

Foucault's Concept of Power and Its Local Manifestations: A Case Study of Dera Ghazi Khan

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Abstract

This Writing employs the theoretical framework of Michel Foucault to analyze the localized power dynamics in Dera Ghazi Khan, Pakistan. Going beyond conventional top-down conceptions of sovereign power, within the particular sociopolitical context of the area, the study looks at how power functions as a constant capillary-like network, which Foucault called the "microphysics of power". By examining how traditional tribal systems and contemporary state institutions control behavior, govern population, and uphold social hierarchies, the study explores the expression of disciplinary power and bio-power. This study is significant because it provides a quantifiable framework to comprehend how tribal norms and institutional disciplinary structures interact in a post-colonial society, bridging the gap between high-level theory and local ethnographic realities. To make sure an objective representation of the local population, the methodology uses a quantitative approach and straightforward random sampling procedures. SPSS was then used to examine the gathered data in order to find trends and correlations in the ways that power is used and resisted at the capillary level. This study attempts to go beyond abstract philosophy in order to provide a quantitative picture of how the residents of Dera Ghazi Khan perceive these invisible structures. This study uses the 20-item survey instrument with an exceptional reliability score of .940 to analyze the social conformity of 40 local participants in connection with localized regimes of truth and disciplinary procedures. The results offer factual proof that power in Dera Ghazi Khan is a productive and universal network that influences the social and institutional lives of the native tribal people rather than just a top-down force.

Key words: tribalism, disciplinary power, bio-power, Dera Ghazi Khan, social identities

Introduction

Background and context of the study

Power is usually seen in terms of standard ideas of power. These tend to be centralized and vertical, in the hand of state and sovereign bodies. But the revolutionary work of Michel Foucault challenged this idea, and suggested power as a capillary, diffuse, relational force that permeates the smallest gestures of everyday life and every level of social interaction. These power dynamics are particularly complex in the postcolonial context of Pakistan, particularly in places such as Dera Ghazi Khan (D.G.Khan). Here, the informal but absolute power of the Sardari (tribe) system clashes with formal state government mentality, creating a limited "regime of truth" (Foucault, 1980) that dictates identity and social behavior. Within the social and professional setting of Dera Ghazi Khan, power is generally considered to be held by feudal elites, civil servants or tribal elders. By suggesting that power is not a commodity that people possess or hold in a vacuum, Michel Foucault attacked this traditional belief. Instead, institutional action, rhetoric, regional traditions, and the circulation of knowledge among the public are how power functions. Social standards, workplace surveillance systems, professional hierarchies, and local institutional administrative procedures are all ways that power operates. He thinks that information and power are tightly connected, establishing a power knowledge relationship that creates what is deemed true in a community. Both how local professionals carry out their jobs and how the general public negotiates their social identities are influenced by these activities. "Power is thus a strategy and not a property; it is an action that someone does and therefore it is not confined to a certain place or institution" (Galal, 2017, p. 7). As a result, Dera Ghazi Khan's social underpinnings are not neutral locations; rather, they are regulated environments where authority is continually transferred via both contemporary bureaucracy and customary tribal rules. Using a Foucauldian framework, this study reexamines these power

structures and learns how power functions in the unique setting of local institutions in Dera Ghazi Khan. The goal is to determine whether power operates solely through top-down authority or also through regular institutional operations and citizens' small-scale interactions.

Research Question

The research question of the study is:

1. What is the extent to which disciplinary power manifests through surveillance and professional regimes of truth in the daily interactions of local peoples in Dera Ghazi Khan?
2. How do local professionals use specialized knowledge as a form of power to negotiate or resist traditional tribal hierarchies within institutional settings?
3. What are the ways in which self-surveillance among local residents demonstrates the internalization of institutional discipline as described in the philosophy of Michel Foucault?

