

The background of the entire page is a textured, aged paper with several pencil sketches of hands. One hand is at the top left, another is at the top right, and a larger, more detailed hand is at the bottom right. The sketches are done in a light brown or tan pencil, showing the contours and shading of the fingers and palms.

European Humanism and Its Challenges

Ljubljana, September 8–9, 2017

Conference organised by Department of Classical Philology,
Faculty of Arts, University of Ljubljana | Department
of Medieval Studies, Central European University,
Budapest | Faculty of “Artes Liberales,”
University of Warsaw | Slovenian
Comparative Literature Association

vilenica

International literary festival



PRESIDENT OF THE REPUBLIC OF SLOVENIA

BORUT PAHOR

The symposium on European Humanism and Its Challenges,
convened as a part of Vilenica International Literary Festival,
is under the honorary patronage of
His Excellency Mr Borut Pahor,
the President of the Republic of Slovenia.

European Humanism and Its Challenges

Ljubljana, September 8–9, 2017

Conference organised by Department of Classical
Philology, Faculty of Arts, University of Ljubljana |
Department of Medieval Studies, Central European
University, Budapest | Faculty of “Artes Liberales,”
University of Warsaw | Slovenian Comparative
Literature Association

vilenica

International literary festival

The Organizing Committee

Dejan Kos, Slovenian Comparative Literature Association

David Movrin, Department of Classical Philology, University of
Ljubljana, Faculty of Arts

Elżbieta Olechowska, Faculty of “Artes Liberales,” University of
Warsaw

Brane Senegačnik, Department of Classical Philology, University
of Ljubljana, Faculty of Arts

Katalin Szende, Department of Medieval Studies, Central
European University, Budapest

Team of Students at the University of Ljubljana

Lectori salutem.

Aulus Gellius, the Roman antiquarian from the second century AD, wrote that his contemporaries used the term *humanitas* with the meaning of the Greek word *philanthropia*, benevolence towards others, even though the masters of Latin language had previously used the noun to mark a special type of education. Even then, the word could mean both an ethical position and a particular cultural and educational model. During subsequent periods, until today, the adjective humanist was associated with these two different areas. But Gellius, as well as his predecessor Cicero, saw both meanings as closely intertwined: he considered such education as necessary to cultivate humanity (*humanitas*), which is both its foundation and its goal. In the following centuries, it found its expression in the conviction about the fundamental value of each individual; complexity of modern civilisation, diversity of its cultural forms and sensitivity of artistic expressions, as well as human rights and democracy, are largely the result of this process. If the value of the individual grew from continuous search for integrity as a means of discovering one's measure, what is the present state of such humanistic attitude? And what are its consequences for education, for art, for understanding of human being, of the world, of life? It seems that recently the question about the fate of humanism has become more difficult, and perhaps more important. How to reconcile the objectivist science with the cultural values, which are rooted in the unique importance of the human person and which, *stricto sensu*, cannot be claimed scientifically? How come that those anthropological, cultural and educational models, which are related to the humanism of antiquity and of the renaissance, as well as to nineteenth-century neohumanism, so often limit themselves to the

apologetic and moralistic discourse when faced with the pragmatist, technician and economic ideology?

The purpose of the symposium is to bring together scholars from different fields of humanities, arts and literature, and to investigate the present social and spiritual condition, when it sometimes seems that the role of humanistic tradition is diminishing. The papers will shed light on these challenges, discussing the role of the arts and their relevance for the world and the human person, as well as their role in the future of an open and solidarity-based democratic society.

vilenica

The Vilenica International Literary Festival, a gathering of poets, prose writers, dramatists, essayists, and scholars, is organized by the Slovene Writers' Association in collaboration with the Cultural Centre Vilenica.

The climax of the event is the presentation of the Vilenica International Literary Prize, awarded by the Slovene Writers' Association in accordance with its statute to a Central European author for outstanding achievements in the field of literature and essay writing. So far, Vilenica laureates were Yuri Andrukhovych (2017), Dubravka Ugrešić (2016), Jáchym Topol (2015), László Krasznahorkai (2014), Olga Tokarczuk (2013), David Albahari (2012), Mircea Cărtărescu (2011), Dževad Karahasan (2010), Claudio Magris (2009), Andrzej Stasiuk (2008), Goran Stefanovski (2007), Miodrag Pavlović (2006), Ilma Rakusa in Karl-Markus Gauß (2005), Brigitte Kronauer (2004), Mirko Kovač (2003), Ana Blandiana (2002), Jaan Kaplinski (2001), Slavko Mihalić (2000), Erica Pedretti (1999), Péter Nádas (1998), Pavel Vilikovský (1997), Adam Zagajewski (1996), Adolf Muschg (1995), Josip Osti (1994), Libuše Moníková (1993), Milan Kundera (1992), Zbigniew Herbert (1991), Tomas Venclova (1990), Jan Skácel (1989), Peter Eszterházy (1988), Peter Handke (1987) and Fulvio Tomizza (1986).

Programme

Venues: Slovenian Writers' Association Hall, Tomšičeva ulica 12 | Slovenian National Gallery (auditorium), Cankarjeva 20 | Šestica Restaurant, Slovenska cesta 40, Ljubljana | Vilenica Cave, near the village of Lokev | Muha Restaurant, Lokev 138



Friday, September 8th

10.00–11.30 Registration

(Slovenian National Gallery, auditorium, Cankarjeva 20)

11.30 Opening address

First session (chaired by David Movrin)

12.00–13.00 György E. Szönyi, CEU, Hungary

Broadening Horizons of Humanism (keynote address)

13.30–14.30 Humanism in Art:

Guided Walk around National Gallery

14.30–16.00 Lunch in Šestica (est. 1776), Slovenska cesta 40

Section A <i>National Gallery, auditorium, Cankarjeva 20</i>	Section B <i>Writers' Association Hall, Tomšičeva ulica 12</i>
<i>Second session (chaired by Ewa Łukaszyk)</i>	<i>Second session (chaired by Marco Russo)</i>
16.00–17.30	16.00–17.30
Elżbieta Olechowska, University of Warsaw, Faculty of “Artes Liberales” Innovative Diversity of Academic Offer as a Response to Audiovisual Propagation of Second-Hand Knowledge of the Classical Humanities	Žarko Paić, University of Zagreb Technosphere and the end of subject: The culture that is left
Marko Marinčič, Faculty of Arts, Ljubljana Vergerio the Younger between Latin Humanism and the ‘Pragmatic Nationalism’ of the Reformation	Dean Komel, Faculty of Arts, Ljubljana The crisis of “Humanism” and the contemporality of human sciences
Petra Mutlova, Masaryk University, Brno Jan Hus as an inspiration in the 21st century	Rafał Zawisza, University of Warsaw, Faculty of “Artes Liberales” On the unrestrained spirit of humanism
17.30–18.00 Coffee break	17.30–18.00 Coffee break

*Third session (chaired by
Marko Marinčič)*

18.00–19.30

Brane Senegačnik, Faculty of
Arts, Ljubljana | Humanist
Understanding of Human:
Humanist Readings of
Antigone

Marco Russo, Università degli
Studi di Salerno | What is it
like to be a Humanist?

Matic Kocijančič, Faculty of
Arts, Ljubljana | Heidegger's
reading of *Antigone* and his
critique of humanism

20.00 Dinner

*Third session (chaired by
Aleksandar Gatalica)*

18.00–19.30

Neža Zajc, Institute of
Cultural History, Slovenian
Academy | The Concept of
Humanistic Individuum in the
View of St. Maxim the Greek
and Enea Silvio Piccolomini

Bojana Tomc, Diocesan
classical gymnasium,
Ljubljana | The motif of
freedom, human dignity, and
awareness of common
human destiny in antiquity, in
renaissance and in Cervantes

Andrej Tomažin, Ljubljana |
Literature after finitude: Reza
Negarestani's *Cyclonopedia*
and the genre of theory-
fiction

Saturday, September 9th

Section A

*National Gallery, auditorium,
Cankarjeva 20*

*Fourth session (chaired by
György E. Szönyi)*

9.00–10.30

Marko Uršič, Faculty of Arts,
Ljubljana | Pico della
Mirandola and the human
dignity

Katarzyna Jerzak, Pomeranian
University in Słupsk | The
medicine cabinet and the
bookshelf: PTSD and other
anxiety disorders in Martin
Buber, Mikhail Bakhtin, Boris
Cyrulnik and Jonathan Shay

Igor Škamperle, Faculty of
Arts, Ljubljana | Pico della
Mirandola and forging one's
own image: The lure of the
border and the Renaissance

10.30–11.00 Coffee break

Section B

*Writers' Association Hall
Tomšičeva ulica 12*

*Fourth session (chaired by
Elzbieta Olechowska)*

9.00–10.30

David Movrin, Faculty of Arts,
Ljubljana | *Chommoda* and
hinsidias: Catullan shaming of
the parvenu between
antiquity, renaissance and
modernity

Áron Orbán, CEU, Budapest |
Variations for micro-
macrocosmical relations in
Conrad Celtis's *Amores*

Sonja Weiss, Faculty of Arts,
Ljubljana | *Le fiere d'Orfeo*:
Side Paths in the Myth of the
Humanization of Mankind

10.30–11.00 Coffee break

*Fifth session (chaired by
Brane Senegačnik)*

11.00–12.30

Aleksandar Gatalica, Belgrade
| The Twentieth Century –
the Centennial that chose to
be art itself

Tomaž Toporišič, Academy of
Theatre Radio, Film and
Television, Ljubljana |
Whatever happened to
Humanism in Today's
Performance Art?

