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Women's Perceptions of Foucauldian Power in Everyday Social and Institutional Relations: An Empirical Study

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Abstract

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This study explores women's perceptions of power dynamics in daily social relations, addressing a critical empirical gap about how non-Western women understand disciplinary and micro-level power in local environments. Grounded in Michel Foucault's concept of power, the research aims to consider how women distinguish surveillance, institutional control, self-identity, and understated modes of resistance in their daily private and professional lives. Using a quantitative descriptive design, data were gathered from a purposively selected sample of 40 women respondents (which consisted of 20 working women and 20 non-working women) in Dera Ghazi Khan using a structured 20-item closed-ended questionnaire. The data were analyzed using frequency-based descriptive statistics in SPSS. The outcomes show high levels of agreement among respondents with statements reflecting relational power, the connection between power and knowledge, institutional surveillance, and policies of resistance. A majority of respondents recognized social environments and cultural norms as primary mechanisms of behavioral regulation rather than top-down political authority alone. By framing these observations through a feminist perspective, precisely drawing on feminist engagement with Foucauldian theory regarding gendered power relations. The study demonstrates how local women recognize and navigate daily power structures.

Keywords: power, Foucault, Foucauldian theory, women, surveillance, power/knowledge, resistance

1. Introduction

Power is a central concept in social theory, serving as a primary mechanism through which the relations of society are identified and norms are constructed. Apart from classical models that view power only as top-down state pressure or sovereign authority, Michel Foucault theorized power as a relational and productive network that functions through everyday discourses, practices, and institutions. In Foucault's framework, power is not just restrictive; it actively produces knowledge, constructs subjectivities, and regulates the behavior of individuals through institutions such as schools, workplaces, and families. Significantly, Foucault suggests that power is essentially dynamic and regionalized; wherever power works, possibilities for resistance unavoidably exist.

Nevertheless, while Foucault's framework provides valuable tools for analyzing disciplinary practices and self-surveillance, feminist scholars have engaged critically with his work, noting important boundaries concerning gender. Noticeable feminist theorists (such as Sandra Lee Bartky and Susan Bordo) have stretched Foucauldian ideas to demonstrate how disciplinary power precisely targets the female body through cultural ethics and social expectations. At the same time, feminists disapprove of Foucault for failing to comprise patriarchal structures, gendered inequality, and the material realities of women's oppression. They claim that his dispersed view of power can devalue systemic patriarchal control. Engaging with a feminist perspective, therefore, requires using Foucault's perceptions of micro-level disciplinary power while clearly arranging gendered hierarchies and experiences.

2. Problem Statement and Research Gap

Observing how women practice and understand these everyday dynamics is crucial, as gendered power is intensely present in daily relations rather than limited to official political grounds. Regardless of the wide theoretical discussion, an empirical gap remains in understanding how women in non-Western, patriarchal, and localized backgrounds observe

International "Journal of Academic Research for Humanities (JARH) 6(3)" these forms of power. Although global literature largely discusses gender and surveillance, partial quantitative research examines how women hypothesize power, authority, and resistance in their immediate social environments.

To report this gap, this study centers on the socio-cultural context of Dera Ghazi Khan, a district in Southern Punjab, Pakistan. In this area, institutional and social structures, including traditional family systems, educational institutions, workplaces, and general cultural norms, play a major role in shaping women's public and private conduct. Rather than making broad generalizations about all Pakistani women, this study focuses specifically on female residents of Dera Ghazi Khan to discover how local educational, familial, and employment structures inform their understanding of institutional control, power/knowledge dynamics, and everyday resistance.

3. Research Objectives

The main objectives of this study are:

- 1 To examine women's perceptions of key dimensions of Foucauldian power, including relational power, power/knowledge, disciplinary power, surveillance, normalization, and resistance.
- 2 . To assess the extent to which women perceive everyday social and institutional environments as sites of power and control.
- 3 To compare perceptions of Foucauldian power between working and non-working women.
- 4 To assess the internal consistency of the questionnaire used to measure perceptions of Foucauldian power.