Research Objective

The objective of this study is:

1. To quantitatively analyze the prevalence of disciplinary mechanisms and surveillance among various professional groups in Dera Ghazi Khan using survey-based data.
2. To evaluate the role of professional expertise as a tool for micro-resistance against top-down authority and traditional social structures in the region.
3. To measure the degree to which Foucauldian subjectivity occurs among local citizens, transforming individuals into self-regulating subjects within social and professional environments.

Delimitation

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This study is limited to Dera Ghazi Khan only. This study is limited to responses obtained by 40 respondents. It focuses particularly on the power dynamics within the tribal social systems and local administrative organizations. Additionally, this study is restricted to responses gathered using the intended questionnaire.

Ethical Consideration

Ethical guidelines are being followed, and verbal consent has been taken from participants and the heads of the institutes, which is also acceptable in the process of research. The anonymised data do not make the names of the participants compulsory while filling Google form.

Literature Review

The terrain of local government in Pakistan is commonly viewed through the prism of formal state authority, although the actual exercise of power is frequently found in the informal interactions of daily life. The transformation from traditional land-based authority to market-oriented influence demonstrates a shifting “power with in” social interactions, as investigated by (Muhammad Salman Khan, 2022). Their research on the Bazzari class of Malakand illustrates that power is not a static commodity possessed by the state, but a relational force that is shared and disputed across multiple social spheres. By researching how trader unions use collective action to affect local administration, they highlight a decentralized type of governance. However, their focus on a specific marketplace creates a gap in understanding how these market-driven power dynamics could intersect with the deep-rooted tribal hierarchies prevalent in locations like Dera Ghazi Khan.

Beyond the marketplace, the replication of social inequality is often preserved through the internalization of dominance and the maintenance of hereditary privilege. Postcolonial legacies and the feudal forms work together to create a stratified society where obedience becomes a habit, a process examined by (Zeeshan Ali Rahu, 2025). By adopting Bourdieu’s symbolic capital and Foucault’s surveillance as a framework, they argue that cultural practices like language and elite schools are just as potent as material riches in naturalizing social inequalities. While their examination of Anglophone literature functions as a mirror for real disparities, it raises issues about the extent to which these national level class battles materialize among the local, vernacular speaking tribal groups of Southern Punjab.

The institutional structure of education act as a main venue for the establishment of “regimes of truth” that create national and religious identities. Classrooms are not only locations for academic instructions but are sites where social values are negotiated and official narrative are reinforced through textbooks and pedagogy, a process investigated by (Shah, 2025). His study of English language instructions in Sindh demonstrate that while the state seek to construct a singular national self, teachers often identify “ruptures” in these dominant discourses, utilizing their agency to oppose or modify the curriculum hidden messages. Despite these insights into teacher-led resistance, the research does not account for how these educational power dynamics connect with the distinct tribal and local power structures that exist beyond the school system in rural places.

This process of subjectivity through education is further studied as a “technology of power” utilized to convert pupils into compliant subjects of the state. The national curriculum often functions to denigrate local indigenous cultures in favor of a military and single national identity, as claimed by (Qazi, 2020). His

application of Foucauldian discourse analysis to textbooks in Islamabad illustrates how power reaches into the very grain of an individual’s ideas and actions. However, by focusing on state schools in a highly centralized capital city, his findings neglect the complex ways in which national belongings is negotiated in peripheral tribal territories where local identity often stand in direct confrontation with state prescribed narratives.

Finally the global dimension of power and knowledge illustrates how western hegemony continues to marginalize the “Other” in a post 9/11 setting. The control of truth by powerful global players considerably shapes the identities of subaltern populations, an issue studied by (Saima Sajid, 2025). They claim that while disciplinary authority puts individuals under constant monitoring, resistance remains an irreducible antithesis inherent in every power interaction. Their work illustrates how silence and counter narratives can protect and empower the excluded. Yet, while they give a broad reconfiguration of East-West relations, there is a fundamental need to explore how these global and national shifts in power truly emerge at the micro-level inside the specific social and institutional hierarchy of Dera Ghazi Khan.