Alen Širca, Faculty of Arts,
Ljubljana | Dante's
"Transhumanism" and its
implications for
contemporary poetry

12.30–13.30 Lunch (in Šestica,
Slovenska cesta 40)

*Fifth session (chaired by
Marko Uršič)*

11.00–12.30

Markus Kersten, Universität
Rostock, Heinrich
Schliemann-Institut für
Alttertumswissenschaften |
Humanism that has gone
sour? The Status of 'classical'
literary culture in Historical
Roman Poetry

Matej Hriberšek, Faculty of
Arts, Ljubljana | Literary
production of Slovenian
humanists of 15th and 16th
century in Latin and the ideas
of European humanism

Ewa Łukaszuk, University of
Warsaw, Faculty of "Artes
Liberales" | *Congregatio
mundi* today: Neohumanist
perspectives of Guillaume
Postel (1510-1581)

12.30–13.30 Lunch (in Šestica,
Slovenska cesta 40)

*Sixth session (chaired by
Dean Komel)*

13.30–15.00

Robert Kuret, Ljubljana | The
individuum as a consequence
of the relationship with the
Other and towards the Other:
the Other as a better me, the
Other as an imperfect me

Petar Jevremović, Faculty of
Arts, Belgrade | Thinking as
Subversion

Manca Erzetič | Testimony of
being human

15.00–15.30 Coffee break

*Sixth session (chaired by
Sonja Weiss)*

13.30–15.00

Olga Markič, Faculty of Arts,
University of Ljubljana |
Challenges to the humanistic
image

Gábor Almási, ELTE, Budapest
| Education and discipline:
work ethic in the 16th
century

Gregor Pobežin, University of
Primorska, Koper | *Magna
enim est spes de pace*: Petrus
Paulus Vergerius and the
council of Trent

15.00–15.30 Coffee break

*Seventh session (chaired by
Katarzyna Jerzak)*

*Seventh session (chaired by
Petra Mutlova)*

15.30–17.00

15.30–17.00

Sibil Gruntar Vilfan, CEU,
Budapest | Quasi nani super
umeros gigantum? Reusing
Classical and Medieval
Quotations in Hagiographic
Discourse in the Area of Liège
(10th century)

Adam Łukaszewicz, Warsaw
University | Ambiguity of
Knowledge and the Challenge
of Humanism

Edoardo Pecchini, University
of Warsaw, Faculty of “Artes
Liberales” | Promoting
Mental Health through
Classics: Hercules as Trainer
in Today’s Labours of
Children and Young People

Dávid Molnár, MTA-ELTE,
Budapest | The humanist
interpretation of erotic
dreams

Blaž Zabel, Durham University
| The Future of Classical
Studies in a Globalised World

17.00–18.30 Excursion to Vilenica (by bus)

18.30-19.30 Final award ceremony (in Vilenica cave), with
literary readings by Inger Elisabeth Hansen (Norway), Kerrie
O’Brien (Ireland), Esther Kinsky (Germany) and Fahredin Shehu
(Kosovo); and a speech of Vilenica 2017 laureate, Yuri
Andrukhovych

19.30 Farewell dinner, together with Vilenica authors in Karst
restaurant “Muha” (est. 1679); followed by a musical concert

23.00 Return to Ljubljana

Participants and Abstracts

Participants

Gábor Almási

Manca Erzetič

Aleksandar Gatalica

Sibil Gruntar Vilfan

Matej Hriberšek

Katarzyna Jerzak

Petar Jevremović

Markus Kersten

Matic Kocijančič

Dean Komel

Robert Kuret

Adam Łukaszewicz

Ewa Łukaszuk

Marko Marinčič

Olga Markič

Dávid Molnár

David Movrin

Petra Mutlova

Elzbieta Olechowska

Áron Orbán

Žarko Paić

Edoardo Pecchini

Gregor Pobežin

Marco Russo

Brane Senegačnik

Alen Širca

Igor Škamperle

György E. Szönyi

Andrej Tomažin

Bojana Tomc

Tomaž Toporišič

Marko Uršič

Sonja Weiss

Blaž Zabel

Neža Zajc

Rafał Zawisza

Gábor Almási

MTA-ELTE Lendület research group

Gábor Almási is interested mostly in 15–18th-century history of ideas. He published a book on *The Uses of Humanism: Johannes Sambucus (1531–1584), Andreas Dudith (1533–1589), and the East Central European Republic of Letters* (Leiden: Brill, 2009). He studies intellectual and information networks (the Republic of Letters), intellectual and political ideology, court culture and court careers, patronage, social advancement and mobility, religion and politics, religious attitudes of intellectuals, early modern patriotism and ‘otherness’.



Education and discipline: work ethic in the 16th century

By today the principle theses of Max Weber's *The Protestant Ethic and the Spirit of Capitalism* have mostly been rejected although Weber's approach and many observations continue being influential. If we have a look at the world of learning in the 16th century, we find extraordinary examples of disciplined learning and work. The profound belief in the uses of education shared by humanists and the new models of scholarly life and habitus appear to have contributed to a new culture of work that lasted until the 20th century. Although these models had medieval sources as well, many facets of a new working culture were just being experimented in the 16th century. By calling attention to humanist ideas on discipline and education and the transformations of scholarly habitus through a number of examples, this paper attempts to argue that humanism had a crucial role in the making of early modern (and modern) work culture.

Almasi.Gabor@gmail.com

Manca Erzetič

Nova revija Institute of Humanist Studies

Manca Erzetič is Ph. D. candidate at Faculty of Arts UL, young researcher at the Nova revija Institute of Humanist Studies; Alumnus Primus, Prešeren Award for Master degree from Philosophy and Comparative literature and literary theory; three international awards for essays, Lirikonfestov zlát; author of critical and research papers; member in discussions at government sessions about language and culture; ecologist.



Testimony of being human

Speaking about humanism and being-human in 21st Century seems from many viewpoints paradoxical: (1) because of the historical situation that humanity witnessed in 20th Century (presence of totalitarianisms, radical ideological propaganda of totalitarian regimes, extermination and concentration camps; (2) because of the human condition is determined by technological development, which took over the educational, cultural and political sphere (with a consequence that humanism is understood only as an attribute of mankind); (3) because of the expectations of change brought by the new Millennium (problem of understanding »humanism« in the perspective of globalization; profit concentration vs. humanitarian regression). – We are confronted with following philosophical contemplation: do human beings find themselves in a controversial situation between production and praxis? Is this paradoxical situation caused by humans themselves or are they as humans put in the situation of paradox?

manca.erzetic@gmail.com

Aleksandar Gatalica

Institute for Literature, Belgrade

Aleksandar Gatalica has published translations of Aeschylus, *Sophocles* and Euripides, Sappho, Mimnermus, Solon, Archilochus, Hipponax and Anacreon, as well as novels *The Lines of Life* in 1993 (Miloš Crnjanski Award and Giorgio la Pira, Italy), *Downsides* in 1995, *The End* in 2000, *Death of Euripides (Euripidova smrt)* in 2003, and *The Invisible* in 2008 (Stevan Sremac Award), *The Great War* (NIN Award). He has also published books on music. He is editor of numerous anthologies in Serbian and other languages.