4. Research Question

This study seeks to answer the following research questions:

1. To what extent do women perceive power as relational, dispersed, productive, and embedded in everyday social interactions?
2. To what extent do women perceive knowledge, institutions, surveillance, and disciplinary practices as mechanisms through which power operates?
3. How do women perceive resistance as a

Component of power relations?

4. Do working and non-working women differ in their perceptions of Foucauldian power?

4.1 Delimitation

The study is delimited to a total of 40 females. The inferences are built simply on questionnaire comebacks and it does not involve interviews or other observational approaches. The study is restricted to Foucault's theory of power. Other theoretical perspectives on power, such as Marxist or Weberian theories, are not elaborated in this research. The research holds a quantitative strategy with the aid of a structured questionnaire. Qualitative methods such as in-depth interviews or discourse analysis are missing in this study.

5. Literature Review

Zixuan Huang (2024) investigates the connections of power, language, and social organization and explains how everyday language replicates culture and instills local inequalities. She combines the dichotomy of Bourdieu, habitus, and Foucault's power-knowledge nexus to explain the system of inequity. Power resides inside our quotidian dialogues, contradicting the prevalent notion that language is impartial (Huang, 2024, p. 87). Victor J. Pitsoe's (2023) research investigates the role of power in speech, social networks, and specifically within the educational context. He sees power as working through complicated concepts that change what we know and how we relate to others. He argues, "For the theories to work, one must have a complete understanding of how power dynamics affect values and norms" (Pitsoe, 2023, p. 25). That being said, it gets power right by claiming that it varies depending on the context. However, we need to test it in the real world and in diverse cultures.

Sepeng and Pitsoe write on Foucault's ideas about power and how they apply to leadership in their 2025 essay. Power is everywhere, and it has an effect on relationships, the government, choices, and even how people see themselves. They stress how disciplinary power, surveillance, and governmentality affect academic life: "disciplinary power works through complicated

International "Journal of Academic Research for Humanities (JARH) 6(3)" networks of evaluation and monitoring, making 'docile bodies' that follow the rules for academic performance and behaviour" (Sepeng & Pitsoe, 2025, p. 180). Leadership is not a hierarchy; it is a web of connections inside power networks.

Ece YOLCU's work (2022) elucidates Foucault's concepts of power and discourse by linking them to knowledge, identity, and biopower within educational contexts. Power works via words and knowledge, changing people and the world around them. Discourse is not inert; it invigorates identities. "The power over the body and the power that disciplines the body constitute the foundation of Foucault's concepts of biopolitics and biopower" (YOLCU, 2022, p. 26). But it's a review. And it doesn't include other strong individuals. Foucault's discourse-power continues to effectively delineate social connections. Mark Haugaard (2022) uses Foucault's ideas on power to look at modern institutions, agency, and dominance. The main point is that it modifies how we get social control and resistance. Nonetheless, the social construction of institutions does not necessitate their dominance or arbitrariness (Haugaard, 2022, p. 360). In general, it punches up Foucault to reach more people.

The reviewed scholarship collectively establishes power as an inherently relational and ubiquitous social phenomenon, extending Foucault's framework across institutional, discursive, and digital domains. However, the predominance of theoretical over empirical analysis across these studies creates a significant gap that this research addresses through localized quantitative investigation.

There has been an increasing trend across modern scholarship to view power as a relational and all-pervasive mechanism which is examined within a variety of institutional, social and digital spaces using a Foucauldian perspective (Guizzo, 2021; Haugaard, 2022). Theoretically, contemporary feminist extensions illustrate the ways in which networks of power establish gendered hierarchies and normalize the inequalities present at the local level. In institutional contexts, constructions of

female subjectivity expose processes of identity construction that women must practice constantly, as they move within a range of possibilities from structural compliance to strategic negotiation to active resistance (Phillips et al., 2023). Moreover, institutional surveillance is one of the most important tools of disciplinary power, operating through its capacity to enforce constant surveillance to generate compliant citizens in educational and occupational rankings (Rudschies, 2022). This disciplinary system now operates in the digital age on algorithmic platforms that subtly monitor, regulate, and automatically discipline gendered bodies (Ryan, 2026). But power relations are always relational and unsteady, and these discourses of regulation also trigger rhetorical responses and local acts of agency, by which women actively negotiate and contest institutional restraints. The five dimensions together show the intersectionality of disciplinary practices, digital surveillance, and resistance from women, highlighting ways in which these practices help shape current gender identities.