Instead of studying how power roles in regular institutional occurrence through empirical data, these works explore power at an extended theoretical level or within broad higher education backgrounds. This research provides significant, context based data that goes beyond abstract discussion. It gives a quantitative assessment of how power and resistance are allocated among locals of D.G.Khan, bringing a critical empirical dimension to the Foucauldian study of social and institutional hierarchies in Pakistan.

Theoretical Framework and Research Methodology

Foucault viewed power and knowledge as interdependent forces that shape truth, control behavior, and maintain social order. Michel Foucault was a French philosopher whose writings changed the way people think about knowledge, power, and social control. According to my views, his theories are still important today since they illustrate how societies uphold order through both apparent and invisible mechanism of influence. According to Foucault, power flows throughout the society rather than being held by single individual or organization. According to him, people are both actively involved in shaping power. The first step in Foucault’s quest to comprehend power was his rejection of conventional wisdom that viewed it as dominance and authority. “I am certainly not saying that racism was invented at this time. It had already been in existence for a very long time.” ((D. Macey & M. Bertani & A. Fontana, 2003) According to him, power is a system of connections that operates at all societal level rather than something that an individual possesses. The archeological method examined how human thinking was influenced by various historical period. For instance, during the Renaissance, truth was guided by religion and divine power; in the Classical age, logic and observation became dominant; and in the Modern era, society began to focus on human behavior and psychology. Each historical period created its own truths about how people should live and behave. In my opinion, this shows that what society calls truth is not fixed or permanent but changes depending on who holds influence. “The archaeology of the human sciences has to be established through studying the mechanisms of power which have invested human bodies, acts and forms of behavior” (Foucault, 1980, p. 61).

Foucault developed genealogy a way to trace how institutions use knowledge to control people. From my perspective,

genealogy reveals how control in modern society happens quietly through norms, systems, and everyday expectations rather than open force. "Genealogy does not pretend to go back in time to restore an unbroken continuity that operates beyond the dispersion of forgotten things; its duty is not to demonstrate that the past still exists in the present. It seeks to *record the singularity of events* outside of any monotonous finality; it is to show that *power is not an institution*, and not a structure, but the name that one attributes to a complex strategical situation in a particular society" (Foucault, 1977, p. 93).

Foucault created two related concepts- bio-power and disciplinary power to explain how contemporary societies operate. Both explain how control functions through subtle systems that mold behavior and regulate life rather than through physical dominance. Health, reproduction, and social organization are the main topics of bio-power, which deal with how institution and government manage populations. For example, public health campaigns, family planning, and educational programs are way that government shape citizen's behavior to maintain stability and order, rather than directly controlling them. "Mechanisms of power were addressed to the body, to life, to what causes it to proliferate, to what reinforces the species, its stamina, its ability to dominate, or its capacity for being used"(Foucault, 2003, p. 243). On the other hand, disciplinary power work on individual basis. It is practiced in setting that teach people how to behave, speak and think appropriately, such as schools, jails, hospitals and workplaces. Foucault uses the example of the Panopticon, a prisoner layout in which a single guard can see every prisoner but the prisoners are unable to see the guard. They act as though they are constantly being observed because of this uncertainty. This is my opinion represents how contemporary societies foster self-discipline by teaching people how to control their own conduct even in the absence of outside guidance. When combined disciplinary power and bio-power demonstrate how control functions subtly but effectively through seemingly innocent and everyday mechanism. "Power produces; it produces reality; it produces domains of objects and rituals of truth. The individual and the knowledge that may be gained of him belong to this production." (Foucault, 1980)

Foucault believed that freedom does not come from escaping power but from understanding and using it differently. In my opinion, this idea is very relevant today because modern society still controls people subtly through media, norms, and technology. "Where there is power, there is resistance, and yet, or rather consequently, this resistance is never in a position of exteriority in relation to power." (Foucault, 1978, p. 95). By using these lesson in our daily lives, we may establish a society that values equality, reflection, and freedom for all.