The Twentieth Century –
the centennial that chose to be art itself

History teaches us – and that includes history being made at present – that the world of those who decide our fate is ruled by quite similar rules as in the Greek tragedies. All or almost all the important moves of the few people who make decisions on behalf of many, even today, as before, are led in most cases by conviction. We can safely say that this world is not ruled by scoundrels. What is the portrait of the crook: he knows that his moral views are deplorable, and on account of jealousy or some other malicious reasons, wants to destroy the whole nation and admits it to himself either with some delayed or flat out. Does this seem to you like the picture of any important person in human history, whether he or she has had a largely positive or negative impact? No. For all »decision-makers«, almost without exception, their decisions are made out of conviction.

aleksandar.gatalica@gmail.com

Sibil Gruntar Vilfan

Department of Medieval Studies, CEU, Budapest

Sibil Gruntar Vilfan got her BA and MA in English and Latin Language and Literature and is currently enrolled at the Department of Medieval Studies, Central European University, Budapest. Her undergraduate thesis on *Latin Phraseological Units in English and Slovene: a Study Based on Erasmus' Adagiorum Chiliades* won Prešeren Student Award and in 2017 she won Best Academic Achievement Award at the Department of Medieval Studies at the CEU in Budapest. Her translation of the *Dialogues* by Sulpicius Severus is to be published in 2017.



Quasi nani super humeros gigantum? Reusing Classical and Medieval Quotations in Hagiographic Discourse

There is a tendency to perceive the tenth century as an intellectually less important period due to the lack of written sources. However, Liège was known as the Athens of the north. This paper analyses its cathedral school as one of the important intellectual and educational centres with emphasis on one of the representative texts created at that time, *Vita Remacli Secunda (Vita II)*. The aim of this paper is three-fold. Firstly, to illustrate that classical quotations were not used merely as petrified forms of ancient wisdom, but rather as raw gems which were polished to fit into the pattern of rhymed prose in which the dedicatory epistle and *Vita II* were written. Secondly, to point out that the older editions neglected the stylistic aspect of rhymed prose in the saint's life resulting in a distorted image of the text. Thirdly, to propose an alternative way of editing hagiographic texts written in rhymed prose.

sibil.gruntar.vilfan@gmail.com

Matej Hriberšek

Department of Classical Philology, University of Ljubljana

Matej Hriberšek is assistant professor for Greek and Latin language at Department for Classical Philology (Faculty of Arts) at the University of Ljubljana. He got his PhD in Latin in 2003; and has studied in Zürich, Tübingen, Göttingen and Vienna. His main areas of interests are Latin and Greek grammar, ancient rhetoric and metrics, didactics of classical languages, medieval and neo-Latin literature, lexicography, translation from classical languages.



Literary production of Slovenian humanists of 15th and 16th century and the echoes of ideas of European humanism

During the 15th and the 16th century, political and economic conditions in the present-day Slovenian regions were not favourable for the spread of humanistic ideas. Nonetheless, two important groups of humanistic intellectuals were formed, which constituted the nucleus of humanist learning in the area: one in the coastal cities of the region of Primorska and one in Vienna. Especially the latter significantly contributed to the expansion and development of humanism in the Habsburg lands. The Slovenian humanists who were based in Vienna held important positions in the Church or worked as private tutors to various political figures or as university professors; some entered the diplomatic service, while others had their careers as counsellors, antiquarians or writers of fictional and non-fictional works. Among the most prominent of them were bishop Thomas Prelokar, educators Bernard Perger and Briccius Preprost, teacher and philosopher Matthias Hvale, antiquarian and epigrapher Augustinus Prygl (Tyfernus), Johannes Rott, diplomat and writer Sigismund von Herberstein and many others. Of special importance were also some non-Slovenian humanists who in their works dealt with this area, in particular Aeneas Silvius Piccolomini.

matej.hribersek@guest.arnes.si

Katarzyna Jerzak

Pomeranian University in Słupsk

Katarzyna Jerzak studied Comparative Literature at Brown University and Princeton University (PhD 1995). Between 1995 and 2012 she taught comparative literature at the University of Georgia in Athens, GA. In 1999/2000 she was a Rome Prize Fellow in Art History at the American Academy in Rome. In 2013 she was NEH Distinguished Visiting Professor at SUNY Potsdam, NY. She is now Associate Professor of English Philology at the Pomeranian University in Słupsk, Poland. Her main research interest is exile.



The medicine cabinet and the bookshelf: PTSD and other anxiety disorders in Martin Buber, Mikhail Bakhtin, Boris Cyrulnik and Jonathan Shay

Despite its ostensible state of peace, contemporary Western society is plagued by disorders common in combat zones: PTSD and other anxiety disorders, depression, suicide. Arnold Weinstein, in his *A Scream Goes through the House: What Literature Teaches Us About Life*, opposes the medicine cabinet to the bookshelf. In over twenty years of university teaching I have seen that works focusing on traumatic events, be it individual (*Hiroshima mon amour* by Duras) or collective (*Jewish War* by Grynberg), can have a therapeutic effect on students. In a culture in which Disney supplanted both the Bible and Greek tragedies, the lack of a humanist education deprives individuals of a meaningful way of addressing their “moral injuries” outside of psychiatry proper. My paper seeks to elucidate this phenomenon by using the concepts and approaches worked out by Martin Buber, Mikhail Bakhtin, Boris Cyrulnik and Jonathan Shay. I propose to consider selected works by Janusz Korczak, Albert Cohen, Marguerite Duras, and Henryk Grynberg, as well as their reception among American and Polish university students. My thesis is that in a society in which most basic human needs are met for the majority of its members, there is nonetheless a humanist lacuna which contributes to the current psychological crisis.

katarzyna.jerzak@apsl.edu.pl

Petar Jevremović

Faculty of Philosophy, Belgrade

Petar Jevremović (born 1964), University of Belgrade, Serbia, Department of Psychology, Faculty of Philosophy. Research interests: psychoanalysis, philosophy, theology, literature.

Published books: *Psychoanalysis and Ontology*, Belgrade 1998; *Lacan and Psychoanalysis*, Belgrade 2000; *Psihoanaliza, hermenevtika, cerkveni očetje*, Kud Logos, Ljubljana 2006; *Body, Phantasm, Symbol*, Belgrade 2007; *LOGOS/POLUTROPOS: Towards hermeneutics of the oral discourse*, Belgrade 2013; *Being/Dispersal*, Belgrade 2014.



Thinking as Subversion

Actual state of affairs in the world makes it for us a matter of highest possible priority to rethink our own historical situation. This rather demanding task implies a necessity for critical rethinking of the idea of the culture. We live in the world of tragical decline of the classical idea of culture and its ideals. We live in the world of the ideology. This ideology is deeply rooted in the metaphysics of the economic pragmatism, media-obscurantism, and the seductive rhetorics of human rights and new-age happiness. For decades our world has been changing. These changes had made a tremendous impact on the all possible areas of our individual and collective lives. Liberal sciences and arts are in serious decline. Old good Europe, being without its inherent humanistic ideas, is no more than castrated corpse. Everybody is looking for informations. Everybody is trying to get himself (or herself) adapted to the normative logic of the big network. Critical thinking is something that we desperately need. There is no real critical thinking (no possible subversion of any kind of repressive metaphysics) without its being deeply rooted in the tradition of the humanist education and its historical tradition.

pjevremo@f.bg.ac.rs

Markus Kersten

Universität Rostock, Heinrich Schliemann-Institut für
Alttertumswissenschaften, Rostock

Markus Kersten studied classics as well as mathematics at the universities of Rostock and Groningen. In 2015 he was based at the University of Oxford as a Visiting Scholar. In 2017, he completed his PhD course at Rostock, focusing on Lucan's reception of Vergil's Georgics. He is currently working as a lecturer. His research interests are Roman epic and bucolic poetry, particularly compositional details like metapoetic allusions and cryptogrammes. His new book will investigate Harry Kessler's reception of classical literature.



Humanism that has gone sour? The Status of 'classical' literary culture in Historical Roman Poetry

Augustan poetry, destined to become what may be called the 'most classic of all European classics', not only dealt with sublime heroism, but was also obsessed with the latent danger of cultural breakdown. In establishing the idealist vision of a returning Golden Age Vergil 'didactically' promulgated the idea of a cultural renewal under – or just in spite of? – the principate. Often, this literary vision of gradual advance (back) to ancient peace and prosperity has taken central stage in the process of defining European humanism. – Yet only some decades after Augustus, Lucan hauntingly displayed human cruelty and crime in his *Civil War* as if to demonstrate that classical didaxis has been of no worth at all and that humanism cannot be taught by letters. This may be interpreted as anti-classicist and, hence, anti-humanistic. But can the ideals of civilization and humanity in fact be proved wrong? – I shall show that questioning the cultural impact of the 'classics' is indeed at issue in Roman Historical poetry – however rather as a defense than as a challenge. In acutely reflecting the impact of their reference texts these poems have made a distinctive contribution to the classification of the classics and developed a model still applied today: satirical redemption.

markus.kersten@uni-rostock.de

Matic Kocijančič

Department of Comparative Literature,
Faculty of Arts, University of Ljubljana

Matic Kocijančič is Young Researcher at the Department of Comparative Literature and Literary Theory, University of Ljubljana, Slovenia. His research interests include ancient Greek drama, philosophy of tragedy, and Slovenian post-war theatre. He won the Maribor Theatre Festival award for the best essay in 2006. His first book, *Knjiga pohval in pritožb* – a collection of film, book and theatre reviews – was published in 2016.