6. Theoretical/Feminist Foucauldian Framework

Foucault's theoretical architecture rests on three interconnected pillars: the power-knowledge nexus, disciplinary techniques, and the productive nature of power. Power operates not as a top-down imposition but as a capillary network circulating through institutions, discourses, and everyday practices, simultaneously producing subjects and enabling resistance.

Every society has a regime of truth, a web of accepted sayings and institutions that defines what is true, rational, or normal. Foucault defines his methods of studying the systems of thought in history as discourses and defines the rules that made it possible for certain ideas to be thought of. "The term archaeology does not mean to search for the things or the origin of the past. It does not refer to branches or disciplines of knowledge" (Macale, 2021, p. 5). Nietzsche's work influenced this method of study, focusing on how power and knowledge are formed and function in relation to historical and institutional

International "Journal of Academic Research for Humanities (JARH) 6(3)" settings. "Genealogy is concerned with the emergence of the modern social subject through power, discipline, bureaucracy, and the state" (Haugaard, 2022, p. 343). Genealogy can be defined as the process of describing and resolving the historical connections of knowledge and power with truth. "Foucault's genealogical method, adopted throughout his works during the 1970s, can be considered a new method that rethinks how knowledge and power manifest in society, influencing the conduct or social behaviors of subjects" (Guizzo, 2021, p. 62). The exercise of power is in the form of surveillance, i.e., watching and controlling, normalization, and discipline of the conventions of institutions, silently controlling the normative behavior of people. Foucault's Disciplinary Power focuses on the controlling order of people in all aspects of society. "According to the disciplinary model, power is an entirely discursive and productive phenomenon, whose main product is the human subject" (Christensen, 2024, p. 187). However, power for Foucault is not discipline. Rather, it is only in how discipline is exercised that power lies, "But the disciplinary model offers an alternative view of authority" (Pitsoe, 2023, p. 22).

Introduced in *The History of Sexuality* (1976), he refers to the management and regulation of populations' birth, health, sexuality, etc., and the corresponding technologies and practices. Foucauldian Micropower, which indicates that the obsession with social relations of Power within disciplines of order results from Power, compared to Micro, which claims that power is exercised not only in the relation of governors and the governed. In the definition of Foucault, Meta Power is the one that he refers to and endorses, which refers to the encompassing dominance over the whole relations of the social system and both subjects and individuals. Resistance cuts across with power: where there is power, there is resistance. People can contest powerful discourses and institutions, not to discover absolute truth, but to free truth from hegemony.

7. Conceptual Framework

This study operationalizes Foucault's capillary power model within the specific socio-cultural context of Dera Ghazi Khan, examining how power manifests through institutional structures (education, employment, family), disciplinary practices (surveillance, normalization), and local resistance strategies. [Annexure A](#)

8. Methodology

This study employed a small-scale, cross-sectional exploratory comparative survey design to investigate women's perceptions of Michel Foucault's concept of power in everyday social relations. The comparative design specifically evaluated perceptual differences based on employment status by contrasting working women with non-working women. As the nature of the sample is exploratory and the total sample size, the design is intended to capture localized patterns of agreement regarding authority, institutional control, and resistance rather than draw broad population inferences.

The target population comprised adult women residing in the district of Dera Ghazi Khan, Punjab, Pakistan. Due to the lack of a comprehensive public sampling survey or register of local residents, participants could not be selected through true probability random sampling. As a substitute, participants were assembled using a suitability sampling technique with focused quota division to attain equal representation across working and non-working classes. To create eligibility, participants were required to be self-identified females aged 18 and older living in urban or peri-urban areas of Dera Ghazi Khan. Working women were operationalized as females involved in formal or informal paid employment outside the home for at least 20 hours per week, whereas non-working women were operationalized as those mostly involved in unpaid domestic work or home-based activities. 40 females agreed to participate and completed the questionnaire in full, yielding an effective response rate of 76.9%.

