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Power, Knowledge, and Resistance: A Foucauldian Study of the Jobian Community in Dera Ghazi Khan

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Abstract

The present research undertakes a critical and nuanced exploration of the dynamics of power in the context of jobians, drawing upon the seminal theories of Michel Foucault on power, knowledge, and subjectivity. Foucault's theory of power as a diffuse and relational concept provides the theoretical background for examining relations and interactions between individuals and structures of power and knowledge in jobians. In this research, in-depth case studies of jobians are undertaken to explore the operation of power in relation to surveillance, normalisation, and the subjectification of individual identities and interactions in jobians. The research also critically examines the relationship between individual agency and structural constraint, highlighting how jobians negotiate and subvert dominant structures of power in jobians. Foucault's concept of the nexus of power and knowledge is utilised to explore how knowledge operates in conjunction with structures of power in jobians. In addition, this research critically examines visibility, observation, and control in jobians, and explores how structures of surveillance operate to regulate individual and social behaviour. The study is also concerned with how jobians internalise and resist dominant discourses, and with the relationship between power and subjectivity. It aims to explore how power functions through subtle coercion, persuasion, and normalisation, and how it influences individual desires, values, and identities. By examining the responses of jobians, this study seeks to reveal how power operates in the jobian community and how individuals and groups navigate and resist it. The research aims to contribute to the existing literature by demonstrating how power operates and how it is resisted and subverted by individuals and groups. A quantitative study was performed to assess the perceptions of power among members of the Jobian community. The results show that most people think power is something that happens every day and between people, not something that rulers or governments have. The answers also show that people see institutions, how knowledge is shared, how people talk to each other, watching, and rules as ways that power works. The study involved 50 respondents from the Jobian community in Dera Ghazi Khan who were selected based on the given procedure. A 20-item questionnaire was used where respondents provided responses by choosing from a set of ordered items. The obtained results represent the respondents' perception of power. It is important to note that the findings only reflect the participants' views and cannot be used as direct evidence of power in the community. While the Cronbach's Alpha of .897 implies that the questionnaire has good reliability, the value cannot prove the validity of the instrument.

Keywords: jobian community, normalization, power and knowledge, power relations, resistance, surveillance, subjectification

Introduction

Michel Foucault's theories on power dynamics provide a critical perspective on understanding power dynamics at work in societies. In this research, Michel Foucault's theories on power dynamics were applied to understand his concepts of power, knowledge, and subjectivity through case studies on jobians. The Jobian community in Dera Ghazi Khan can serve as an excellent basis for testing everyday relations of power through social, institutional, cultural, and knowledge contexts. This study aims to fill the gap in the existing research on the understanding and perception of power in the Jobian community by addressing the lack of research into the application of Foucault's power concepts in this specific setting. The posed research problem and questions guide the development of the 20-item questionnaire. By using the conceptual framework of Michel Foucault, this study will contribute to the understanding of power relations in the Jobian community, as opposed to providing a general validation of the theorist's ideas. The will to power pretends to be a will to truth. Foucault wanted to change our idea of power as something that controls by pointing out how it can also work in a positive way to create and to shape (Bevir, 1999). This study fills a gap in the research by investigating the sense of power, knowledge, and subjectivity of the Jobian community in a specific social context of Dera Ghazi Khan. The results of the study provide an emic perspective on the Foucauldian constructs by relating the informants' understanding of power to its actual manifestations in their social lives and the way they experience institutional domination, knowledge, and resistance to it. Thus, the study contributes to the discussion around the concepts of power and subjectivity in the Foucauldian sense by providing a particular viewpoint that may challenge or add credibility to each researcher's perspective based on the informants' responses.

1.1 Research Questions

The research questions of the study are following:

1. How do respondents perceive the operation of everyday power relations in the Jobian community in relation to Foucault's relational conception of power?
2. What forms of resistance to authority do respondents recognise, and how do they perceive their significance within power relations?
3. How do respondents perceive surveillance, institutional rules, and self-regulation as expressions of disciplinary power?

1.2 Research Objective

The objectives of the study are following:

1. To examine respondents' perceptions of everyday power relations within the Jobian community in relation to Foucault's conception of power as relational and dispersed.
2. To identify respondents' perceptions of resistance to institutional authority and how such resistance is understood within the community.
3. To investigate respondents' perceptions of disciplinary power, surveillance, and self-regulation in everyday and institutional settings.