Heidegger's reading of the Antigone and his critique of humanism

Heidegger and his *Brief über den "Humanismus"*, 1946, decisively influenced philosophical debates on humanism, especially in France. The emergence of Heidegger's text was prompted by Jean Paul Sartre's *L'existentialisme est un humanisme*, 1946, and the French public accepted Heidegger's concerns as a convincing critique of Sartre's theses, which were eventually abandoned by Sartre himself. From the Renaissance through the Enlightenment to the post-modern era, the French intellectual milieu has developed a highly profiled and continuous dialogue with humanistic thinking - a relationship that, with its intensity, is unique within the European philosophical tradition. As Tom Rockmore proves in his study on Heidegger and French Philosophy, 1995, Heidegger's high-profile tematization of humanism is crucial for immense popularity of philosophy in post-war France. Heidegger's work also shares French fascination with Sophocles' Antigone. Under the influence of Heidegger - and, of course, Hegel - this was also shared by Jacques Derrida and Jacques Lacan. In recent decades, Lacan's reading of Antigone became a central philosophical reference. Heidegger unveiled his reading of Antigone in his *Einführung in die Metaphysik*, a series of lectures from 1935 published twenty years later. At the time of their emergence, there was a vigorous debate about humanism in Germany, in which Heidegger took part both philosophically and politically. My paper I will highlight the links between Heidegger's thematisations of humanism and his reading of Antigone, focusing on their potential - and actual - political consequences.

matickoco@gmail.com

Dean Komel

Department of Philosophy, Faculty of Arts, University of Ljubljana

Dean Komel is professor of contemporary philosophy and philosophy of culture at the Faculty of Arts UL, and the head of research activities at the Nova Revija Institute for Humanities. In 2003 he received the Zois Award of the Republic of Slovenia for scholarly achievements in the field of philosophy. He publishes in phenomenological and hermeneutical philosophy, and is also the initiator of several humanistic institutions within scholarly community. He participated in a number of conferences and symposia and has helped organize about forty of them.



The Crisis of “Humanism” and the Contemporality of Human Sciences

The actual relationship between the crisis of humanity and today's situation of human sciences is within the proposed discussion encompassed in the concept of “contemporality” with the intent to distinguish the theoretical use from the factual usage of the term “contemporaneity”, which otherwise still retains its cultural value, as well as its thematic relevance within humanistic sciences. This is of great importance precisely, if we place the theme of contemporaneity in relation to the context of understanding, as it has been developed especially by the modern hermeneutic methodology of humanistic sciences. In humanities, essential questions cannot be simply constructed; we are existentially placed in front of them. »Knowledge society«, which is co-defined by »understanding in culture«, presents general challenge to which it is not enough to respond, we have to answer to it. This seems especially important, when we take into consideration the resurgence of political tensions on the borders of the EU, the insecure social and economic situation within the EU and the position of the EU within the global counter-balancing of power.

dean.komel@ff.uni-lj.si

Robert Kuret

Independent researcher, Ljubljana

Robert Kuret studied Slovenian philology and finished his studies in 2016 with a study on mimetic desire in Vitomil Zupan's novels. He worked as a journalist and web editor at Infodrom. He also writes critiques and essays about literature and film where tries to fuse psychoanalysis and mimetic theory. For two times he was among the *Sodobnost's* nominees for the best Slovenian essay. He is a coorganizer and a founding member of Prebranec, monthly event, dedicated to new Slovenian prose.



The individuum as a consequence of the relationship with the Other and towards the Other: the Other as a better me, the Other as an imperfect me

In his theory of mimetic desire, Rene Girard argues that human autonomy is illusory. Human person is not an individuum, but rather interindividuum: it exists only in relations with others. This is the also the case with the novel by Vitomil Zupan *Journey to the End of Spring*. The narrator of the novel, a professor of Slovene, exists primarily in relation to his schoolmate, Tajsí. In this context, the subject's dependence on the other means the dependence of his desire on the other: he wants what the other wants or what the other has. Tajsí represents life untamed, an ideal identity that he wants for himself. The professor perceives Tajsí as someone who does not lack anything, so he considers him – in the language of Girard's mimetic theory – as his model. He begins to imitate him more and more; he wants to become like him. He imitates Tajsí so much that at some point he metamorphs into him: the speaker is no longer the professor himself, it is Tajsí who speaks through him. The subject gives priority to the admired model. But such a project is doomed to fail. Even more, the perfect other does not exist. Professor realises that at the end of the novel, during his final encounter with Tajsí, when he discovers that Tajsí's identity is also based on the imitation of someone whom Tajsí clearly admires. Thus the subject moves from the perception of the other as oneself in the sense of some ideal identity, to the other as oneself who also experiences deficiencies.

legenda.sveta@gmail.com

Adam Łukaszewicz

University of Warsaw

Adam Łukaszewicz, archaeologist, papyrologist and historian of antiquity, professor at the University of Warsaw, is head of a Polish archaeological expedition in Egypt, deputy chairman of the Committee for the Study of Antiquity (Polish Academy of Sciences), member of the Institute for Advanced Study, Princeton N.J. etc. Among his published works are *Les édifices publics dans les villes de l'Égypte romaine* (1986), *Aegyptiaca Antoniniana* (1993), *Świat papirusów* (2001), *Kleopatra* (2005), *Egipt Greków i Rzymian* (2006).



Ambiguity of Knowledge and the Challenge of Humanism

Speaking from the field of research, how is one to understand the maxim of Socrates that the start of wisdom is in knowing one knows nothing? It is a popular misconception that the humanities and the sciences have little in common, especially in the area of exactitude, credibility and accuracy. However, modern research methodologies in the humanities ensure a high level of credibility and strength of evidence, based on scholarly reasoning. The results of solid research in the humanities are far from unaccountable, undocumented, or frivolous.

adam.lukaszewicz@adm.uw.edu.pl

Ewa Łukaszyk

University of Warsaw, Faculty of “Artes Liberales”

Ewa A. Łukaszyk (1972), Ph.D. Habil., Romanist and Orientalist, specialized in Portuguese and Lusophone as well as Mediterranean studies; professor at the Faculty “Artes Liberales” (University of Warsaw) and LE STUDIUM fellow 2017-2018 (Loire Valley, France). Currently she develops a project “The search for the Adamic language and the emergence of transcultural aspiration in the aftermath of the European maritime discoveries”, financed in the framework of the European Union’s Horizon 2020 research and innovation programme.



Congregatio mundi today:

Neohumanist perspectives of Guillaume Postel (1510-1581)

Guillaume Postel (1510-1581), a French polymath and utopianist, teaching Greek, Hebrew and Arabic at the newly created Collège de France, preferred to define his profession as congregator mundi. Building on his competence as a linguist and reflecting on the paradisaical origin of language, he gradually developed the thesis on the possibility of achieving a universal harmony beyond the diversity of cultures, ethnicities and faiths, as well as a general restitution of the world to its original, unspoilt condition (*restitutio omnium*). At the same time, the restitution of the unspoilt, primordial, Adamic language would put us back on the path of truth, wisdom and knowledge (*via veritatis perdita*). – The aim of this paper is to reflect on the perspectives of a critical return to certain aspects of the Postelian heritage. Certainly, his equation communication = concordia remains generally valid to the present day, even for those who do not share his Adamic and cabbalistic conceptions of language. On the other hand, his concept of congregator mundi appears as a valuable starting point for the discussion on the role and prerogatives of the intellectual as a mediator between human societies and the transcendent sphere.

ewaluk@al.uw.edu.pl

Marko Marinčič

Department of Classical Philology,
Faculty of Arts, University of Ljubljana

Marko Marinčič is professor of Roman and Greek literature at the University of Ljubljana. His main fields of interest and publication are Hellenistic and Roman poetry (Catullus, Virgil, Appendix Vergiliana, Ovid, Statius), Greek prose fiction (Life of Aesop, Achilles Tatius) and the reception of ancient literature (e.g. Petrarca, Chénier, Baudelaire, Prešeren). He translates Latin, Greek and French literature into Slovenian (Greek lyric poetry, especially Sappho; Aeschylus, Euripides; Plautus, Terentius, Catullus, Virgil, Ovid, Tertullian; Racine, Claudel).



