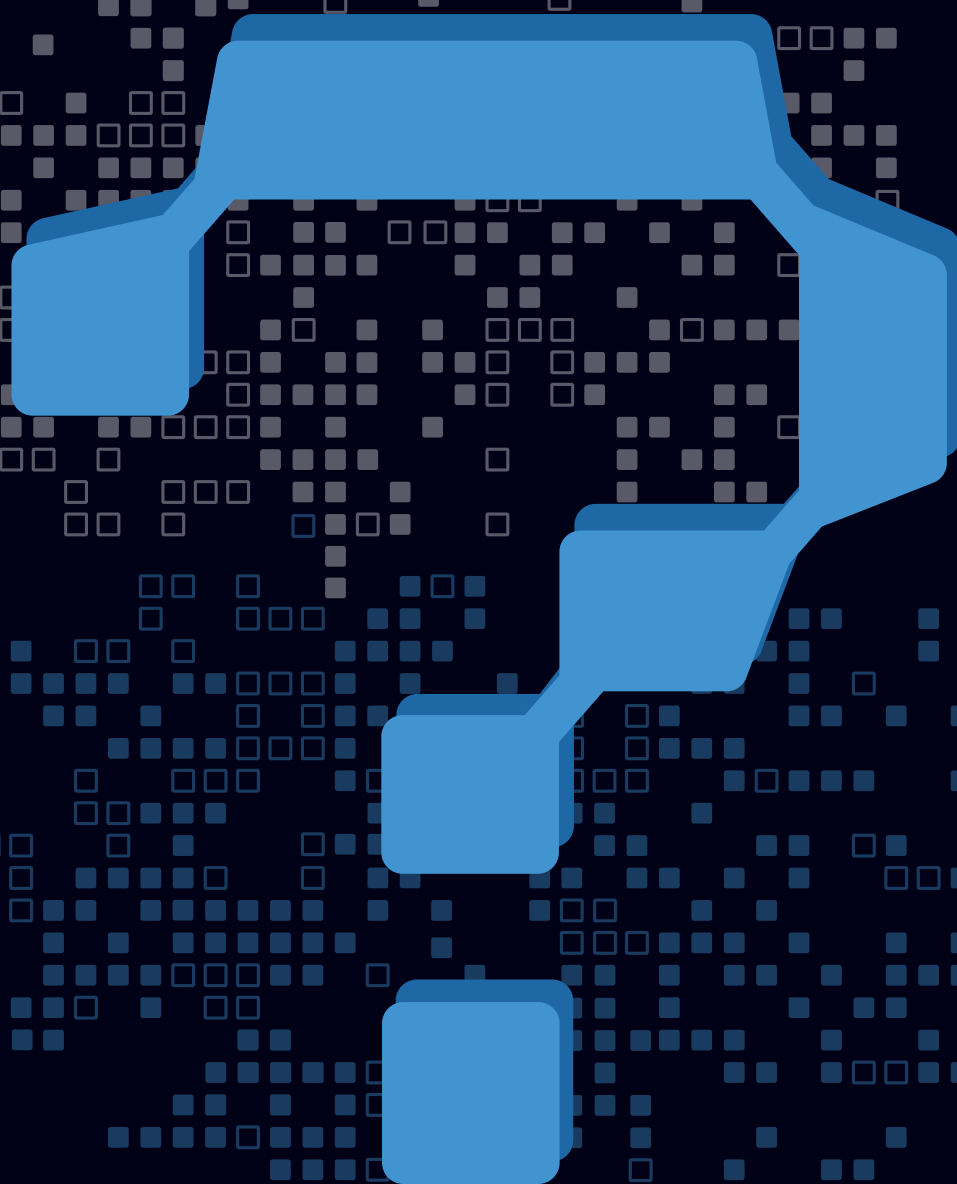


TREĆA MEĐUNARODNA KONFERENCIJA  
Č E M U J O Š O B R A Z O V A N J E  
THIRD INTERNATIONAL CONFERENCE  
W H Y S T I L L E D U C A T I O N



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.

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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*

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