1.3 Delimitation

The study is delimited on three levels: on the theoretical level, the study is situated within the conceptualisation of power by Michel Foucault. On the methodological level, the study is quantitative in nature and uses statistical analysis of employees' perceptions. On the population level, the study is delimited by the fact that it only includes employees of Jobians, with a sample size of 50 participants.

2. Literature Review

James Morgan Myers (2013) primarily focuses on discourse, ideology, and power, and examines their relationship with social inequality and dominance. From a theoretical perspective, this research examines critical discourse theory and its implications for understanding social inequality: "The poem 'Edge' is beautiful but psychotic. Its appeal lies in the delusive purity of the logical inversion of all human values, that is logical only according to a morality based on

hate” (Myers, 2013, p. 17). Benedetta Rossi (2014) focuses on power dynamics in development projects, examining their relationship with Foucauldian concepts of discourse, hierarchy, and agency. The study highlights discourse as both constraining and negotiable, impacting development policy and practice through power relations. “It is a power which precedes and encompasses agency: ‘Power produces; it produces reality, it produces domains of objects and rituals of truth’” (Rossi, 2014, p. 12). Mohammed Syed Ali (2023) focuses on the relationship between knowledge, power, and conversion in Western historiography, examining its relationship with the formation of historical universals. Ali argues that conversion-knowledge shapes Western historical narratives and disciplinary practices. “Knowledge-power sculpts the outer and the inner worlds of the human condition” (Ali, 2023, p. 5). Zixuan Huang (2024) focuses on language, power, and discourse, examining their relationship with social structures and power dynamics: “The intellectual journeys of both Bourdieu and Foucault are rich with insights that illuminate the interplay between language, power dynamics and society” (Huang, 2024, p. 7). Lakshana Sharvani Mundil primarily focuses on power dynamics in public sector governance, examining its relationship with corporate governance practices at the micro level: “Power relations are deeply rooted in the social nexus” (Mundil, 2021, p. 11).

The recent Foucauldian research explores the aspects of authority, monitoring, everyday rules, and resistance in the jobian community. Unlike the previously mentioned studies, which were mainly concerned with the phenomena of power in the workplace, educational settings, governmental practices, and digital environments, the current research is aimed at the local social institution, which is the group of jobians in Dera Ghazi Khan. However, when applying the concepts or theories generated in other localities, there is a need to consider their relevance to the specific community. For that reason, the present study will utilize the notions

International “Journal of Academic Research for Humanities (JARH) 6(4)” of power/knowledge, surveillance, subjectivity, discipline, and resistance, which are linked to the social, cultural, and institutional particularities of the Jobian social group.

3. Theoretical framework

Michel Foucault was a French philosopher, historian, and social theorist. He became one of the most influential thinkers of the modern era. The main theme that runs through all his writings is power: how it works, spreads, and controls people. Foucault opposed oppression and domination and believed in individual freedom (Lorenzini, 2025, pp. 125-148). Foucault rejected the traditional view of power as something owned by rulers or the state. Instead, he saw power as a network that flows through all relationships in families, schools, hospitals, prisons, and workplaces, affecting the centralising powers that are linked to the institution and functioning of an organised scientific discourse within a society such as ours (Foucault, 2020, pp. 73-79).

Foucault’s famous idea of power/knowledge means that power and knowledge are inseparable. He explains that institutions like prisons, schools, and hospitals use knowledge to control and shape individuals (Foucault, 1980, pp. 93-95). The most significant concepts include Discourse, Power, Knowledge, and Subjectivity. The nature and function of discourses in shaping knowledge and the relationship between knowledge and power have been subject to investigation. (Poorghorban, 2023, p. 138). They decide which news or data to publish, creating a version of truth that maintains their power, showing that Foucault’s ideas may not fully explain how power works in African or traditional societies (Obi, 2025, pp. 139-143).

4. Research Methodology

This study used a survey approach to look into how power works inside the Jobian community using ideas from Michel Foucault. Dera Ghazi Khan was chosen as the place where the study took place. The study had 50 people from the Jobian community, and the research happened over five months, from September 15, 2025, to January 2026. During this time, the tools

for the research were made, people were selected, and information was collected. The answers were sorted and studied.