Reliability Statistics

Cronbach's Alpha	N of Items
.855	20

9. Results

In this section, the analysis and discussion of the data collected through the questionnaire given is outlined. The answer of participants was analyzed in order to determine how they included their views on the concept of power by Michel Foucault in the context of daily social relations. When it comes to the analysis, forty valid answers were taken into consideration. The first objective, which is to investigate Foucault's theory of power in relation to existing social construction, is linked to questions 2, 3, 8, 15, and 18. The second area is linked with questions 4, 5, 10, 11, 12, and 19. The third objective is addressed in questions 7, 8, 19, and 20.

Table no. 4.1: Power is not limited to governments or rulers but exists in everyday life

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	11	7.9	27.5	27.5
	2	23	16.4	57.5	85.0
	3	4	2.9	10.0	95.0
	4	2	1.4	5.0	100.0
	Total	40	100.0	100.0	

Table 4.1 showed the results of the reviews that respondents gave to the statement that the power of the state is not necessarily restricted to governmental or ruling capacities. This item had forty valid responses, which means that a significant majority voted in support of the proposition. It was the neutral position of 10 percent of participants; dissent was measured by 5 percent of participants. Thus, according to the research, 85 percent of interviewees confirmed the argument, which indicates a strong tendency to perceive power relations that are beyond the official political systems. Overall, the results provide compelling evidence for Foucault's assertion that power functions at several social levels and in everyday life.

Table 4.2: Power is not something that people 'possess' but something that operates in relationships

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	7	5.0	17.5	17.5
	2	29	20.7	72.5	90.0

	3	3	2.1	7.5	97.5
	4	1	.7	2.5	100.0
	Total	40	100.0	100.0	

Table 4.2 shows respondents' opinions on the statement that power is not something that people 'possess' but something that operates in relationships, are shown in the table. Out of 40 valid replies, most participants agreed (72.5%) or strongly agreed (17.5%) with the statement. The overall agreement level was 90%, with very few individuals expressing neutrality or disagreement.

Table 4.3: Power is everywhere because it arises from all social interactions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	11	7.9	27.5	27.5
	2	20	14.3	50.0	77.5
	3	6	4.3	15.0	92.5
	4	3	2.1	7.5	100.0
	Total	40	100.0	100.0	

Table 4.3 depicts responses to the saying, power is everywhere because it arises from all social interactions, are displayed in the table. According to the findings, 50% of respondents agreed with the statement and 27.5% strongly agreed. Neutral or disagreeing alternatives were chosen by about 22.5% of respondents. Overall, 77.5% of respondents said they agreed. According to the results, most respondents believe that power is ubiquitous and arises from regular contacts.

Table 4.4: Institutions like schools, hospitals, and prisons are key sites where power operates

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	13	9.3	32.5	32.5
	2	15	10.7	37.5	70.0
	3	8	5.7	20.0	90.0
	4	3	2.1	7.5	97.5
	5	1	.7	2.5	100.0
	Total	40	100.0	100.0	

Table 4.4 depicts respondents' opinions on the statement that institutions like schools, hospitals, and prisons are key sites where power operates, are displayed in the table. Of the forty responses, 37.5% agreed, and 32.5% strongly agreed with the statement. Neutral or disagreeing alternatives were chosen by almost 30% of respondents. In total, 70% of those

International "Journal of Academic Research for Humanities (JARH) 6(3)" surveyed said they agreed. The results show that the majority of respondents acknowledge institutions as key channels for the exercise of power.

Table 4.5: Power is not only repressive but also productive, shaping knowledge and truth

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	6	4.3	15.0	15.0
	2	21	15.0	52.5	67.5
	3	8	5.7	20.0	87.5
	4	4	2.9	10.0	97.5
	5	1	.7	2.5	100.0
	Total	40	100.0	100.0	

Table 4.5 shows responses to the statement that is, power is not only repressive but also productive, shaping knowledge and truth, are shown in the table. According to the findings, 32.5% chose the neutral or disagreeing category, while 15% strongly agreed and 52.5% agreed with the statement. Hence, 67.5% of the total respondents agree. The results support Michel Foucault's idea that power not only restricts individuals but also produces knowledge, norms, and truths within society.