Pier Paolo Vergerio: An Apostle of Translation between Homer and South Slavic Reformation

In the introduction to his translation of the *Gospels* and the *Acts of the Apostles* into Slovenian (1557), the protestant reformer Primož Trubar paid reverence to Pier Paolo Vergerio the Younger, a prominent humanist and the former papal nuntio, as the individual who was, “besides God, the most important instigator” of his work. In spite of this declaration, the contribution of Vergerio to the emergence of first translations of the Bible into Slovenian is usually downplayed in histories of literature and in textbooks, which tend to idolise the religious propaganda of the Protestants in the spirit of liberal romantic nationalism. This contribution shows that an internationally relevant “earthly” intellectual context for Trubar’s over-mythified translations is provided by Vergerio’s spiritual biography, his development from an Erasmian humanist who supported Andreas Divus’ Latin translation of Homer and scorned Luther for his bad Latin to a militant reformer who acquiesced to foster and supervise translations of the Bible from Luther rather from the original.

markomarincic@gmail.com

Olga Markič

Department of Philosophy,
Faculty of Arts, University of Ljubljana

Olga Markič is professor of philosophy at the Faculty of Arts, University of Ljubljana. She is lecturing at the Philosophy Department and at Mei:CogSci program. Her main areas of research are Philosophy of Mind, Philosophy of Cognitive Science and Neuroethics. Her two main books are *Cognitive science: Philosophical Questions* (Aristej, 2011, in Slovenian) and *Mind in nature: from science to philosophy* (with M. Uršič and A. Ule, Nova Science Publishers, 2012).



Challenges to the humanistic image

It is only recently that neuroscientists have been able to investigate cognitive phenomena that are the hallmarks of what it is to be human. Advances in theoretical and clinical neurosciences open a path to a better understanding of mental processes but at the same time raise the worry that understanding how brains cause behavior will radically change our understanding of the mind. Flanagan (2002) has described two competing images of who we are: the humanistic image and the scientific image. The humanistic image is much in accordance with our everyday thinking about the mind and has its roots in perennial philosophy, while the scientific image portrayed humans as natural systems and focuses on sub-personal processes. Some scientists and scientifically oriented philosophers are radical and think that many concepts employed by the humanistic image are just illusions without real reference and thus undermine our views about free will and, consequently, about moral responsibility. The paper will deal with the question of the relationship between these two images and suggest a possible solution to bridge the gap.

olga.markic@ff.uni-lj.si

Dávid Molnár

MTA-ELTE

Humanism in East Central Europe Research Group

Dávid Molnár is a historian of literature and philosophy, interested in Platonic movement in Europe and Hungary. After defending his Ph.D. thesis - *Furor est cum cantat: Marsilio Ficino and the Hungarian Platonists "in love" in the age of Matthias Corvinus*, he has been affiliated as a research fellow in the "Humanism in East Central Europe" Research Group (MTA-ELTE HECE). He is currently working on a monograph on the Sienese Pietro Illicino (Petrus Illicinus).



The humanist interpretation of erotic dreams

This paper explores the perception of erotic dreams in the works of 15-16th-century humanists. Erotic dreams were certainly a delicate theme, which humanists attempted to treat scientifically, in order to naturalise it, chiefly in medical works. The appearance of erotic dreams (most often dreams about sexual acts) was supposed to indicate the imbalance of humours in the human body. In other words, humanists argued that they were no sign of the devil's work, tempting people to sin, but a diagnosable and curable physiological process. Moreover, erotic dreams do not simply help diagnosing the imbalance of humours but can also have healing power because they can restore the appropriate proportion of the bodily fluids. Through contemporary humanist medical treatises, I will outline how erotic dreams were connected to bodily and mental diseases - especially to melancholy - and to love frenzy.

dauid.molnar@gmail.com

David Movrin

Department of Classical Philology,
Faculty of Arts, Ljubljana

David Movrin is assistant professor at the Department of Classical Philology at the University of Ljubljana. He holds an MA in Medieval Studies from the CEU in Budapest and a PhD in Classical Philology from the University of Ljubljana. He has published a monograph on the history of translation, translated and adapted a set of Latin textbooks and workbooks, written a monograph on the relationship between pagan and Christian biography in Late Antiquity, and chaired a research project entitled “What Good is Latin to Socialism?” at the Slovenian Research Agency.



Chommoda and *hinsidias*: Catullan shaming of the parvenu
between antiquity, renaissance and modernity

In his poem 84, Catullus presents Arrius, a parvenu of humble origins, who compulsively aspirates his words in order to appear educated; he thus pronounces "*chommoda*" and "*hinsidias*" instead of "*commoda*" and "*insidias*". There were strong social implications and the speaker of Latin who dropped aspirates incurred a social stigma; as Nigidius Figulus remarked, "*rusticus fit sermo si aspiras perperam*". But why *commoda*? Why *insidias*? These might just be two random words, and indeed some of the commentators argue that there is no reason to search for an additional level of meaning; *entia non sunt multiplicanda praeter necessitatem*. The poem has a long history of less-than-exciting interpretations and translations; it was only renaissance editors who understood that the manuscripts actually lacked the aspirates and it was only in the twentieth century that the pun at the end of the epigram was discovered. Building on this tradition, the paper will argue that the poem hides another layer which provides a unique insight into Catullan understanding of the human nature.

david.movrin@gmail.com

Petra Mutlova

Department of Classical Studies,
Masaryk University, Brno, Czech Republic

Petra Mutlova got her PhD in Historical Sciences (2007, Masaryk University, Brno) and in Medieval Studies (2011, Central European University, Budapest); she is an Assistant Professor at the Department of Classical Philology, Masaryk University in Brno, working on medieval Latin language and literature. She is involved in a long-time project of preparing critical editions of the *Magistri Ioannis Hus Opera omnia* series for the *Corpus Christianorum, Continuatio Mediaevalis* for the Brepols publishers.



Jan Hus as an inspiration in the 21st century

Jan Hus as an inspiration in the 21st century? – A medieval priest, church reformer and a seminal figure of the Bohemian Reformation of the 15th century, Jan Hus (d. 1415) was one of the most famous Czech representatives of medieval Christian ideals compatible with the tradition of European humanism developed in classical antiquity. The paper will focus on some aspects of Hus's teachings and convictions expressed at the height of his academic career and the end of his life. I will present examples from texts that Hus composed in jail at the Council of Constance as well as from his personal correspondence. Modern scholars often stress that some issues that Hus elaborated on – such as his emphasis on the role of personal conscience, freedom of speech, obedience to human commands and authority in general – have the potential to resonate even in the present. Although, given the current state of European society, these issues seem rather topical, the perception of Hus in Czech society is complex. Is it indeed possible to see Hus as a cultural and historical phenomenon with whom even the secular part of society can share the values of European humanity? And do we really need him?

mutlova@phil.muni.cz

Elżbieta Olechowska

University of Warsaw, Faculty of “Artes Liberales”

Elżbieta Olechowska, a classical philologist, textual critic (Claudian’s *De bello Gildonico* publ. by E. J. Brill, Cicero’s manuscript tradition by Ossolineum, three Cicero’s speeches from 54 B. C. in *Bibliotheca Teubneriana*), as well as media expert (*Challenges for International Broadcasting*, vol. I-VI, *The Age of International Radio*). She worked at the University of Geneva, Institute for Advanced Study in Princeton, Canadian Broadcasting Corporation, and currently at the University of Warsaw focussing on history of Classics and reception of classical antiquity.



Innovative Diversity of Academic Offer as a Response to Audiovisual Propagation of Second-Hand Knowledge of the Classical Humanities

Instead of lamenting the disappearance of Greek, Latin, and Classical Antiquity from school curricula, we may take a proactive approach and, in addition to traditional subjects in classics, offer university education that takes advantage of what students already know of the classical humanities, and build on that awareness which results basically from early exposure to mythical (or historic) heroes and narratives in audio-visual production for children and young adults. Exploring the creative process of reception behind films and television series inspired by classical themes known to creators only from secondary sources or in translation – most often genres such as fantasy, science fiction, or comic books – and inviting students to actively trace and analyze such themes in contemporary audio-visual culture, will allow them to grasp the significance, relevance, and continuity of universal values, conflicts, and characters the twenty-first-century youth shares with antiquity.

elzbieta.olechowska@gmail.com

Áron Orbán

MTA-ELTE Humanism in East Central Europe
Research Group

Áron Orbán is an assistant research fellow in the MTA-ELTE Humanism in East Central Europe Research Group (Budapest). His research area is humanist literature in Hungary, Austria and Germany, especially its natural philosophical aspects. His publications that have been appeared so far focus mainly on astrological matters. He wrote his dissertation about "Solar-astrol Symbolism and Poetical Self-Representation in Conrad Celtis and his humanist circles."