I collected data through a 20-item closed-ended questionnaire that drew on Michel Foucault's ideas about power and power relations. The questionnaire items were grouped around three research objectives: relational power, resistance and surveillance; institutional rules; and self-regulation. This study is a quantitative survey, not a detailed qualitative case study. Mentioning the Jobian community shows that this research is set in a community, not individual case studies. I analysed the data with SPSS using frequency-based statistics.

Ethical safeguards and confidentiality were maintained during the research process, and participants' identities were kept safe in the reporting of the findings. The sample had 50 respondents from a geographically limited jobian community in Dera Ghazi Khan; the findings give only context-specific descriptive evidence, not broad generalisations. The following table shows the best level of internal validity, checked via Cronbach's alpha, of the questionnaire that is .897.

Cronbach's Alpha	N of Items
.897	20

5. Analysis

In this section, the data collected from the questionnaire are discussed. The first objective, which is to identify power relations among jobians and to test Foucault's view that power is everywhere and comes from everywhere, is based on questions 1, 2, 3, 4, 5, 6, 8, and 9. The second objective, which aims to explore the kinds of resistance jobians use against power and to assess how effective these forms of resistance are linked to questions 16, 17, 18, 19, and 20. The third objective, which looks into how jobians adopt power by regulating themselves and accepting surveillance, refers to questions 10, 11, 12, 13, 14, and 15.

Table No. 5.1: Power is not limited to governments or rulers but exists in everyday life.

	Frequency	Percent	Valid Percent	Cumulative Percent
Va 1	11	22.4	22.4	22.4

International "Journal of Academic Research for Humanities (JARH) 6(4)"

lid	2	27	53.1	53.1	75.5
	3	7	14.3	14.3	89.8
	4	5	10.2	10.2	100.0
	Total	50	100.0	100.0	

Table 5.1 presents respondents' answers to the statement that power is not in governments or rulers; power is also in everyday life. Among 50 valid answers, we categorised them into four groups (1–4). The largest proportion, 27 respondents (53.1%), strongly agreed that power exists in everyday life (value 2). The remainder were more even: 11 (22.4%) chose value 1, 7 (14.3%) chose value 3, and 5 (10.2%) chose value 4. Cumulatively, 89.8% fell into groups 1-3, leaving 10.2% in group 4.

Table No. 5.2: Power is not something that people 'possess' but something that operates in relationships.

	Frequency	Percent	Valid Percent	Cumulative Percent
Va 1	9	18.4	18.4	18.4
2	31	61.2	61.2	79.6
3	5	10.2	10.2	89.8
4	4	8.2	8.2	98.0
5	1	2.0	2.0	100.0
Total	50	100.0	100.0	

Table 5.2 presents respondents' answers to the statement that, according to Foucault, power is not something that people have; rather, power also works in relationships. Among 50 valid answers, we categorised them into five groups (1–5). The largest proportion, 31 respondents (61.22%), strongly agreed (value 2). The remainder were: 9 (18.4%) chose value 1, 5 (10.2%) chose value 3, 4 (8.2%) chose value 4, and 1 (2.0%) chose value 5. Cumulatively, 85.8% fell into groups 1-3, leaving 15.2% in groups 4 and 5.

Table No. 5.3: Power is everywhere because it arises from all social interactions

	Frequency	Percent	Valid Percent	Cumulative Percent
Va 1	16	32.7	32.7	32.7
2	25	49.0	49.0	81.6
3	5	10.2	10.2	91.8
4	2	4.1	4.1	95.9
5	2	4.1	4.1	100.0
Total	50	100.0	100.0	

Table 5.3 presents respondents' answers to

the statement that power is everywhere because it comes from every interaction. Among 50 valid answers, we categorised them into five groups (1–5). The largest proportion, 25 respondents (49.0%), strongly agreed (value 2). The remainder were: 16 (32.7%) chose value 1, 5 (10.2%) chose value 3, 2 (4.1%) chose value 4, and 2 (4.1%) chose value 5. Cumulatively, 85.8% fell into groups 1-3, leaving 15.2% in groups 4 and 5.

