

Summaries

Ákos Forczek: Attention and distraction. Controlling perception in the age of the late German Enlightenment

In my paper, I will focus on the shifting boundaries between normality and abnormality in the age of the late German Enlightenment by analysing four different theories of distraction (*Zerstreuung*): (a) Georg Friedrich Meier's Wolffian theory, (b) a popular philosophical position elaborated by "neo-Wolffian" Moses Mendelssohn, (c) Immanuel Kant's conception, (d) and Marcus Herz' theory. I will outline the process of pathologizing distraction, clarifying how the person's responsibility for preserving her concentrated attention and in general for her own mental health was growing at the end of the 18th century. I will point out the connection between the increasingly strong validity claim of the anthropological norm of total self-control, on the one hand, and the expansion of the early capitalist mode of production, on the other.

Kristóf Joób: The problem of historical progress in the ancient Greek context

In his book, *Meaning in History: The Theological Implications of the Philosophy of History*, Karl Löwith explores the biblical roots of modern philosophy of history. One of the essential elements of this so-called secularization theory is that it makes a sharp distinction between the Old and the New Testament and "antique" conceptions of history. In his analysis of the "antique" view of history, Löwith goes on to list Greek examples, in particular, Herodotus, Thucydides, and Polybius, and with their texts attempts to illustrate what is meant by "cyclical" antique history. However, in the context of this rather succinct judgment by Löwith, it is worth examining how the relationship between progress and cyclicity appears in the ancient Greek concept of history in more detail. The problem, of course, is not limited to the work of historians. In the texts of Hesiod, Xenophanes, Empedocles, Anaxagoras, Plato, and Aristotle one can also identify passages that directly or less directly refer to what these authors thought of historical development.

János Lehr: The relation of property and justice in Hume

In this paper, I analyse the theories of David Hume concerning property, concentrating on the criticism conceived against John Locke. I shall argue that Hume's concept was not simply a refutation of Locke, but also a unique, modernized version of the original doctrines. In the first part of my essay, I demonstrate why Hume's theory of passions provides significant help in understanding his political philosophy. In the second part, I review the most important similarities and differences between their ideas of property. In the third part, I draw out the groundings of Hume's economic theses, which were ahead of their time.

Balázs Prok: The wordly messianism of charity

The framework of this paper is a lesser known book by Kierkegaard – the *Works of Love* – and two related articles by Theodor Adorno and Gábor Boros. I analyse the concept of neighbour-love (charity) and re-conceptualise it as worldly Messianism. The main claim of this paper is the following: neighbour-love's symmetrical relation conflicts the necessarily hierarchical and asymmetrical relation-system of the centralized worldly governance. Silently, though charity always entails the critical praxis of worldly governance as well.

Nóra Szegedi: *Ordo amoris* and *amor inordinatus*. The two concepts of love in the ethics of Max Scheler

In my paper, I examine one of the central notions of Scheler's philosophy, the concept of love. Focusing on its ethical context, I attempt to disclose the significance of love for ethics. Accordingly, in the first part, I outline Scheler's material ethics of value and situate love in its context. I conclude that the structure of love corresponds to the objective world of values and is arranged according to it. Morally justified love is equivalent to well-ordered love. Nevertheless, in Scheler's writings, another idea of love occurs that is different from the one mentioned above. This alternative concept seems to be better grounded in experience and more phenomenological, yet incompatible with the other notion and Scheler's value theory. In the second part, I reconstruct this other conception of love characterized by spontaneity, creativity, and „unorderedness” and discover the beginning of an alternative ethics based thereon.

Olivér István Tóth: The problem of intellectual self-knowledge in Descartes – following Gábor Boros

Gábor Boros in his article „Descartes and Kant” gives a novel interpretation of Descartes’s self-knowledge, according to which the idea of the self is not one of many, but rather a special idea, which is involved in all the other ideas. In this article, I investigate the problem not covered by Boros’s article, namely what epistemic conditions have to be met in order to know this special idea of the self. In the first part of the article, I argue – based on Bourdin’s objection formulated in the Seventh set of objections – that higher order ideas – based on which the mind acquires self-knowledge – are modes of referring the idea. In the second part, I argue by presenting the intellectual memory that distinguishing intellectual and imaginative content is far less easy from an epistemic point of view than from a metaphysical one. Finally, in the third part, I argue that self-knowledge of the mind is constituted by its experience of its own actions.