Variations for micro-macrocosmical relations
in Conrad Celtis's Amores

In the Latin poetry of Conrad Celtis (1459-1508), a pioneering figure of German Humanism, one of his basic ideas is that of the micro- and macrocosm, a network of correspondences that hold together the universe. My talk will show how Celtis could create such a »magic« universe in his chief poetical work, the Amores. The poet demonstrates his (or his sodales', his patrons') astrologically favorable birth with horoscopes or allusions to certain planetary positions. The solar symbolism has a key role in Celtis. Other mythological figures (Orpheus, Bacchus etc.) also participate in this cosmological-poetological symbolism, the ideas of which have their classical, medieval, or Italian Renaissance (especially Platonic) traditions, and their parallels in contemporary German intellectual life. Witchcraft-motifs could serve as powerful, spectacular symbolic means contributing in many ways to the construction of meaning in the Amores, expressing, first of all, the ambivalent nature and the dangers of love and magic, two powers whose close affinity – otherwise an age-old idea – became an important issue in several Renaissance scholarly theories and artworks.

orbanaron@gmail.com

Žarko Paić

School of Fashion Design
Faculty of Textile Technology
University of Zagreb

Žarko Paić is associate professor at the School of Fashion Design at the Faculty of Textile Technology, University of Zagreb, where he teaches aesthetics, fashion and media theory and visual communication. He is the editor of Journal for Theory, Culture and Visual Arts Fort. He has won international awards for literature. His research interests are comprehensive and range from theories of globalisation and identities, aesthetics, philosophy of art, philosophy of politics and media philosophy.



Technosphere and the end of subject:

The culture that is left

In consideration of the relationship between the basic notion that defines the contemporary economy – politics – culture my attempt is to articulating three starting points. The first determines the acceleration of complex digital age that I will call technosphere. In that circuit inputs techno-science, information and communication technologies and new media. The second is related to changes in the biosphere and it belongs to the physicality, animality and complex organization of human life in cybernetical model of eco-system and environment. Global capitalism goes today through a third point. I call it mediosphere. This term refers to the increasing role of mediation in everyday life. From technological gadgets to computer equipment the landscape of postindustrial societies has been long time ago represented new visual archipelago networks. The presentation should be an attempt at articulating some critical standpoints on the traces Foucault's and Deleuze's directed towards an analysis of the problems of power and freedom in society today where culture displays new control patterns instead of emancipating the subject.

zarko.paic@ttf.hr

Edoardo Pecchini

University of Warsaw, Faculty of “Artes Liberales”

Edoardo Pecchini is a child neuropsychiatrist, working at the Bolzano Hospital within the Specialist Psychiatric Health Clinic during the Childhood and Development Period, taking care of children and young people with depressions, suicidal disorders, disturbances of perception of reality, Attention Deficit Disorders, disturbances of social behavior and autistic spectrum disorders. He is also a doctoral student at the faculty of Artes liberales, University of Warsaw.



Promoting Mental Health through Classics: Hercules as Trainer
in Today's Labours of Children and Young People

Hercules' myth will be discussed in my presentation on the ground of selected psychological and pedagogical theories. The hero will be compared with other characters along with pros and cons of their use as models in psycho-educational situations. I will reflect on possible applications of Hercules' Twelve Labours cycle in clinical and educational contexts, and particularly in cases such as high functioning autism, disruptive behaviours, and conduct problems.

edoardo.pecchini@gmail.com

Gregor Pobežin

University of Primorska, Koper
Institute of Cultural History,
Research Centre of Slovenian Academy, Ljubljana

Gregor Pobežin obtained his PhD in 2009 with his thesis on Narrative Focus in Sallust's *Conspiracy of Catiline* and *War of Jugurtha*. Since 2008 he has been employed by the University of Primorska, where he holds the position of Associate Professor, and by the Institute of Cultural History of the Research Centre of SAZU in Ljubljana, where he holds the position of the head of the department. He concentrates mostly on the research of Greek and Roman historiography and the question of sources employed by Greek and Roman historians.



Magna enim est spes de pace: Pierpaolo Vergerio and his thoughts on the Council of Trent

The *Actiones duae secretarii pontificii* written in 1556 by the bishop of Iustinopolis (Koper) and later the protestant author Pierpaolo Vergerio raise questions related to the Council of Trent. The treatise in two volumes (*Quararum altera disputat, an Paulus Papa IIII debeat cogitare de instaurando Concilio Tridentino; Altera vero, an vi et armis possit deinde imperare Protestantibus ipsius Concilii decreta*) is a rare and, so far, mostly overlooked – at least in Slovenia – document, which sheds light on the particularly interesting aspect of Vergerio's life after his excommunication, particularly his years in Tübingen when he acted as the advisor to Duke Christopher of Württemberg and an emissary to Poland (1556 and 1559).

The younger of the two Vergerii, both from Iustinopolis, Pierpaolo found himself on the junction of two worlds – i.e. Humanism and Reformation; even though he is interesting for the Slovenian community as a man of letters from what is now a Slovenian city, his treatises are of crucial importance to the context of the Reformation, including the two volumes (joined later by the third one – *Accessit tertia, qua utrunque caput complectitur, ac definit, Concilium non posse instaurari*, 1559) proposed to be addressed in the paper.

gregorpobezin@gmail.com

Marco Russo

Universita degli Studi di Salerno

Marco Russo is Assistant Professor of Theoretical Philosophy at University of Salerno (Italy). He studied in Naples (MA), Catania (Phd), Humboldt Universität zu Berlin (Phd), Technische Universität Darmstadt (Post-graduate Fellowship), and Freie Universität Berlin (Post-doc). His works join the theoretical analysis with historical expertise. His areas of competence are Philosophical Anthropology, Epistemology of Human Science, and Metaphysics. Since 2011 is Vice President of *Helmut Plessner Gesellschaft* an international network for the promotion of the Philosophical Anthropology.



What is it like to be a Humanist?

There are many humanist associations in Europe, in America and around the world. They carry out various social, political, cultural activities on the basis of a specific philosophical view outlined in various programmatic writings. In my contribution, I analyze this vision to try to understand if there is a humanistic way of living, therefore if it is possible to practice and not just theorizing humanism or even less taking it as a mere literary phenomenon. This approach enables us to evaluate the complicated and sometimes contradictory relationship that links humanism with religion, ethics, and science. And it also allows us to go beyond the ideological rage that characterized the debate on humanism in the twentieth century, in order to assess the long-lasting relevance of this central term of western civilization.

mrusso@unisa.it

Brane Senegačnik

Department of Classical Philology,
University of Ljubljana, Faculty of Arts

Brane Senegačnik is a classical philologist, poet, essayist, translator and editor. He has PhD from Universtiy of Ljubljana and is currently assistant professor at the Department of Classical Philology. His main research interest is Greek tragedy. He published translations of several Greek and Roman tragedies, works of late Stoic and Renaissance philosophers and complete extant poems of Pindar. In addition to six collections of poems he authored and co-authored several monographs on Slovenian culture.



Humanist Understanding of Human:
Humanist Readings of *Antigone*

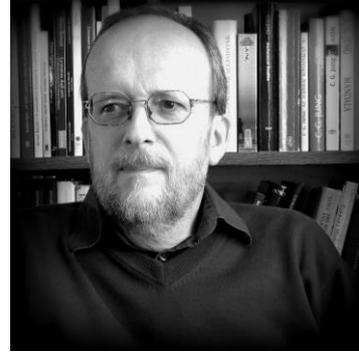
(Early) humanist reception of Greek tragedy is characterized by Aristotelizing interpretation of tragedy according to contemporary understanding of *Poetics* (Lurie, Mola); in this frame Sophocles' *Antigone* was more or less flattened into a moral object lesson about the punishment of a tyrant abusing his power; humanist commentators and translators showed very little interest in the play's literary and philosophical complexity, that made it one of the most admired and influential texts of the Western culture over the past three centuries. However, we should not overlook the excessive tendency towards intellectualisation of tragedy, characteristic of many major modern readings (M. Heath), on the one hand, and the expectations of the original audience, on the other: in both its literary and political context tragedy was supposed to teach (N. Croally). Admitting that there is a moral to *Antigone* does not involve using simple moralistic terms like those used by e. g. Camerarius; one could rather see it as a hint at indispensability of individual human being both for the correct understanding of human nature and for ethical being in the world.

brane.senegacnik@gmail.com

György E. Szönyi

Central European University, Budapest
University of Szeged

György E. Szönyi is professor of English and cultural/intellectual history. His interests include cultural theory, the Renaissance, the Western Esoteric traditions, and conventions of symbolization – early modern and (post)modern. Among his recent monographs are *Pictura & Scriptura: 20th-Century Theories of Cultural Representations* (Szeged, 2004); *Gli angeli di John Dee* (Rome, 2004); *John Dee's Occultism* (Albany, 2004, paperback 2010). He is on the editorial board of *Aries* and *Aries Monograph Series* (E. J. Brill) and several other national and international journals.