Table 4.6: Knowledge and power are inseparable; knowledge helps sustain power

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	8	5.7	20.0	20.0
	2	23	16.4	57.5	77.5
	3	7	5.0	17.5	95.0
	4	2	1.4	5.0	100.0
	Total	40	100.0	100.0	

Table 4.6 shows the responses to the statement, Knowledge and power are inseparable; knowledge helps sustain power, are shown in the table. Of the responses, 57.5% agreed, and 20% strongly agreed, while 22.5% chose indifferent or disagreed. In total, 77.5% said they agreed. Respondents seem to be aware that power hierarchies are maintained and legitimized by knowledge systems. The low degree of disagreement indicates that participants have a broad conceptual awareness.

Table 4.7: Disciplines such as medicine, psychology, and law exercise power by defining 'truth'

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	4	2.9	10.0	10.0
	2	22	15.7	55.0	65.0
	3	9	6.4	22.5	87.5
	4	5	3.6	12.5	100.0
	Total	40	100.0	100.0	

Table 4.7 shows responses to the statement that disciplines such as medicine, psychology, and law exercise power by defining 'truth' are displayed in the table. By the data, 35 percent chose neutral or opposition answers, 10% chose strong agreement, and 55% chose agreement. The total participant response rate was 65 percent agreement. The results indicate that respondents view professional disciplines as potent institutions that inform traditional wisdom.

Table 4.8: What society accepts as 'truth' is influenced by those who hold power

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	11	7.9	27.5	27.5
	2	22	15.7	55.0	82.5
	3	3	2.1	7.5	90.0
	4	4	2.9	10.0	100.0
	Total	40	100.0	100.0	

Table 4.8 represents the attitude of respondents towards the statement that what society accepts as truth is oriented by those who are in power and is represented in tabular form. Based on the results, 55 percent of the interviewees agreed with the statement, 27.5 percent strongly agreed; in turn, 17.5 percent expressed their neutral or dissenting views. In total, 82.5 percent of the surveyed group testified to the affirmation of the proposition. The high level of consensus shows that the respondents understand truth as a social phenomenon formed by power relations. This observation suits Foucauldian literature, which argues that dominant groups assert themselves in how the truth is established.

Table 4.9: Surveillance (e.g., CCTV, monitoring in schools/workplaces) is a form of power that produces discipline

	Frequency	Percent	Valid Percent	Cumulative Percent
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Valid	1	12	8.6	30.0	30.0
	2	12	8.6	30.0	60.0
	3	11	7.9	27.5	87.5
	4	5	3.6	12.5	100.0
	Total	40	100.0	100.0	

Table 4.9 shows that the responses to the statement that control is a form of the force that produces the field are shown within the table. According to the impact, forty% of the respondents chose neutral options or disagreed, while 30% strongly agreed and 30% agreed. In total, 60% of respondents said they agreed. The findings show some popularity of the concept of supervision as a kind of discipline. Although most agreed, the relatively higher level of neutrality indicates more personal experience with supervision. However, the results support Foucault's concept of surveillance and disciplinary control, which is primarily based on commentary.

Table 4.10: Foucault's concept of power/knowledge helps explain how academic systems control students

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	8	5.7	20.0	20.0
	2	21	15.0	52.5	72.5
	3	9	6.4	22.5	95.0
	4	2	1.4	5.0	100.0
	Total	40	100.0	100.0	

Table 4.10 shows the responses to the statement, Foucault's concept of power/knowledge helps explain how academic systems control students, is addressed in the table. According to the research, 27.5% chose neutral or disagreeing options, whereas 20% strongly agreed and 52.5% agreed. In total, 72.5% said they agreed. According to the results, respondents believe that academic institutions are places where knowledge systems are used to exercise authority. This is consistent with criticisms of education as a disciplinary organization made by Foucault.