An objective representation of the local population the methodology uses a quantitative approach and a straight forward random sampling processes. SPSS was then used to study the acquired data in order to detect trend and correlation in the ways that power is used and resisted at the capillary level. A easy random sampling technique was utilized to choose 40 respondents, comprising teachers, students, doctors, social workers, in order to guarantee a representative and diverse dataset. This makes it possible to study a wide range of genders, ages, and levels of professional performance. A structured questionnaire with 20 items published via Google Forms acted as main study tool. It was built especially to gauge Foucauldian concepts locally. Using descriptive statistics like frequencies and percentages. SPSS

version20 was used to study the data and finds pattern connected to power hierarchies. The full research cycle including original idea, literature review, questionnaire development, survey dissemination via Google Forms, and data analysis in SPSS was covered throughout this five month study, which spanned from September 2025 to January 2026. Academic advisers and subject-matter professionals assessed the first text after the analytical step, and their suggestions were put into the final edition. We utilized SPSS to run a Cronbach's Alpha test to analyse the internal consistency of the questionnaire.

As can be seen in the table below, the survey's reliability score of 0.940 indicates remarkably good internal consistency for assessing the fundamental ideas of power and surveillance.

Reliability Statistics	
Cronbach's Alpha	No of Items
.940	20

Analysis and Discussion

Overview

The analysis evaluates the survey data against Foucault's theory of power, asking whether students understand power as an all-encompassing, discursive force that circulates via everyday interactions rather than resting with a single individual. To fulfill the study's first objective, Questions 1–8, 11, 12, 15, 19, and 20 analyze how administrators deploy surveillance to wield power and control throughout normal institutional procedures. The second purpose is addressed in Questions 10 and 13, which analyze how institutional rules and information impact both managers' and employees' views of workplace surveillance. Finally, Questions 9, 14, and 16–18 satisfy the third purpose by displaying how employees internalize and respond to surveillance demonstrating that their behaviors range from voluntary self-regulation to subtle forms of resistance.

Table 1. Power is not limited to governments or rulers but exists in everyday life.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	11	27.5	27.5	27.5
	2	24	60.0	60.0	87.5
	3	3	7.5	7.5	95.0
	4	2	5.0	5.0	100.0
	Total	40	100.0	100.0	

The information in Table 1 demonstrates that option 1 chosen by 11 respondents (27.5%). Option 2 chosen by 24 respondents (60%). This indicate that 87.5% of participants think Power is not limited to governments or rulers but exists in everyday life. This demonstrate a strong agreement with the statement. The percentage of respondents who neither agree nor disagree remains neutral is quite low. Only 3 respondents select the option 3 (7.5%). Option 4 is chosen by 2 respondents (5%) that shows minor disagreement. Foucault disagrees with the notion that power only moves from the top down.

Table 2. According to Foucault, power is not something that people 'possess' but something that operates in relationships.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	14	35.0	35.0	35.0
	2	18	45.0	45.0	80.0
	3	8	20.0	20.0	100.0
	Total	40	100.0	100.0	

Table 2 provides a clear summary that option 1 chosen by 14 respondents (35%). Option 2 chosen by 18 respondents (45%). This indicate that 80% of participants think power is not something that people 'possess' but something that operates in relationships. This demonstrate a strong agreement with the statement. The percentage of respondents who neither agree nor disagree remains neutral is quite low. Only 8 respondents select the option 3 (20%).

Table 3. Power is everywhere because it arises from all social interactions.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	18	45.0	45.0	45.0
	2	19	47.5	47.5	92.5
	3	3	7.5	7.5	100.0
	Total	40	100.0	100.0	

Table 3 displays that option 1 chosen by 18 respondents (45%). Option 2 chosen by 19 respondents (47.5%). This indicate that 92.5% of participants think power is everywhere because it arises from all social interactions. This demonstrate a strong agreement with the statement. The percentage of respondents who neither agree nor disagree remains neutral is quite very low. Only 3 respondents select the option 3 (7.5%).

