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# ABSTRACTS

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FEHÉR, FERENC

## THE CULT OF THE SUPREME BEING AND THE LIMITS OF THE SECULARIZATION OF THE POLITICAL

The paper analyzes in detail the famous-infamous „religious conflict” in the French Revolution, with a view to a more general theoretical problem of political philosophy. Its fundamental thesis, in contrast to such authorities of historiography as Aulard and Mathiez, is that the failure of the Church politics of the Constitutional Assembly, leading to civil strife, the Vendée and the foundation of an „*Église constitutionnelle*” on the one hand, and the Cult of the Supreme Being, inaugurated at the peak of the Jacobin terror by Robespierre on the other, were not separate, but closely interrelated stories. The first story was the prelude to the second, and the Revolution made a desperate attempt to respond to its failure in the area by artificially creating a „political religion”. The paper first dissects the debate of the most celebrated experts on the issue. It proceeds from here to an analysis of the decisions made by the Constitutional Assembly on the Gallican Church. Finally, it gives a philosophical characterization of the substance and the functions of the „Cult of the Supreme Being” as presented in the Floréal speech of Robespierre. The theoretical point is a „critique of political reason”, of its peculiar type of rationalist fanaticism and the wider issue of how far politics can be secularized in modernity.

KISS, BALÁZS

## ON MICHEL FOUCAULT’S CONCEPT OF POWER

The paper tries to map the roles the concept of power played in the different phases of Michel Foucault’s oeuvre. The problem of power became important for Foucault as late as the very beginning of the 1970s. In the end of the 1960s, power was still subordinated to discourse. By the middle of the 1970s, however, power had become

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as central for the Foucaultian thought as knowledge or discourse. The most sophisticated version of the concept of power is presented in *Surveiller et Punir (Discipline and Punish)* where it can almost be interpreted as the basic category of a possible social theory. The paper presents the version of the mid-seventies, the concept of disciplinary society, and that of the microtechnology of power in detail, and the double notion of power/knowledge is also articulated.

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# BUDAIKISZA

KRITIKAI ÍRÁSOK

A TÁRSADALOMTUDOMÁNYOK

KÖREBOL

**TÓTH ISTVÁN GYÖRGY, BENDA KÁLMÁN - „A JEZSUITÁK MECSETJE”**

**FORRAJ GÁBOR - ALTRICHTER FERENC FILOZÓFIÁJA**

**MAJOR IVÁN - PRIVATIZÁCIÓ KELET-EURÓPÁBAN**

**SZÉCSÉNYI ENDRE - PERNECZKY ÉS A FRAKTÁLOK**

**FOKASZ NIKOSZ - A FRAKTÁLOK ÉS PERNECZKY**

**TISZTELETKÖR - KOMORÓCZY GÉZA**

(SZILÁGYI JÁNOS GYÖRGY, TATÁR GYÖRGY, CS. GYÍMESI ÉVA, FEHÉR MÁRTA,  
SZENTPÁLY JUHÁSZ MIKLÓS VELEMÉNYE)

**BUKSZ BESZÉLGETÉS HOFER TAMÁSSAL**

**RÖVID BÍRÁLATOK, VITACIKKEK, LEVELEK**

**FONTOS KÖNYVEK, 1993**

M E G J E L E N I K

1994. TAVASZ

N E G Y E D É V E N T E