Table 4.11: Power operates at the micro-level of daily life, not just at the state or government level

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	11	7.9	27.5	27.5
	2	22	15.7	55.0	82.5
	3	3	2.1	7.5	90.0
	4	3	2.1	7.5	97.5
	5	1	.7	2.5	100.0
	Total	40	100.0	100.0	

Table 4.11 reflects respondents' opinions on the statement that power operates at the micro-level of daily life, not just at the state or government level, as displayed in the table. Forty valid responses in all were noted. According to the findings, 55% of respondents agreed with the statement, and 27.5% strongly agreed. The cumulative agreement was 82.5% because only a tiny percentage of respondents chose neutral (7.5%) or disagreed (10%). This result supports the applicability of Foucauldian theory in explaining everyday social regulation by indicating that participants have an awareness of power as dispersed and ingrained in everyday experiences.

Table 4.12: Teachers, parents, and supervisors exercise forms of power similar to institutions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	8	5.7	20.0	20.0
	2	24	17.1	60.0	80.0
	3	7	5.0	17.5	97.5
	4	1	.7	2.5	100.0
	Total	40	100.0	100.0	

Table 4.12 shows the responses to the claim that teachers, parents, and mentors exercise similar power as institutions, as can be seen in the table. Of the respondents, 60% agreed with the statement and 20% strongly agreed. Only a very small percentage disagreed, with about 17.5% deciding on a neutral solution. Overall, 80% said they agreed, indicating that authority figures are widely regarded in everyday situations. The findings reveal respondents' perceptions of the normalization of authority in commercial enterprises, homes, and academic contexts.

Table 4.13: Everyday rules (such as dress codes, attendance, and punctuality) are examples of disciplinary power

	Frequency	Percent	Valid Percent	Cumulative Percent
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Valid	1	11	7.9	27.5	27.5
	2	21	15.0	52.5	80.0
	3	5	3.6	12.5	92.5
	4	3	2.1	7.5	100.0
	Total	40	100.0	100.0	

Table 4.13 shows the respondents' opinions regarding the statement, "Everyday rules are examples of disciplinary power, and are displayed in the table. According to the results, 52.5% of respondents agreed with the statement and 27.5% strongly agreed. Neutral or disagreeing alternatives were chosen by about 20% of respondents. The majority of participants appear to identify routine restrictions as tools of control, as evidenced by the 80% of respondents who agreed. The respondents' comprehension of disciplinary authority as outlined by Foucault is reflected in the high degree of agreement.

Table 4.14: Resistance to authority is also a part of power relations

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	10	7.1	25.0	25.0
	2	22	15.7	55.0	80.0
	3	6	4.3	15.0	95.0
	4	2	1.4	5.0	100.0
	Total	40	100.0	100.0	

Table 4.14 shows responses to the statement that is, resistance to authority is also a part of power relations, are shown in the table. According to the findings, 55% of respondents agreed with the statement and 25% strongly agreed. Neutral (15%) and disagreeing (5%) replies were chosen by a lesser percentage. The fact that 80% of respondents agreed overall shows that resistance is widely acknowledged as a component of power relations. This suggests a rather sophisticated conceptual understanding of power as a disputed and dynamic process.

Table 4.15: Power is dynamic and can shift depending on social interactions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	12	8.6	30.0	30.0
	2	19	13.6	47.5	77.5
	3	4	2.9	10.0	87.5
	4	4	2.9	10.0	97.5
	5	1	.7	2.5	100.0

	Total	40	100.0	100.0	
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Table 4.15 provides the respondents' perception of the statement that power is dynamic and depends on social interactions, as provided in the table. The responses have shown that 47.5 % of the respondents concurred with the statement, with 30% of the respondents strongly agreeing with the statement. Selected neutral or disagreeing alternatives were about 22.5 percent. Generally, 77.5 % of the participants said that they agreed, indicating a strong tendency to perceive power as something soft. The trend conforms to Foucauldian ideology, which emphasizes the relationality and dynamism of power.

