

Foreword

Briefly, solely for the purpose of introducing and explaining the remit of our journal *Humanology*, we will outline the theoretical motivation and background of the term *humanology*, both as a concept and as a paradigm underpinning philosophy as well as the social, i. e. humanological sciences.

The conceptualization of the human world as a condition governed by *interest of human safety* provides the foundation for understanding of the notion of *humanum* as an anthropological phenomenon. Humanology as a framework of inquiry essentially offers a model for analyzing the functional transformation of anthropological attributes of the human being into the qualities of *humanhood*, mediated by the interest of safety and well-being. This involves analyzing the extrapolation of anthropological properties into a concept that legitimizes the establishment of a condition of humanity — a condition of legitimate order — embodied in the modern (secular) state and in the broader world regarded as structured, or “civilized.”

The essential anthropological attribute ascribed to the human being in the so-called “state of nature” is the *striving for survival*. From this inherent trait and the condition in which the human being originally finds itself, derive the core characteristics of life — that is, of the human way of being — which serve to justify this striving. These characteristics imbue survival with meaning; without them, the human endeavor to survive

would be indistinguishable from the instinctual persistence found throughout nature.

Peace, freedom, and development emerge as elements of well-being within this derived condition (as first recognized by Hobbes), and simultaneously serve as regulative features in the interpretation of strength-to-exist as an entity in the state of nature.

In a world where not only the possibility of human survival is called into question, but also the very notion of what it means to be human, we are confronted with the prospect that the world may endure, but *without the man*. At the same time, academic discourse has become saturated with the discussion of themes such as post-humanism, transhumanism, and post-philosophy.

How did we arrive at this point?

This is a heuristic question that has led to the conceptual development of humanology as a philosophical paradigm for this challenging era, the 21st century. The critical reexamination of current global phenomena, which forms a central part of this paradigmatic undertaking, alongside a reassessment of the roots of the deep crisis in philosophical thought and thereby of the reflection on the human world as a human phenomenon, constitute the core concerns of the humanological approach.

So-called modern philosophy inaugurated a struggle against metaphysics in general, one that continues to this day across many fields and in various interpretations of the very concept of metaphysics, as a struggle against metaphysical thought, discourse, and even language.

It turns out, however, that this struggle against metaphysical thinking is a struggle to invert the metaphysical „ge-stell“: from a *metaphysics of the*

transcendence to a *metaphysics of the immanent*. In this inversion, the central role once held by the (Christian) God is transferred to the (post-Christian) man, who, as *humanum*, becomes a platform for numerous constructions, not only philosophical, but also in fields such as politics, science, and art, which together sketch a picture of world as something artificial, constructed, “handmade”.

In the process, it has been forgotten that *humanum* as a conceptual construct cannot be equated with the human being as such. Drawing conclusions from abstract concepts and legitimizing events through projections of the future (which are discursive strategies and practices typical of ideological thinking), we increasingly entangle ourselves in a dense network of constructs wrapped around the human being, who becomes both legitimized and imprisoned by the “brave new world” of human affairs.

In this respect, humanology can be understood not just as the *hermeneutics* of the human world, but also as a *deconstruction* of the humano-centric foundation of ideologies and ideological thought. It represents a philosophical paradigm for an age of final consequences of the inverted metaphysics, culminating in the disintegration of both philosophy (post-philosophy) and the human being through the self-denaturation of the concept of *humanum*; that is, its reduction to a construct, which then relates to the human being not as essence, but as artifact.

Therefore, our journal *Humanology* will adopt an interdisciplinary approach to exploring trends related to the aforementioned issues, both in the realm of real-world events and within academic realm. This includes fields such as the applied philosophy, human sciences,

social sciences grounded in the phenomenology of the human condition, political science with a focus on cultural and civilizational questions, as well as ethics and bioethics.

The theme of the first issue of *Humanology* is formulated on the basis of a fundamental philosophical inquiry into the relationship between the human being and the world. In the contemporary context, this inquiry is reframed as the question: *Human Safety and the Digital Dilemma*. In light of the well-known security dilemma, the question arises whether digital technology and artificial intelligence bring only what is good, or whether in bringing that good, they also usher in great evil. Are we witnessing a digital utopia, or the emergence of new forms of digital totalitarianism? In accordance with this guiding theme, the texts collected in this inaugural issue are characterized by an interdisciplinary methodological approach. The inaugural issue also features an article on the first urban civilization on European soil—the so-called Vinča civilization. In doing so, we aimed to signal the journal's strategic commitment to exploring the pathways of human development and to illuminating the ways in which the human being is understood—both at its origins and in the wake of instrumentalizations and false constructions.

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In search for the human sense.