija Maric, for example, is of opinion that there is a specific “turn” in her philosophical development, caused by her emancipation of the metaphysical thought of Branislav Petronijevic, which resulted in Anastasijevic's turning to for her the vital and more relevant questions, grounded on intuition, physic experiences, and practical wisdom.

Although I concur with the claim that Ksenija Atanasijevic increasingly distanced from her teacher Branislav Petronijevic, it does not seem

to be entirely appropriate to say that there was a complete turn in her philosophy. Rather, she opened herself to new themes which were not of a strict “intellectualistic” or scientific character, such as Dostoyevski’s novels or the feathens of the Yugoslav, particularly the Serbian cultural and philosophical heritage. What I have just said is supported by the fact that Atanasijević never disproves her own conceptual and critical approach to our cultural heritage.

In this lecture, I will also endeavor to critically examine the second way in which Ksenija Atanasijević understood philosophy. In other words, I will tend to address the question about the ways in which is philosophically relevant a kind of thinking which is not grounded on conceptual analysis and elaborate argumentation. Using figurative, equivocal, and elliptic styles, this kind of thinking tends to convey the truths of the world, God, and our inner existence, which might be found in the Serbian literary and cultural heritage.

Keywords: Ksenija Atanasijević, intellectualism, philosophy, practical wisdom, philosophical heritage

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