Table No. 5.4: Institutions like schools, hospitals, and prisons are key sites where power operates.

		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	14	28.6	28.6	28.6
	2	26	51.0	51.0	79.6
	3	8	16.3	16.3	95.9
	4	1	2.0	2.0	98.0
	5	1	2.0	2.0	100.0
	Total	50	100.0	100.0	

Table 5.4 presents respondents' answers to the statement that institutions such as schools, hospitals, and prisons are sites where power operates. Among 50 valid answers, we categorised them into five groups (1–5). The largest proportion, 25 respondents (51.0%), strongly agreed (value 2). The remainder were: 14 (28.6%) chose value 1, 8 (16.3%) chose value 3, 1 (2.0%) chose value 4, and 1 (2.0%) chose value 5. Cumulatively, 89.8% fell into groups 1-3, leaving 10.2% in groups 4 and 5.

Table No. 5.5: Power is not only repressive but also productive, shaping knowledge and truth.

		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	18	36.7	36.7	36.7
	2	22	42.9	42.9	79.6
	3	7	14.3	14.3	93.9
	4	2	4.1	4.1	98.0
	5	1	2.0	2.0	100.0
	Total	50	100.0	100.0	

Table 5.5 presents respondents' answers to the statement that power is not about stopping things but also about creating things, as it helps shape what people know and what they believe is true. Among 50 valid answers, we categorised them into five groups (1–5). The largest proportion, 22 respondents (42.9%), strongly agreed (value 2). The remainder were: 18

(36.7%) chose value 1, 7 (14.3%) chose value 3, 2 (4.1%) chose value 4, and 1 (2.0%) chose value 5. Cumulatively, 85.8% fell into groups 1-3, leaving 15.2% in groups 4 and 5.

Table No. 5.6: Knowledge and power are inseparable; knowledge helps sustain power.

		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	17	34.7	34.7	34.7
	2	21	40.8	40.8	75.5
	3	5	10.2	10.2	85.7
	4	5	10.2	10.2	95.9
	5	2	4.1	4.1	100.0
	Total	50	100.0	100.0	

Table 5.6 presents respondents' answers to the statement that Knowledge and power are inseparable. Knowledge helps sustain power. Among 50 valid answers, we categorised them into five groups (1–5). The largest proportion, 21 respondents (40.82%), strongly agreed (value 2). The remainder were: 17 (34.7%) chose value 1, 5 (10.2%) chose value 3, 5 (10.2%) chose value 4, and 2 (4.1%) chose value 5. Cumulatively, 85.8% fell into groups 1-3, leaving 15.2% in groups 4 and 5.

Table No. 5.7: Disciplines such as medicine, psychology, and law exercise power by defining 'truth.'

		Frequency	Percentage	Valid Percent	Cumulative Percent
Valid	1	19	38.8	38.8	38.8
	2	19	38.8	38.8	77.6
	3	9	18.4	18.4	95.9
	4	3	4.1	4.1	100.0
	Total	50	100.0	100.0	

Table 5.7 presents respondents' answers to the statement that disciplines such as medicine, psychology, and law have a lot of power. Among 50 valid answers, we categorised them into four groups (1-4). The largest proportion, 19 respondents (38.8%), strongly agreed (value 2), and 19 (38.8%) agreed (value 1). The remainder were: 9 (18.4%) chose value 3, and 2 (4.1%) chose value 4. Cumulatively, 95.9% fell into groups 1-3, leaving 4.1% in group 4.

Table No. 5.8: What society accepts as 'truth' is influenced by those who hold power.

		Frequency	Percentage	Valid Percent	Cumulative Percent
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Valid	1	17	34.7	34.7	34.7
	2	22	42.9	42.9	77.6
	3	6	12.2	12.2	89.8
	4	4	8.2	8.2	98.0
	5	1	2.0	2.0	100.0
	Total	50	100.0	100.0	

Table 5.8 presents respondents' answers to the statement that what society accepts as 'truth' is shaped by the people who have power. Among 50 valid answers, we categorised them into five groups (1–5). The largest proportion, 22 respondents (42.88%), strongly agreed (value 2). The remainder were: 17 (34.7%) chose value 1, 6 (12.2%) chose value 3, 4 (8.2%) chose value 4, and 1 (2.0%) chose value 5. Cumulatively, 89.8% fell into groups 1-3, leaving 10.2% in groups 4 and 5.

