

ABSTRACTS

Attila Antal

■ ***Anthropocene and Ecological Marxism***

Keywords: *Marxist ecology, anthropocene, anthropocentrism, green political thought*

This study aims to articulate the ecological Marxist dilemmas raised by the new geological epoch called Anthropocene, dating from the commencement of significant human impact on the Earth's geology and ecosystems. After defining the phenomenon of the Anthropocene, the author presents the various ecological Marxist tendencies. He then analyses the main dilemmas articulated by the Anthropocene: the problems with the anthropocentric approach, the question of political subjectivity in ecological Marxist contest and the dilemmas of capitalism and industrialism.

Zsolt Kapelner

■ ***The End Times: Climate Change and World History***

Keywords: *climate ethics, environmental ethics, philosophy of history*

Global climate change threatens with the obliteration of humanity as a species. The factual possibility of perishing not by weapons of our making, but rather by the hand of the planet that refuses to tolerate us any longer, so to speak, necessitates opening up new perspectives in the philosophy of history. In my paper I argue that a proper understanding of the significance of the challenge of climate change as well as an adequate answer to it is possible only if we radically reinterpret world history and its relationship to natural history. I critically examine two inadequate approaches: the first is a progressivist view of history that underpins an optimist stance towards climate change, claiming that the mere exercise of our rational powers guarantees that its challenge will be overcome; the other is what I call an apocalyptic view characteristic of many social ecologist and eco-Marxist theories, which acknow-

ledge that climate change may cause massive crises, but, in an apocalyptic vein, they insist that these crises are the potential moments of deliverance after which society will be radically reorganized and an era of harmony and prosperity will ensue. Instead of these untenable approaches I propose a view based on the consideration that human history is an essentially temporary, finite moment within natural history; human existence is characterized by a fundamental fragility and vulnerability, not only on the individual, but also on the world historical level. Global climate change highlights this fact, and should prompt us to reconsider our views on world history as well as on ourselves in light of what I call an ethics of fragility.

Lajos András Kiss

■ ***Ethical Views of Human Ecology: Pro and Con Arguments***

Keywords: *ecological ethics, applied ethic, human ecology, non-human world*

The aim of this paper is to offer an overview of the main positions in ecological ethics as a special field of applied ethics. All approaches in this field endeavour to extend the area of ethics to the non-human world; they have built their systems using different theoretical constructions concerning the meaning of nature. One can enumerate the following main approaches of contemporary ethical views in human ecology: holistic, cosmocentric, biocentric, anthropocentric, pathocentric, and teleological ethics. The paper offers a consciously eclectic approach between these special points of view.

Gábor Kovács

■ ***From the Organic to the Mechanical and Back – the Concepts of the Natural and the Artificial in the Cultural Morphology of Oswald Spengler***

Keywords: *organic, mechanical, cultural criticism, Spengler, technology, barbarism*

The problem had been conceptualized in the 19th century: the debate between Thomas Carlyle and Timothy Walker

was already going on concerning the relationship of the organic and the natural, the mechanical and the artificial. WWI proved to be a watershed: in Weimarian Germany a cultural critical approach became dominant. Oswald Spengler, in his relativistic historical philosophy, described the histories of civilizations as a move from the organic phase to the mechanical one, i.e. as a passage from culture to civilization. Modern planetary technology is a manifestation of the advent of civilization. The Western-Faustian civilization is a unique phenomenon because of its aggressive-dynamic technology. The Spenglerian philosophy of technology anticipates the Heideggerian concept of technology. At the end of the history of Western-Faustian civilization, Spengler concluded, humanity returns to the age of the organic; the megapolitan over-technicized world falls apart and sinks back into barbarism. History comes to an end.

András Lányi

■ ***Why Is the Dasein Not Hungry? On Heidegger and the Deep Ecology Movement***

Keywords: *Martin Heidegger, Dasein, deep ecology, Emmanuel Lévinas, Arne Næss*

The radicalism of ecological thinking lies in the novelty of what it asserts not about Nature but about the role of Man and his duty. Nature itself is defenceless and even unworthy of moral defence by its definition, regarded as an object appropriate to the presuppositions of scientific investigation. Thus, the experiment of establishing ecophilosophy demands the destruction of the dualistic tradition with its concepts of “human” (the knower) and “nature” (the one to be known). The

encounter with Heidegger’s thoughts was the most decisive inspiration in this regard. According to Heidegger, man cannot be conceived of as a special kind of living being among others, considering that his presence is the precondition for the revelation of Being as such. As he writes: “Does man not exist in such a way that the more primordially he is himself, he is precisely not only and not primarily himself? ...man is experienced in what drives him beyond himself...”

Bence Péter Marosán

■ ***Marxism and Ecology: Potential Connections between Marxist Theory and Deep Ecology***

Keywords: *Karl Marx, Friedrich Engels, Marxism, Arne Næss, deep ecology,*

In this paper I treat the ecological aspects of Marx’s (and Engels’) work, and, furthermore, the possible connections of Marxism and deep ecology. The study is made up of four parts, including its Introduction. The second part (after the Introduction) analyses the fundamental conceptions of deep ecological movement (founded by Arne Næss). The third part investigates some more important features and elements of history of eco-socialist and eco-Marxist currents. The fourth part focuses on the concrete ecological elements that could be found in Marx’s (and Engels’) works. I highlight basically three such topics: 1) Marx’s notion of metabolism between man and nature, 2) Marx’s views on sustainability and responsible treatment nature and natural resources, 3) the ethical implications of Marx’s opinion on nature and non-human animals. In this last, fourth part I tried to show the essential compatibility of Marx’s basic theoretical considerations and deep ecology.