Broadening Horizons of Humanism

It is a commonplace about the Renaissance that it broadened the horizon of the Medieval Europeans in more than one directions: looking backward they rediscovered the cultural and intellectual heritage of the classical Antiquity; looking upward they discovered the true structure of the skies and the place of the Sun and the planets; looking forward they found new geographical horizons and discovered new lands, new races; and even looking around themselves they opened their eyes to nature: the lower strata of the Great Chain of Being, from the minerals through plants to the animal kingdom thus forging the birth of the natural sciences. There was a special intellectual group in the hub of all these changes: the humanists. Some of them were primarily scientists, others educators, or artists, but common in them was that their enthusiasm toward the classical heritage often connected with an interest in the new, the unknown, the futuristic. I am going to reflect on the long debate concerning the definition of humanism and the humanists. Then I shall revisit a few case studies in which we can observe the combination of philology, historical interest and the proposition of new ideas – often inspired by a widening horizon resulting from travel.

geszonyi@gmail.com

Alen Širca

Department of Comparative Literature,
University of Ljubljana, Faculty of Arts

Alen Širca, Ph. D., is the assistant professor of comparative literature and literary theory at the Faculty of Arts at University of Ljubljana (Slovenia). His research focuses on premodern Western literary history and methodology of literary studies. He is the author of two scientific monographs on mystical poetry.



Dante's "transhumanism"
and its implications for contemporary poetry

Trasumanar, one of the key words in Dante's *Divine Comedy*, is difficult to translate, yet it indelibly points to transcending of what is merely human. Dante's vision of man is clearly directed upwards; for him, man as *viator* is always already located in the coordinates of mystical ascent. Yet, could not such a reinterpretation of ancient epics pertain solely to Middle Ages, to irrevocably dislocated darkness of some past era? Could *Commedia*, as one of the undisputed central texts of Western canon (irrespective of the problematic notion of "canonicity" in contemporary literary studies) still speak to us in its inherent alterity? Alterity that means radical openness for the Other, not on horizontal, culturological, historicist, or materialistic level, but on vertical level, as openness for transhuman communication with the Absolute. By "transhumanistic" interpretation of Dante's epic poetry, the paper will seek to demonstrate various endeavours in contemporary poetry which are open for *deification*, for the possibility of fusion between human and transhuman.

sircax@gmail.com

Igor Škamperle

Department of Sociology,
University of Ljubljana, Faculty of Arts

Igor Škamperle is an assistant professor in Sociology, Faculty of Arts, University of Ljubljana. His research fields are Renaissance culture, Sociology of Knowledge and Science, Epistemology, and Theory of Symbolic Formations. Apart from his studies on various authors in the field of philosophy (Nikolaj Kuzanski, Pico della Mirandola, Eugenio Garin, Corpus hermeticum, Hans Blumenberg, Avguštin, Jeleazar M. Meletinski, Gaston Bachelard) he published several novels and screenplays.



Pico della Mirandola and human formation of their own image:
The lure of the border and the Renaissance

The paper will outline the innovative idea, which is in the Renaissance developed a humanist and philosopher Giovanni Pico della Mirandola, in the allegory claims that he was the greatest gift of God to man that God Adam and his descendants has been given not a final shape, nor a specific purpose and stay objective, which is characteristic of all beings of the universe, but He has given an indeterminate nature, and given the possibility that the man himself chooses and creates the form and the object of their stay. You can come closer to the angelic and divine nature, this option can be wasted and your life drops to a level lower creatures. It is this freedom of choice, says Pico, was the greatest gift of God, which was received at the creation of man. How do you understand the idea of radical freedom today? In an era when suggesting the possibility of losers humanist criteria of human existence and we are witnessing a predominance of art interventions in genetics, while openly talking about a post-humanist future and we promise widespread use of artificial intelligence?

igor.skamperle@guest.arnes.si

Andrej Tomažin

Independent researcher

Andrej Tomažin graduated in 2014 from the Faculty of Arts in Ljubljana (Comparative Literature and Slovene Language and Literature). He is a writer and a comparatist as well as coeditor of literary magazine *Idiot* and a magazine for contemporary art *Šum*. To date he published two books. His research focuses on the sociology of literature, especially as it concerns questions of the 20th Century Slovene novel and contemporary world literatures in relation to the philosophy of technology.



Literature after finitude:

Reza Negarestani's *Cyclonopedia* and the genre of theory-fiction

There has been a surge of emphasis on deep time, where human beings hold little value – from the emphasis on nonhuman temporalities by speculative realists attempting to formulate a non-correlationist philosophy to the post-apocalyptic scenarios of climate change debates. One of the works of fiction which thematizes this is Negarestani's *Cyclonopedia* (2008), which is a postmodern novel and a detailed philosophical study in the Deleuze-Guattarian vein of continental philosophy. It is the paradigmatic text of the newly emerging genre and presents its engagement with deep time, geology, war, the Middle East, oil, and a variety of other nonhuman entities in explicitly literary terms, in terms of poetics and narrative, which emerge from a specific philosophical milieu, where, as Negarestani puts it, »in order to think narration in a world that is devoid of any narrative necessity [...] first we must redeploy the hierarchy of thought in nature as the view point or locus of speculation and narration.« How – if at all – do poetics and narratives of fiction engage with the reality of contemporary world, where traditional notions of human consciousness and morality are being rewired drastically?

an.tomazin@gmail.com

Bojana Tomc

Zavod svetega Stanislava,
Diocesan Classical Gymnasium, Ljubljana

Bojana Tomc teaches Spanish and Latin language at the Diocesan Classical Gymnasium in Ljubljana. She is co-author of the Latin-Slovenian dictionary and of the handbook *El cuento hispanoamericano en el examen de matura (Carlos Fuentes y Gabriel García Márquez)*. Her research focuses on reading strategies in teaching literature as well as on reception of Antiquity in later periods, particularly ancient motifs in the Spanish drama of the Golden age, in which she earned her Ph.D. in 2016.



The motif of freedom, human dignity and awareness of a common human destiny in Antiquity, the Renaissance and in Cervantes

Ancient legacy is a constituent part of Cervantes' opus. The vicinity of the classical imaginarium, with which Cervantes became acquainted at school and while living in Italy, is shown in the use of ancient elements, topics and motifs. The humanistic note in the work of Cervantes however is most noticeable in his constant defence of freedom and human dignity. Freedom, according to Rey Hazas (1990: 369), becomes a key element and cornerstone of Cervantes' poetics, linking to the renaissance tradition, extending from Fernán Pérez de Oliva (before 1531) to the essence of the renaissance Italian thought on human dignity and freedom - Giannozzo Manetti (1452) and Pico della Mirandola (1486). Cervantes expresses the premise of human freedom and its fundamental value e. g. in *Don Quixote* (II, 58) »Freedom, Sancho, is one of the most precious gifts that heaven has bestowed upon men; no treasures that the earth holds buried or the sea conceals can compare with it.« Pronounced orientation of Cervantes towards freedom may also be related to his difficult captivity in Algeria which »essentially marked his character and maybe also contributed to his realisation that literature shall change his fate«. He started to write in order to survive and maintain the clarity of mind and spirit.

bojana.tomc@guest.arnes.si

Tomaž Toporišič

Academy for Theatre, Radio, Film and Television,
University of Ljubljana

Tomaž Toporišič is a dramaturge and theatre theoretician. He is a professor in Drama and Performance Studies at Academy for Theatre and Faculty of Arts at University of Ljubljana. He is author of four books. His latest essays: *The new Slovenian theatre and italian futurism: Delak, Černigoj and the historical avant-garde in Venezia Giulia* (2014), *(Re)staging the rhetorics of space* (Neohelicon, 2014) and *Deconstructive readings of the avant-garde tradition in post-socialist retro-avant-garde theatre* (Aesthetics of Matter, 2013).



Whatever happened to Humanism in Today's Performance Art?