Table 4.16: Where there is power, there is always a possibility of resistance

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	11	7.9	27.5	27.5
	2	18	12.9	45.0	72.5
	3	7	5.0	17.5	90.0
	4	4	2.9	10.0	100.0
	Total	40	100.0	100.0	

Table 4.16 demonstrates the saying that where there is power, there is always a possibility of resistance, as it has been integrated into the table. The findings reveal that 45% of the respondents agreed with the statement, with 27.5% strongly advertising their agreement. About 27.5% of respondents answered neutral or disagreed. Comprehensively, 72.5 percent of participants agreed. The results support Foucault in his argument that nothing is absolute power and nothing contests power.

Table 4.17: Resistance is not outside power but exists within it

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	7	5.0	17.5	17.5
	2	24	17.1	60.0	77.5
	3	9	6.4	22.5	100.0
	Total	40	100.0	100.0	

Table 4.17 shows the mindset of the respondents; resistance is not an external force but exists within them, as shown in the table. According to the information, 60% agreed with the statement, 17% strongly agreed, and 22.5%

International "Journal of Academic Research for Humanities (JARH) 6(3)" chose independent responses. Strong arguments were ignored. A total of 77.5% of these survey respondents said they agreed. This shows a sophisticated interaction with the Foucauldian concept, which sees resistance as a consequence of energy.

Table 4.18: Social movements (e.g., feminism, environmentalism, human rights) can be understood as forms of resistance to power

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	8	5.7	20.0	20.0
	2	20	14.3	50.0	70.0
	3	7	5.0	17.5	87.5
	4	5	3.6	12.5	100.0
	Total	40	100.0	100.0	

Table 4.18 shows the views of the respondents on the statement that social movements can be understood as a form of resistance to power and addresses the picture within the table. According to the results, 50% agreed with the statement and 20% strongly agreed. Neutral options or disagree options are chosen by almost 30% of respondents. Overall, 70% of respondents said they agreed. This is regulated by Foucauldian ideas of resistance and counter-discourse. But the general consensus is to see activism as a form of resistance.

Table 4.19: Understanding Foucault's concept of power can help students critically analyze social structures

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	6	4.3	15.0	15.0
	2	23	16.4	57.5	72.5
	3	8	5.7	20.0	92.5
	4	3	2.1	7.5	100.0
	Total	40	100.0	100.0	

Table 4.19 shows the respondents' review of the given statement, which can help students of critical analysis of social structure to understand Foucault's concept of power, as shown in the table. 57.5% agreed with the statement, and 15% strongly agreed. Neutral or disagree options were chosen by approximately 27.5% of respondents. Overall, 72.5% of respondents said they agreed. The findings confirm that

Foucault's theories can be applied in educational settings, primarily to enhance analytical skills and sociological understanding.

Table 4.20: Foucault's theory of power is relevant for understanding contemporary issues (e.g., media influence, surveillance, and politics)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	5	3.6	12.5	12.5
	2	25	17.9	62.5	75.0
	3	10	7.1	25.0	100.0
	Total	40	100.0	100.0	

Table 4.20 shows that the declaration, Foucault's theory, which is relevant to knowledge-narrative flow problems, is addressed in the table. According to the results, 62% agreed with the declaration and 12.5% strongly agreed. Neutral solutions were chosen by about 25% of respondents, and there was no significant confrontation. Overall, 75% of respondents said they agreed. According to the findings, the individual sees Foucauldian thought as a useful analytical tool for knowledge and contemporary power dynamics.

10. Discussion

The findings demonstrate strong empirical support for Foucauldian concepts, with agreement rates ranging from 60% to 90% across key dimensions. The data particularly validate the relational and productive aspects of power, while also revealing localized patterns of resistance recognition among participants.