Table 4. Power is not only repressive but also productive, shaping knowledge, and truth.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	9	22.5	22.5	22.5
	2	15	37.5	37.5	60.0
	3	15	37.5	37.5	97.5
	4	1	2.5	2.5	100.0
	Total	40	100.0	100.0	

The data presented in Table 4 indicates that option 1 chosen by 9 respondents (22.5%). Option 2 chosen by 15 respondents (37.5%). This indicate that 60% of participants think power is not only repressive but also productive, shaping knowledge, and truth. This demonstrate a strong agreement with the statement.

The percentage of respondents who neither agree nor disagree remains neutral is equal to percentage of respondents

who are agree. 15 respondents select the option 3 (37.5%) and one respondent choose the option 4 (2.5%) that show the disagreement which is very low. So if we see option 1, 2, 3, 97.5% people is satisfied with statement.

Table 5. Knowledge and power are inseparable; knowledge helps sustain power.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	12	30.0	30.0	30.0
	2	19	47.5	47.5	77.5
	3	8	20.0	20.0	97.5
	5	1	2.5	2.5	100.0
	Total	40	100.0	100.0	

According to Table 5, option 1 chosen by 12 respondents (30%). Option 2 chosen by 19 respondents (47.5%). This indicate that 77.5% of participants think knowledge and power are inseparable; knowledge helps sustain power. This demonstrate a strong agreement with the statement. The percentage of respondents who neither agree nor disagree remains neutral is quite low. Only 8 respondents select the option 3 (20%) and 1 respondent who choose the option 5 (2.5%) to represent the strongly disagreement with the statement.

Table 6. Discipline such as medicine, psychology, and law exercise power by defining 'truth'.

		Frequency	Percent	Valid	Percent
Valid	1	12	30.0	30.0	30.0
	2	17	42.5	42.5	72.5
	3	10	25.0	25.0	97.5
	4	1	2.5	2.5	100.0
	Total	40	100.0	100.0	

As shown in Table 6, option 1 chosen by 12 respondents (30%). Option 2 chosen by 17 respondents (42.5%). This indicate that 72.5% of participants think discipline such as medicine, psychology, and law exercise power by defining 'truth'. This demonstrate a strong agreement with the statement. The percentage of respondents who neither agree nor disagree remains neutral is quite low. Only 10 respondents select the option 3 (25%). One respondent choose the option 4 (2.5%) that shows the disagreement is minor.

Table 7. What society accepts as 'truth' is influenced by those who hold power.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	14	35.0	35.0	35.0
	2	17	42.5	42.5	77.5
	3	7	17.5	17.5	95.0
	4	2	5.0	5.0	100.0
	Total	40	100.0	100.0	

Table 7 displays that option 1 chosen by 14 respondents (35%). Option 2 chosen by 17 respondents (42.5%). This indicate that 77.5% of participants think what society accepts as 'truth' is influenced by those who hold power. This demonstrate a strong

agreement with the statement. The percentage of respondents who neither agree nor disagree remains neutral is quite low. Only

Table 8. Surveillance (e.g., CCTV, monitoring in schools/workplaces) is a form of power that produces discipline.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	14	35.0	35.0	35.0
	2	18	45.0	45.0	80.0
	3	6	15.0	15.0	95.0
	4	2	5.0	5.0	100.0
	Total	40	100.0	100.0	

7 respondents select the option 3 (17.5%). Two respondent choose the option 4 (5%) that shows the disagreement is minor.