Table No. 5.9: Surveillance (e.g., CCTV, monitoring in schools/workplaces) is a form of power that produces discipline.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	16	32.7	32.7	32.7
	2	16	32.7	32.7	65.3
	3	10	20.4	20.4	85.7
	4	6	12.2	12.2	98.0
	5	2	2.0	2.0	100.0
	Total	50	100.0	100.0	

Table 5.9 presents respondents' answers to the statement that surveillance, such as CCTV and monitoring, in schools or workplaces is a type of power that brings discipline. Among 50 valid answers, we categorised them into five groups (1–5). The largest proportion, 16 respondents (32.7%), strongly agreed (value 2), and 16 (32.7%) agreed (value 1). The remainder were: 10 (20.4%) chose value 3, 6 (12.2%) chose value 4, and 2 (4.1%) chose value 5. Cumulatively, 85.8% fell into groups 1-3, leaving 14.2% in groups 4 and 5.

Table No. 5.10: Foucault's concept of power/knowledge helps explain how academic systems control respondents.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	14	28.6	28.6	28.6
	2	26	51.0	51.0	79.6
	3	7	14.3	14.3	93.9
	4	3	6.1	6.1	100.0
	Total	50	100.0	100.0	

Table 5.10 presents respondents' answers to the statement that Foucault's concept of power/knowledge really helps explain how academic systems control respondents. Among 50 valid answers, we categorised them into four groups (1–4). The largest proportion, 26 respondents (51.0%), strongly agreed (value 2). The remainder were: 14 (28.6%) chose value 1, 7 (14.3%) chose value 3, and 3 (6.1%) chose value 4. Cumulatively, 93.9% fell into groups 1-3, leaving 6.1% in group 4.

Table No. 5.11: 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	10	20.4	20.4	20.4
	2	28	55.1	55.1	75.5
	3	7	14.3	14.3	89.8
	4	4	8.2	8.2	98.0
	5	1	2.0	2.0	100.0
	Total	50	100.0	100.0	

Table 5.11 presents respondents' answers to the statement that power is part of our routines, our interactions, and the way we live. Among 50 valid answers, we categorised them into five groups (1–5). The largest proportion, 28 respondents (55.1%), strongly agreed (value 2). The remainder were: 10 (20.4%) chose value 1, 7 (14.3%) chose value 3, 4 (8.2%) chose value 4, and 1 (2.0%) chose value 5. Cumulatively, 89.8% fell into groups 1-3, leaving 10.2% in groups 4 and 5.

Table No. 5.12: Teachers, parents, and supervisors exercise forms of power similar to institutions.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	11	22.4	22.4	22.4
	2	25	49.0	49.0	71.4
	3	10	20.4	20.4	91.8
	4	4	8.2	8.2	100.0
	Total	50	100.0	100.0	

Table 5.12 presents respondents' answers to the statement that teachers, parents, and supervisors exercise forms of power that are similar to the power exercised by institutions. Among 50 valid answers, we categorised them into four groups (1–4). The largest proportion, 25

respondents (49.0%), strongly agreed (value 2). The remainder were: 11 (22.4%) chose value 1, 10 (20.4%) chose value 3, and 4 (8.2%) chose value 4. Cumulatively, 91.8% fell into groups 1-3, leaving 8.2% in group 4.

Table No. 5.13: Everyday rules (such as dress codes, attendance, punctuality) are examples of disciplinary power.

		Frequ ency	Perce nt	Valid Percent	Cumulative Percent
Va lid	1	15	30.6	30.6	30.6
	2	26	51.0	51.0	81.6
	3	5	10.2	10.2	91.8
	4	2	4.1	4.1	95.9
	5	2	4.1	4.1	100.0
	Total	50	100.0	100.0	

Table 5.13 presents respondents' answers to the statement that everyday rules (such as dress codes, attendance, and punctuality) are examples of power. Among 50 valid answers, we categorised them into five groups (1–5). The largest proportion, 26 respondents (51.0%), strongly agreed (value 2). The remainder were: 15 (30.6%) chose value 1, 5 (10.2%) chose value 3, 2 (4.1%) chose value 4, and 2 (4.1%) chose value 5. Cumulatively, 91.8% fell into groups 1-3, leaving 8.2% in groups 4 and 5.

