

From: Foucault, M. (1982). "Why Study Power? The Question of the Subject." *Critical Inquiry* 8(4) p. 783.

This is due to the fact that the modern Western state has integrated in a new political shape an old ~~power~~ **educational** technique which originated in Christian institutions. We can call this ~~power~~ **educational** technique the pastoral ~~power~~ **education**.

First of all, a few words about this ~~pastoral power~~ **education**. It has often been said that Christianity brought into being a code of ethics fundamentally different from that of the ancient world. Less emphasis is usually placed on the fact that it proposed and spread new ~~power~~ **educational** relations throughout the ancient world.

Christianity is the only religion which has organized itself as a church. And as such, it postulates in principle that certain individuals can, by their religious quality, serve others not as princes, magistrates, prophets, fortune-tellers, benefactors, educationalists, and so on but as pastors. However, this word designates a very special form of ~~power~~ **education**.

1. It is a form of ~~power~~ **education** whose ultimate **[original]** aim is to assure individual salvation in the next world.
2. Pastoral ~~power~~ **education** is not merely a form of ~~power~~ **education or didactics** which commands; it must also be prepared to sacrifice itself for the life and salvation of the flock. Therefore, it is different from royal ~~power~~ **expectations/socialization**, which demands a sacrifice from its subjects to save the throne.
3. It is a form of ~~power~~ **education** which does not look after just the whole community but each individual in particular, during his entire life.
4. Finally, this form of ~~power~~ **education or instruction** cannot be exercised without knowing the inside of people's minds, without exploring their souls, without making them reveal their innermost secrets. It implies a knowledge of the conscience and an ability to direct it.

This form of ~~power~~ **education** is salvation oriented (as opposed to political **education** ~~power~~). It is oblativ **[involving an offering or sacrifice]** (as opposed to the principle of sovereignty); it is individualizing (as opposed to legal **socialization** ~~power~~); it is coextensive and continuous with life; it is linked with a production of truth --the truth of the individual himself.

But all this is part of history, you will say; the pastorate has, if not disappeared, at least lost the main part of its efficiency. This is true, but I think we should distinguish between two aspects of pastoral **education** ~~power~~ --between the ecclesiastical institutionalization, which has ceased or at least lost its vitality since the eighteenth century, and its function, which has spread and multiplied outside the ecclesiastical institution. An important phenomenon took place around the eighteenth century--it was a new distribution, a new organization of this kind of individualizing **formation [by self and others]** ~~power~~.