Table 8 displays that option 1 chosen by 14 respondents (35%). Option 2 chosen by 18 respondents (45%). This indicate that 80% of participants think Surveillance (e.g., CCTV, monitoring in schools/workplaces) is a form of power that produces discipline. This demonstrate a strong agreement with the statement. The percentage of respondents who neither agree nor disagree remains neutral is quite low. Only 6 respondents select the option 3 (15%). Two respondent choose the option 4 (5%) that shows the disagreement is minor.

Table 9. Foucault's concepts of power/knowledge helps explain how academic systems control students

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	15	37.5	37.5	37.5
	2	15	37.5	37.5	75.0
	3	10	25.0	25.0	100.0
	Total	40	100.0	100.0	

The data in Table 9 reveal that option 1 chosen by 15 respondents (37.5%). Option 2 chosen by 15 respondents (37.5%).

Table 10. 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	27.5	27.5	27.5
	2	15	37.5	37.5	65.0
	3	11	27.5	27.5	92.5
	4	3	7.5	7.5	100.0
	Total	40	100.0	100.0	

This indicate that 75% of participants think Foucault's concepts of power/knowledge helps explain how academic systems control students. This demonstrate a strong agreement with the statement. The percentage of respondents who neither agree nor

disagree remains neutral is quite low. Only 10 respondents select the option 3 (25%).

As indicated in Table 10, option 1 chosen by 11 respondents (27.5%). Option 2 chosen by 15 respondents (37.5%). This indicates that 65% of participants think poindicatessates at the micro-level of daily life, not just at the state or government level. This demonstrates a strong agreement with the statement. The percentage of respondents who neither agree nor disagree remains neutral is quite low. 11 respondents select the option 3 (27.5%). Only 3 respondent choose the option 4 (7.5%) that shows the disagreement is minor.

Table 11. Teachers, parents, and supervisors exercise forms of power similar to institutions.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	8	20.0	20.0	20.0
	2	20	50.0	50.0	70.0
	3	10	25.0	25.0	95.0
	4	1	2.5	2.5	97.5
	5	1	2.5	2.5	100.0
	Total	40	100.0	100.0	

The information presented in Table 11 demonstrates that option 1 chosen by 8 respondents (20%). Option 2 chosen by 20 respondents (50%). This indicates that 70% of participants think teachers, parents, and supervisors exercise forms of power similar to institutions. This demonstrates a strong agreement with the statement. The percentage of respondents who neither agree nor disagree remains neutral is 10 respondents select the option 3 (25%). Only two respondents choose the option 4, 5 (5%) that shows minor disagreement with statement.

Table 12. Everyday rules (such as dress codes, attendance, and punctuality) are examples of disciplinary power.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	15	37.5	37.5	37.5
	2	18	45.0	45.0	82.5
	3	7	17.5	17.5	100.0
	Total	40	100.0	100.0	

Table 12 confirms that option 1 chosen by 15 respondents (37.5%). Option 2 chosen by 18 respondents (45%). This indicate that 82.5% of participants think everyday rules (such as dress codes, attendance, and punctuality) are examples of disciplinary power. This demonstrate a strong agreement with the statement. The percentage of respondents who neither agree nor disagree remains neutral is quite low. Only 7 respondents select the option 3 (17.5%).

Table 13. Resistance to authority is also a part of power relations.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	9	22.5	22.5	22.5
	2	18	45.0	45.0	67.5
	3	11	27.5	27.5	95.0
	4	2	5.0	5.0	100.0
	Total	40	100.0	100.0	

The statistics in Table 13 shows that option 1 chosen by 9 respondents (22.5%). Option 2 chosen by 18 respondents (45%). This indicate that 67.5% of participants think resistance to authority is also a part of power relations. This demonstrate a strong agreement with the statement. The percentage of respondents who neither agree nor disagree remains neutral is 11 respondents select the option 3 (27.5%). Only 2 respondents choose the option 4 (5%) that show minor disagreement.