Table No. 5.14: Resistance to authority is also a part of power relations.

		Frequ ency	Perce nt	Valid Percent	Cumulative Percent
Va lid	1	13	26.5	26.5	26.5
	2	24	46.9	46.9	73.5
	3	10	20.4	20.4	93.9
	4	2	4.1	4.1	98.0
	5	1	2.0	2.0	100.0
	Total	50	100.0	100.0	

Table 5.14 presents respondents' answers to the statement that resistance to authority is also a part of power relations. Resistance to authority helps us understand power relations. Among 50 valid answers, we categorised them into five groups (1–5). The largest proportion, 24 respondents (46.9%), strongly agreed (value 2). The remainder were: 13 (26.5%) chose value 1, 10 (20.4%) chose value 3, 2 (4.1%) chose value 4, and 1 (2.0%) chose value 5. Cumulatively, 93.8% fell into groups 1-3, leaving 6.2% in groups 4 and 5.

Table No. 5.15: Power is dynamic and can shift depending on social interactions.

		Frequ ency	Perce nt	Valid Percent	Cumulative Percent
Va lid	1	11	22.4	22.4	22.4
	2	27	53.1	53.1	75.5
	3	8	16.3	16.3	91.8
	4	2	4.1	4.1	95.9
	5	2	4.1	4.1	100.0
	Total	50	100.0	100.0	

Table 5.15 presents respondents' answers to the statement that power is fluid and can change when power flows through people. Among 50 valid answers, we categorised them into five groups (1–5). The largest proportion, 27 respondents (53.1%), strongly agreed (value 2). The remainder were: 11 (22.4%) chose value 1, 8 (16.3%) chose value 3, 2 (4.1%) chose value 4, and 2 (4.1%) chose value 5. Cumulatively, 91.8% fell into groups 1-3, leaving 8.2% in groups 4 and 5.

Table No. 5.16: Where there is power, there is always a possibility of resistance.

		Frequ ency	Perce nt	Valid Percent	Cumulative Percent
Va lid	1	14	28.6	28.6	28.6
	2	26	51.0	51.0	79.6
	3	6	12.2	12.2	91.8
	4	3	6.1	6.1	98.0
	5	1	2.0	2.0	100.0
	Total	50	100.0	100.0	

Table 5.16 presents respondents' answers to the statement that where there is power, there is always a possibility of resistance. Among 50 valid answers, we categorised them into five groups (1–5). The largest proportion, 26 respondents (53.1%), strongly agreed (value 2). The remainder were: 14 (28.6%) chose value 1, 6 (12.2%) chose value 3, 3 (6.1%) chose value 4, and 1 (2.0%) chose value 5. Cumulatively, 91.8% fell into groups 1-3, leaving 8.2% in groups 4 and 5.

Table No. 5.17: Resistance is not outside power but exists within it.

		Frequ ency	Perce nt	Valid Percent	Cumulative Percent
Va lid	1	12	24.5	24.5	24.5
	2	21	40.8	40.8	65.3
	3	7	14.3	14.3	79.6
	4	6	12.2	12.2	91.8

	5	4	8.2	8.2	100.0
	Total	50	100.0	100.0	

Table 5.17 presents respondents' answers to the statement that resistance to authority is part of power relations. Resistance to authority helps us understand power relations. Among 50 valid answers, we categorised them into five groups (1–5). The largest proportion, 21 respondents (40.8%), strongly agreed (value 2). The remainder were: 12 (24.5%) chose value 1, 7 (14.3%) chose value 3, 6 (12.2%) chose value 4, and 4 (8.2%) chose value 5. Cumulatively, 79.6% fell into groups 1-3, leaving 20.4% in groups 4 and 5.

Table No. 5.18: Social movements (e.g., feminism, environmentalism, human rights) can be understood as forms of resistance to power.