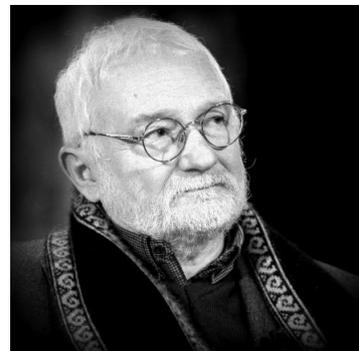
Using the terminology of a seminal Hans-Thies Lehmann's book *Postdramatisches Theater* we will reconsider his thesis that the theatrical form of drama is no longer in tune with the modern mediatised world. If the humanist subject invented by the Enlightenment with its distinction between the body and soul has been replaced by a concept of the posthumanist subject, this very concept is today in danger of replacing the body with a technological substitution. Does the post-dramatic theatre share with post-humanism a more chaotic and emergent structure than is known either in drama or in humanism? Should we celebrate the emergence of the posthuman(ism) and of a cyber world, or insist on the order and integrity of meaning constituted in humanism and teleological drama? Can we say that contemporary technological performances offer a posthumanist way of being that surrenders hegemonic control, and proposes, in its place, a mutual and interdependent intelligent action between beings and objects? Or can we claim that human being in today's post-democratic and post-dramatic society is not replaced by a mechanic, or global self, but is seen to be both inscribed and interrupted as an entity that is at the same time singular and a being-in-common in the sense of Jean-Luc Nancy?

tomaz.toporisc@guest.arnes.si

Marko Uršič

Department of Philosophy,
Faculty of Arts, University of Ljubljana

Marko Uršič (1951), PhD., is Professor of Logic, Philosophy of Nature and the Renaissance Studies in the Faculty of Arts, University of Ljubljana. He wrote on *Matrices of Logos* (1987), *Pilgrimage to Anima* (1988), and *Gnostic Essays* (1994). His recent work is the tetralogy *Four Seasons*, series of philosophical dialogues and monologues between theoretic discourse and literature, published 2002–2015 by Cankarjeva založba. He is co-author of *Mind in Nature, from Science to Philosophy* (New York, 2012).



Pico della Mirandola on the Dignity of Man

Pico della Mirandola, a humanist, philosopher and polymath, in his *Oration of the Dignity of Man* (1486) raises the Renaissance claim, that the highest dignity of man, the real »excellency of human nature«, is not present in any specific human quality or ability, nor in the role of the human soul as the “tie of the world” (*copula mundi*), as Marsilio Ficino has taught, since even higher of this eminent human role is the freedom of man to choose his role and task himself. Pico believes that man was created in the *image of God*, not determined in advance: human free will reflects God’s free will. From the point of the mainstream modern dualism, this is a paradox, even a contradiction. I argue just the opposite: human free will is now, not less than in the Renaissance, compatible with the belief in God – however, only if God does not command man, does not demand anything of us – anything except *love*. By this only “commandment”, violence and killing are *eo ipso* prohibited, especially in the name of faith. So I think that freedom and faith are perfectly compatible, even more, that modern man is fatally unfree either in the secular “radicalization” of faith or in the atheistic secularization of the world – unfree on the ground of his or her existence (*Dasein*), enslaved by the *Angst* of “mere nothing.”

marko.ursic@guest.arnes.si

Sonja Weiss

Department of Classical Philology,
University of Ljubljana, Faculty of Arts

Sonja Weiss is an Assistant Professor at the Department of Classics, University of Ljubljana. Her research focuses on Ancient philosophy, particularly on the Pythagorean, Platonic and Neoplatonic philosophical traditions, and on their reception in Medieval and Humanistic literature. She wrote a monograph in Slovenian on the role of Myth in Plotinus, and is currently working on the first integral Slovenian translation of the *Enneads*.



Le fiere d'Orfeo:

Side Paths in the Myth of the Humanization of Mankind

The presentation takes up the figure of Orpheus in sample texts, ranging from Antiquity to the Enlightenment, in which the interpreters of the myth focused on two of its most widespread themes (Orpheus' and Eurydice's love story and the singer's influence over Nature) in the context of human cultural history and spiritual development. In all these interpretations, the singer-poet is undoubtedly regarded as bearer or even founder of culture and civilization. Moreover, his association with Christ had given him distinct messianic characteristics. However, the relation of the Orpheus Myth to Dionysian rites, as well as to the cult of Apollo, have given an ambivalent character to the mythical hero, which had already puzzled Ancient mythographers and interpreters. The conflict concerning his role of the bearer of civilization continues to reappear in later authors, particularly in the interpretations regarding the Orpheus-Eurydice relationship, the allegorical meaning of both figures and the dubious success of the poet's descent into the underworld.

sonja.weiss@siol.com

Blaž Zabel

Department of Classics and Ancient History,
Durham University

Blaž Zabel is a graduate student at the Durham University, Faculty of Classics. Previously, he was a researcher at the University of Ljubljana, Faculty of Education. His research interests are in Homeric scholarship, world literature, and philosophy of education. His current research projects include Homeric Epic and World Literature: A Comparative Study of Method, and Values and social cohesion in education.



The future of classical studies in globalised world

The paper will discuss the future of classical studies in a globalised world. During the last fifty years, literary studies have been greatly challenged by postcolonialism. Scholars such as Edward Said or Gayatri Chakravorty Spivak criticised traditional literary studies for explicit and implicit colonialist and Eurocentric convictions. More recently, world literature studies have attempted to conceptualise literature in a global perspective. Scholars such as Franco Moretti, David Damrosch and others have been attempting to grasp literature in its global presentness. Since it is impossible to read and discuss all that has ever been written, our decisions of what we read (as well as how we read it) necessarily influences what constitutes world literature. World literature is thus not a particular body of texts, but rather a set of problems. This, I believe, applies equally to classical studies, since classical literature is part of world literature as well. I will thus argue that classical studies should embrace a more global perspective. To this end, I will discuss recent and past trends in reception studies, the comparative approach to oral literatures, and studies of literary influences between Greek and Near Eastern literatures.

blaz.zabel@durham.ac.uk

Neža Zajc

Institute of Cultural History
at Scientific-Research Centre of Slovenian Academy
of Sciences and Arts

Neža Zajc got her PhD in Cultural History at University of Nova Gorica and is Research Fellow at the Institute of Cultural History at Scientific-Research Centre of Slovenian Academy of Sciences and Arts. She wrote five books on old Slavic history, culture, and language: *The Hagiography of the Protopope Avvakum* (2009); *The Worldviews of Slavic Word in 16th Century* (2011); *The Image of Slavic Word in Christian Texts of 16th Century* (2012); *The Introduction to the Poetics of Anna A. Akhmatova* (2015); *The Etudes, Variations and Rhymes of A. V. Issatchenko* (2015).



The Concept of Humanistic Individuum in the View of St. Maxim the Greek and Aeneas Silvius Piccolomini

The paper will examine the view of the individual being, one who is entitled to share a perception of the divine light which is presented in the secular world, and is at the same time accessible from the Kingdom of Heaven – as it was formed in the theological opus of St. Maxim the Greek and in the works of Aeneas Silvius Piccolomini. The concept of humanist man, in the views of both authors, was characterized with a special understanding of language, as it was established in the early Renaissance period, at the junction point between the heritage of the Eastern and Western Christian traditions in northern Italy. The correlation between these thinkers is partly attested to by the fact that St. Maxim the Greek, around 1524 when in Moscow, was translating the text of a letter written less than half a century prior, in which Pope Pius II wrote, in 1461, to the Turkish Sultan, Mehmed II. Therefore, it is highly expressive of the theological views of both St. Maxim the Greek, as well as Aeneas Silvius Piccolomini, considering the free will of the individual who, based on a secular life experience, willingly opts for faith in a Christian God in the Holy Trinity.

nzajc@zrc-sazu.si

Rafał Zawisza

University of Warsaw, Faculty of “Artes Liberales”, former fellow at the Institute for Human Sciences in Vienna

Rafał Zawisza is a doctoral student at the University of Warsaw (Faculty of Artes Liberales) and a former junior fellow in the Institut für die Wissenschaften vom Menschen in Vienna. He is currently working on the thesis entitled "Cryptotheological defence of the secular: Hannah Arendt's anthropology and the secularisation thesis".



On the unrestrained spirit of humanism

Humanism, if it aspires to universality, cannot be restricted to revivals of antiquity and the renaissance, even though both epitomise the most fundamental sources of the humanist tradition. In the classical narrative humanism opposes religious heritage, Christianity and Catholicism in particular. This historiographical frame is responsible for the emotional polarity of political liberalism: humanist pride (to have replaced religion) and fear (that religious prejudice could return). Understanding of humanism could demand a more modest and audacious perspective: humanism did not replace religion nor was it purely secular, still, it has a limitless potential to absorb and pervade every human tradition. After Denis de Rougemont, Jacob Taubes, Giorgio Agamben, and Julia Kristeva, I will discuss the birth of the secular spirit from the heterodox religious movements, often dispersed and clandestine. Examples of Renaissance paintings help explain how through provocatively discreet smiles and charm of unstrained gestures artists launched innovative topics of personal liberty, free love, gender equality and human uniqueness that will inspire and consolidate Western modernity around freedom, pleasure and happiness as the promises of the secular age.

rafal.w.zawisza@gmail.com

Cover page: Hans Holbein Jr.,
Studies of the hands of Erasmus
(banned by Facebook in 2016)