Table 14. Power is dynamic and can shift depending on social interactions.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	5	12.5	12.5	12.5
	2	23	57.5	57.5	70.0
	3	11	27.5	27.5	97.5
	4	1	2.5	2.5	100.0
	Total	40	100.0	100.0	

Table 14 records that option 1 chosen by 5 respondents (12.5%). Option 2 chosen by 23 respondents (57.5%). This indicate that 70% of participants think power is dynamic and can shift depending on social interactions. This demonstrate a strong agreement with the statement. The percentage of respondents who neither agree nor disagree remains neutral is 11 respondents select the option 3 (27.5%). Only 1 respondent choose the option 4 (2.5%) that shows minor disagreement.

Table 15. Where there is power, there is always a possibility of resistance.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	13	32.5	32.5	32.5
	2	20	50.0	50.0	82.5
	3	7	17.5	17.5	100.0
	Total	40	100.0	100.0	

The responses summarized in Table 15 indicate that option 1 chosen by 13 respondents (32.5%). Option 2 chosen by 20 respondents (50%). This indicate that 82.5% of participants think where there is power, there is always a possibility of resistance. This demonstrate a strong agreement with the statement. The percentage of respondents who neither agree nor disagree remains neutral is quite low. Only 7 respondents select the option 3 (17.5%).

Table 16. Resistance is not outside power but exists within it.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	8	20.0	20.0	20.0
	2	18	45.0	45.0	65.0
	3	14	35.0	35.0	100.0
	Total	40	100.0	100.0	

Table 16 displays that option 1 chosen by 8 respondents (20%). Option 2 chosen by 18 respondents (45%). This indicate that 65% of participants think Resistance is not outside power but exists within it. This demonstrate a strong agreement with the statement. The percentage of respondents who neither agree nor disagree remains neutral is bit higher than the respondent who choose option 1. 14 respondents select the option 3 (35%).

Table 17. 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	12	30.0	30.0	30.0
	2	19	47.5	47.5	77.5
	3	7	17.5	17.5	95.0
	4	2	5.0	5.0	100.0
	Total	40	100.0	100.0	

As shown in Table 17, option 1 chosen by 12 respondents (30%). Option 2 chosen by 19 respondents (47.5%). This indicate that 77.5% of participants think power is not something that Social movements (e.g., feminism, environmentalism, human rights) can be understood as forms of resistance to power. This demonstrate a strong agreement with the statement. The percentage of respondents who neither agree nor disagree remains neutral is quite low. Only 7 respondents select the option 3 (17.5%) and 2 respondent choose the option 4 (5%) that shows minor disagreement.

Table 18. Understanding Foucault's concept of power can help students critically analyze social structures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	12	30.0	30.0	30.0
	2	17	42.5	42.5	72.5
	3	9	22.5	22.5	95.0
	4	2	5.0	5.0	100.0
	Total	40	100.0	100.0	

The table 18 reveals that option 1 chosen by 12 respondents (30%). Option 2 chosen by 17 respondents (42.5%). This indicate that 72.5% of participants think understanding Foucault's concept of power can help students critically analyze social structures. This demonstrate a strong agreement with the

statement. The percentage of respondents who neither agree nor disagree remains neutral is quite low. Only 9 respondents select the option 3 (22.5%) and 2 respondent choose the option 4 (5%) that shows minor disagreement.

Table 19. 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	9	22.5	22.5	22.5
	2	16	40.0	40.0	62.5
	3	13	32.5	32.5	95.0
	4	1	2.5	2.5	97.5
	5	1	2.5	2.5	100.0
	Total	40	100.0	100.0	

As illustrated in Table 19, option 1 chosen by 9 respondents (22.5%). Option 2 chosen by 16 respondents (40%). This indicate that 62.5% of participants think Foucault's theory of power is relevant for understanding contemporary issues (e.g., media influence, surveillance, and politics). This demonstrate a strong agreement with the statement. The percentage of respondents who neither agree nor disagree remains neutral is 13 respondents select the option 3 (32.5%). Only 2 respondent select the option 4, 5 (5%) that shows minor disagreement.