		Frequ ency	Perce nt	Valid Percent	Cumulative Percent
Va lid	1	14	28.6	28.6	28.6
	2	26	51.0	51.0	79.6
	3	6	12.2	12.2	91.8
	4	4	8.2	8.2	100.0
	Total	50	100.0	100.0	

Table 5.18 presents respondents' answers to the statement that social movements, including feminism, environmentalism, and human rights, can be seen as ways that people resist power. Among 50 valid answers, we categorised them into four groups (1–4). The largest proportion, 26 respondents (53.1%), strongly agreed (value 2). The remainder were: 14 (28.6%) chose value 1, 6 (12.2%) chose value 3, and 4 (8.2%) chose value 4. Cumulatively, 93.9% fell into groups 1-3, leaving 6.1% in group 4.

Table No. 5.19: Understanding Foucault's concept of power can help respondents critically analyze social structures.

		Frequ ency	Perce nt	Valid Percent	Cumulative Percent
Va lid	1	11	22.4	22.4	22.4
	2	27	53.1	53.1	75.5
	3	7	14.3	14.3	89.8
	4	4	8.2	8.2	98.0
	5	1	2.0	2.0	100.0
	Total	50	100.0	100.0	

Table 5.19 presents respondents' answers to the statement that learning about Foucault's idea of power can help people think carefully

about how society is organised. Among 50 valid answers, we categorised them into five groups (1–5). The largest proportion, 27 respondents (53.1%), strongly agreed (value 2). The remainder were: 11 (22.4%) chose value 1, 7 (14.3%) chose value 3, 4 (8.2%) chose value 4, and 1 (2.0%) chose value 5. Cumulatively, 89.8% fell into groups 1-3, leaving 10.2% in groups 4 and 5.

Table No. 5.20: Foucault's theory of power is relevant for understanding contemporary issues (e.g., media influence, surveillance, politics).

		Frequ ency	Perce nt	Valid Percent	Cumulative Percent
Va lid	1	11	22.4	22.4	22.4
	2	26	51.0	51.0	73.5
	3	8	16.3	16.3	89.8
	4	2	4.1	4.1	93.9
	5	3	6.1	6.1	100.0
	Total	50	100.0	100.0	

Table 5.20 presents respondents' answers to the statement that Foucault's idea about power is useful for understanding today's problems, like how the media affects people and how much we are. How politics works. Among 50 valid answers, we categorised them into four groups (1–4). The largest proportion, 25 respondents (51.0%), strongly agreed (value 2). The remainder were: 11 (22.4%) chose value 1, 8 (16.3%) chose value 3, and 6 (10.2%) chose values 4 and 5. Cumulatively, 89.7% fell into groups 1-3, leaving 10.2% in group 4.

6. Discussion

The findings were organized according to the three research objectives. The participants identified power as a relational aspect that is manifested in day-to-day interactions, whereas resistance was recognized as an inherent element of power dynamics, albeit resistance's efficiency was not measured. In addition, the results demonstrated that surveillance, institutional rules, and self-discipline produce disciplinary power, but there were inconsistencies in responses, which suggests that some aspects were ambiguously understood.

The findings show that respondents generally perceived power as relational and present in social and institutional interactions. This is

supported by the responses in Tables 5.2 and 5.3, where 79.6% and 81.7%, respectively, selected the first two categories. Similarly, 81.6% recognised rules as forms of disciplinary power in Table 5.13. However, the responses were not uniform. Table 5.9 shows a division regarding surveillance, with 20.4% selecting the middle category. Table 5.17 also shows that 20.4% did not clearly accept the idea that resistance exists within power relations. These variations suggest that participants understood some concepts more clearly than others. Overall, the findings support participants' perceptions of power through relationships, institutions, knowledge, rules, and resistance. However, these findings should be interpreted as context-specific perceptions rather than direct empirical proof of Foucault's theory, particularly because the study used a small sample and a closed-ended questionnaire.

The answers obtained indicate that people do not perceive others as passive victims of power but rather as active agents who resist domination. This view aligns with Michel Foucault's understanding of resistance as a phenomenon inherent in power relations. In other words, resistance to the exercise of power by some agents over others is normal in society. People can resist through questioning, discussing, resisting norms, or developing alternative forms of organization of society. For the Jobians, resistance is a phenomenon through which people negotiate and exercise power; thus, it is not a form of power itself. Overall, the evidence obtained indicates that power is a multifaceted and complicated notion. Power determines many aspects of human life, such as actions, knowledge, social relations, and self-perception, and at the same time provides the ground for exercising domination, negotiating, and resisting.

