

① My objective is to analyze certain forms of knowledge, not in terms of repression or law, but in terms of power. ② But the word power is apt to lead to misunderstandings about the nature, form, and unity of power. ③ By power, I do not mean a group of institutions and mechanisms that ensure the subservience of the citizenry. ④ I do not mean, either, a mode of subjugation that, in contrast to violence, has the form of the rule. ⑤ Finally, I do not have in mind a general system of domination exerted by one group over another, a system whose effects, through successive derivations, pervade the entire social body. ⑥ The sovereignty of the state, the form of law, or the overall unity of a domination are only the terminal forms power takes.

① 我的目的是分析特定知识的形式，不是从压迫或者法律的角度，而是从权力的角度来分析知识。② 但是权力这个词容易引起对于权力的性质、形式和统一性的误解。③ 我所说的权力，并不是指用来确保平民服从的一套制度和机制。④ 我也不是指某种形式的，与暴力相对立的征服，这种具有统治的形式。⑤ 最后，我所想的权力也不是由一个集团支配另一个集团所构成的一个普遍体系，这种体系的影响会借由持续的演化过程（derivations）存在于整个社会中。⑥ 国家的主权(sovereignty)、法律的形式以及统治的整体统一性只是权力所表现的最终形式。

① It seems to me that power must be understood as the multiplicity of force relations that are immanent in the social sphere; as the process that, through ceaseless struggle and confrontation, transforms, strengthens, or reverses them; as the support that these force relations find in one another, or on the contrary, the disjunctions and contradictions that isolate them from one another; and lastly, as the strategies in which they take effect, whose general design or institutional crystallization is embodied in the state apparatus, in the formulation of the law, in the various social hegemonies.

① 在我看来，权力必须被理解为在社会领域中各种力量关系的总和；被理解为一个过程，这个过程通过持续的斗争和冲突，会改变、加强或颠倒这些力量之间的关系；权力应该被理解为这些力量关系在彼此间所能找到的支持；或者相反，被理解为使它们彼此分离开的分裂与矛盾；最后，权力应该被理解为这些力量关系发挥效果的策略，策略的总体方案或体制的形成在国家工具(state apparatus)中体现、在法律的制定中体现、在各种各样的社会霸权(hegemonies)中体现。

① Thus, the viewpoint that permits one to understand the exercise of power, even in its more “peripheral” effects, and that also makes it possible to use its mechanisms as a structural framework for analyzing the social order, must not be sought in a unique source of sovereignty from which secondary and descendent forms of power emanate but in the moving substrate of force relations that, by virtue of their inequality, constantly engender local and unstable states of power. ② If power seems omnipresent, it is not because it has the privilege of consolidating everything under its invincible unity, but because it is produced from one moment to the next, at every point, or rather in every relation from one point to another. ③ Power is everywhere, not because it embraces everything, but because it comes from everywhere. ④ And if power at times seems to be permanent, repetitious, inert, and self-reproducing, it is simply because the overall effect that emerges from all these mobilities is a concatenation that rests on each of them and seeks in turn to arrest their movement. ⑤ One needs to be nominalist, no doubt: power is not an institution, and not a structure; neither is it a certain strength we are endowed with; it is the name that one attributes to a complex strategic situation in a particular society.

① 因此，这个观点，即允许人们理解权力的运用——即便在其比较“次要的”效果中——并使权利的机制作为一种分析社会秩序的结构性的框架成为可能的观点，绝不应该从这样一个主权中寻找，这个主权是所有次要和派生的权力形式的唯一来源，而应该在一个不断运动的深层力量关系中寻找，这些力量关系凭借其不平等性，不断地导致权力的

局部化以及权力不稳定的状态。❷如果权力看起来无处不在，那么这并不是因为它具备一种在其不可战胜的统一性下巩固一切的特权，而是因为它时时刻刻都被产生，或更确切地说，它会从一个点到下一个点的每一种关系中产生。❸权力无处不在，并不是因为它包含一切，而是处处都蕴含着权利。❹如果权力有时表现得永恒、重复、不活跃，且自我再生（self-reproducing），那么这仅仅是因为所有这些运动中产生的整体效应是相互联系的事物，这种联系建立在它们当中的每个因素的基础上，并反过来去阻遏它们的运动。❺毫无疑问，人们有必要成为名义主义者（nominalist）；权力既不是某种体制，也不是某种结构；它也不是某种赋予给人们的力量；权力是人们针对某个特定社会中复杂策略形势所给予的名称。