Table 20. Institutions like schools, hospitals, and prisons are key sites where power operates.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	9	22.5	22.5	22.5
	2	17	42.5	42.5	65.0
	3	11	27.5	27.5	92.5
	4	2	5.0	5.0	97.5
	5	1	2.5	2.5	100.0
	Total	40	100.0	100.0	

The finding in Table 20 shows that option 1 chosen by 9 respondents (22.5%). Option 2 chosen by 17 respondents (42.5%). This indicate that 65% of participants think Institutions like schools, hospitals, and prisons are key sites where power operates. This demonstrate a strong agreement with the statement. The percentage of respondents who neither agree nor disagree remains neutral is 11 respondents select the option 3 (27.5%). Only 2 respondent select the option 4 (5%) and one respondent choose the option 5 (2.5%) that shows minor disagreement.

Discussion

The findings of this study closely align with Michel Foucault's views on power, particularly how surveillance works to maintain discipline. A consistent pattern among participants in Dera Ghazi Khan is that simply knowing or feeling that they are being observed pushes people to obey institutional standards and change their daily conduct. This research also demonstrate that authority in D.G.Khan does not only prohibit individuals from doing things; it actively establishes everyday behaviors,

workplace expectations, and professional identities. At the same time, participants pointed out quiet ways of pushing back, mirroring Foucault's view that resistance always accompanies authority. Rather than a simply top-down force, power operates as a two way street where authority is continually tested and disputed. While local institutions successfully use surveillance to encourage compliance, future research with larger samples and advanced statistical tests will be needed to see if these patterns hold across the broader population of D.G.Khan. Moreover, these dynamics need to be evaluated in the context of local socio-cultural factors specific to the city of Dera Ghazi Khan where surveillance practices are embedded in the social and administrative fabric. In this sense surveillance is not only a property of official monitoring mechanisms but also a mirror of wider socio-cultural norms. The interaction of surveillance with the traditional social and administrative processes generates a particular discipline characteristics for this region.

Conclusion

This study suggests that power in Dera Ghazi Khan acts as a widespread and dispersed force, acting through the subtle "micro-physics" of daily living rather than exclusively through centralized authority. This study quantitatively studies how power and resistance are woven into the fabric of local key institutions, such as schools, hospitals, and social venues. The data reveals that power at the micro level is not only a restricted presence but also a continual negotiation where local tribal norms and disciplinary institutions interact to determine institutional culture and how people respond. Furthermore, the data emphasize that resistance is as localized as the power it fights, taking the shape of everyday, small scale acts in these public and private areas. The statistical data reveals a multifaceted ecosystem where contemporary rules and regulations and historic tribal influences combine to form a unique regime of truth that is distinctive to the location. Ultimately, this research gives an empirical weight to the Foucauldian claim that power is most effective where it is least visible, firmly established in the routines of schools and workplaces. This study presents a foundational quantitative examination of the lived, contested, and reproduced power dynamics among the people of D.G.Khan.

Future Research Direction

To build on these finding, future research should expand both the sample size and geographic scope across D.G.Khan. Including a wider spectrum of participants from varied social background, educational institutions, and tribal or administrative sectors would provide a more full view of the area. Methodologically, utilizing inferential statistical tools such as correlation and regression analysis can assists clarify the unique ways localized surveillance effects inhabitants' behaviors and psychological responses. Moving forward, adopting a mixed method approach would be very useful. Paring quantitative surveys with qualitative methods like semi-structured interviews, focus groups, or critical discourse analysis (CDA) can capture the lived experiences of D.G.Khan residents, shedding light on how they navigate, internalize, and quietly resist systemic power in their everyday lives.

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Credit authorship contribution statement

Mehreen Fatima, Writing – Original Draft, Formal Analysis, **Dr. Mehvish Muzaffar**, Methodology, Conceptualization, **Dr. Muhammad Asif**, Review & Editing

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