7. Limitations

Although this study gives some real-life knowledge about how power works in the jobian community, there are some things that need to be noted. First, the study was done with a group of 50 people from the Dera Ghazi Khan area.

Since the people in the study came from one community and one specific place, the results can't be used for all jobians or for other groups and situations. The way the sample was chosen was right for looking at the situation of the study, but it makes the results not very useful in other situations. If there had been people from different places and backgrounds, it might have given a better idea of how power works according to Foucault's ideas.

Another problem is about how the study was done. The research mostly used a form to ask questions and then looked at the answers with numbers. Even though this form gives some information about what people think about power, it doesn't show everything about how they feel or what they go through. If the study had used personal talks, watching what people do, and looking at their stories, it might have learned more about how people see being watched, how they fit in, how they become who they are, and how they say no to things. This study gives some facts, but it doesn't show all the details about how the people felt.

8. Implications

The results of this study have theoretical, social, institutional, and educational implications for understanding the dynamics of power within the jobian community. At this level, the study shows how useful Michel Foucault's ideas about relational power, power/knowledge, disciplinary power, surveillance, normalization, and resistance are for looking at power relations inside a local social setting. The results show that power cannot be understood by looking at formal authority or hierarchical structures because power also works through everyday interactions, social expectations, institutional practices and accepted forms of knowledge. A greater awareness of surveillance, normalization, and self-regulation can push people to think about social expectations and the ways that behaviour is managed. At the time of the findings, the findings about resistance show how important individual agency is. Seeing that people can question, negotiate, and resist practices can help people understand better how

social relationships can change.

9. Conclusion

Foucault's work shows that power is everywhere in society and affects every part of our lives. Power is not limited to governments, political leaders, or strong institutions; instead, power works through ties, social habits, words, facts, rules, and common beliefs about what is usual and what is correct. However, Foucault does not show people as powerless. He says that wherever power exists, resistance also exists. People can question authority, challenge rules, reject limiting social expectations, and create new ways of thinking and acting. Resistance does not always have to be a political movement; it can also happen through small daily acts of questioning and refusal. Foucault's aim was not to destroy power because he saw power as an unavoidable part of human relationships. Instead, he wanted people to become aware of how power works and how it shapes their identities, choices, and understanding of the world.

Knowledge plays a very crucial role in this process because awareness can help people see hidden forms of control and protect their freedom. Foucault encouraged people to question institutions, authorities, and established truths that may limit potential. His ideas also stress change. In short, Foucault changes our view of society by showing it not just as a system ruled from above. As a complex web where everyone takes part in power, resists it, negotiates its effects, and creates new meanings and possibilities. The findings reveal that participants attributed power to their day-to-day interactions, institutions, surveillance mechanisms, rules, and knowledge, while resistance was regarded as a relational concept. However, the findings cannot conclusively verify the frameworks of Foucault's theories due to the nature of the study, which was limited to a small sample size with a descriptive study design. Therefore, the findings contribute partially to the research problem since they represent the perspectives of the Jobian community in the Dera Ghazi Khan area and require a more in-

depth exploration using a larger sample size and different research designs.

10. Recommendation

To further enrich the study on "Foucault and the Dynamics of Power: Case studies of Jobians", consider the following recommendations: Expand the scope to include comparative analyses with other communities or institutions, allowing for a broader understanding of power dynamics and highlighting unique aspects of the Jobian context. Investigate the role of technology and social media in shaping power relations within Jobian communities, exploring how digital platforms influence communication, surveillance, resistance, and the construction of identity. Examine the implications of power dynamics on mental health, well-being, and social cohesion among Jobians, providing recommendations for fostering a more equitable and empowering environment. Additionally, explore the interplay between traditional and modern power structures within Jobian society, analysing how they intersect, conflict, or reinforce one another. Consider applying Foucault's concepts of biopower and governmentality to understand how power operates on the bodies and lives of Jobians, influencing their daily practices and subjectivities. By exploring these dimensions, the study can offer a more comprehensive understanding of power's complex operations within the jobian community, contributing valuable insights to the broader discourse on power, subjectivity, and social change.

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