. Most participants agreed that knowledge plays a role in keeping power intact (Table 4.6, 77.5%), that power has a hand in shaping what counts as knowledge and truth (Table 4.5, 67.5%), and that academic systems can reasonably be examined through the lens of power/knowledge (Table 4.10, 72.5%). On the resistance side, respondents showed clear recognition of its importance within power dynamics. This came through in high agreement on resisting authority (Table 4.14, 80%), the notion that resistance is possible wherever power is at work (Table 4.16, 72.5%), and the framing of social movements as acts of resistance (Table 4.18, 70%). That said, far from really knowing that a small proportion of respondents were neutral or even disagreed

International "Journal of Academic Research for Humanities (JARH) 6(3)" about positive aspects – especially about circular control, which acted as a driving force (Table IV.9, 60%) and about specialties having a decisive function in organizing reality (Table 4.5%), 6. These gaps will undoubtedly reflect variations in how people identify with Foucault's distinctive theoretical vocabulary. Overall, however, the findings present pictures of respondents who are generally aware of how power works in modern lifestyles, and who undoubtedly discover that the Foucauldian framework is useful for experiencing issues such as institutional authority, social systems, surveillance, education, and modern governance. In that sense, the study provides quite compelling evidence that Foucault's ideas of strength, understanding, and resistance continue to offer real weight and relevance in the context of everyday social experience.

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11. Implications

The outcomes of this research carry substantial theoretical, educational, social, and institutional implications for understanding gendered power dynamics in regional circumstances. Hypothetically, the study validates the empirical application of a feminist Foucauldian lens in a non-Western setting, illuminating how capillary power and micro-resistance function through native cultural structures rather than top-down state control only. Academically, it highlights the role of academic institutions as sites of social discipline, emphasizing the need for critical gender studies curricula that aid students in examining adopted

social expectations and identifying productive agency. Publicly, the research carries consciousness to the universal nature of panoptic community surveillance while validating everyday micro-resistance, such as quiet negotiation within families, as an expressive form of female independence.

12. Limitations

Although this exploratory research delivers valuable empirical insights into women's observations of power dynamics in Dera Ghazi Khan, numerous methodological limitations must be recognized. First and foremost limitation is, the small sample size ($N = 40$) and non-probability quota sampling limit the results to this specific unit, which avoids wide-ranging statistical generalization to the wider population of women in Pakistan. Second limitation is the cross-sectional design, which captures self-reported perceptions at a sole idea in time, limiting the capability to observe how responses might progress across different life stages or altering commercial circumstances. Lastly, dependence on closed-ended Likert-scale items confines participants to predefined choices, neglecting the rich qualitative narratives desired to capture the full nuance of lived gendered experiences. Finally, social attractiveness favoritism may have influenced responses, as topics surrounding domestic authority, institutional surveillance, and social resistance carry cultural understanding in traditional indigenous surroundings.

13. Conclusion

This study examined women's insights into Michel Foucault's concept of power across everyday social and institutional settings in Dera Ghazi Khan. Constructed on the quantitative data collected, the conclusion imitates the real empirical conclusions instead of broad theoretical claims. First, respondents generally perceived power as relational, dynamic, and intensely surrounded within social and institutional constructions rather than only top-down political control. Second, items operationalizing the power/knowledge concept established considerable agreement, representing that participants distinguish how social norms,

International "Journal of Academic Research for Humanities (JARH) 6(3)" institutional rules, and expert knowledge shape accepted behavior. Third, statements computing surveillance and self-regulation presented slightly weaker consent, signifying variable degrees to which women internalize daily social inspection. Fourth, micro-resistance was largely recognized as an essential constituent of power relations, supporting the observation that women observe everyday chances for negotiation, consciousness, and declaring independence. In reply to the fundamental research questions, the study accomplishes that female participants own a nuanced credit of relational power, and that contained socio-cultural environments strongly notify their perceptions of authority and agency.

14. Recommendation for Future Research

Future researchers can also strengthen this approach by increasing the sample size and including members from specific cities, educational backgrounds, and social classes to obtain broader and more diverse findings. Studies of gifts are limited to quantitative assessment; thus, future research can incorporate qualitative strategies including interviews, discourse evaluation, and case study research to deepen the lived stories of women in electric relationships. Researchers may also explore feminist interpretations of Foucault's theory in relation to media, digital surveillance, workplace inequality, education, and gender-based social norms. In addition, comparative studies between rural and urban women or between different cultural contexts may provide a richer understanding of how power operates across diverse social environments.

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Annexure A

