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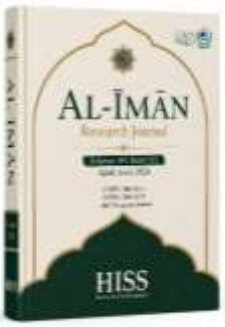

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Surveillance and Discipline in the Workplace: A Foucauldian Analysis of Working Women

Saher Fatima[1]*, Mehvish Muzaffar[2], Dr. Muhammad Asif[3]

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Abstract & Indexing

Abstract

This study examines the dynamics of workplace power through the theoretical framework of Michael Foucault, focusing on the experiences of working women. Drawing on Foucauldian theory of power relations, the research explores how power operates through hierarchical authority but also through subtle mechanisms such as surveillance, discipline, and workplace. The study employs a quantitative case study approach to investigate the everyday experiences of working women in organizational settings. Data were collected through random sampling technique using questionnaire to identify patterns of control, resistance, and negotiation within professional environment. The data collected from a total of 40 respondents were further analyzed through SPSS Statistics 20 software. The generated frequencies were examined through descriptive analysis to relate the respondents' choices to the Foucault's theory. The findings reveal that power in the workplace is dispersed and embedded in organizational practices, policies, and interpersonal interactions. By applying Foucault's concept of power, the study highlights how workplace environments simultaneously restrain and enable women's participation and advancement. The research contributes to discussions in gender and organizational studies and to understand the behavioral roles played by the women in professional setting.

Keywords:

Foucauldian power, power-knowledge, working institution, gender discrimination, resistance, violation

[1] *M Phil Scholar, Ghazi University, Dera Ghazi Khan. fatimasaher2001@gmail.com* ***Corresponding Author***
[2]*Lecturer, Department of English, Ghazi University, Dera Ghazi Khan, mehvishmuzaffarkhan@gmail.com*
[3]*HOD, Department of English, Ghazi University, Dera Ghazi Khan, hod.eng@gudgk.edu.pk*

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1. INTRODUCTON

This study investigates how working women perceive and understand the concept of power in the workplace based on the philosophy of Michel Foucault. Foucault conceptualizes power not as something that is possessed, but as relational, pervasive, and exercised through social interactions, institutions, and everyday discourses. Foucault argues, "Power is everywhere; not because it embraces everything, but it comes from everywhere" (Foucault, 1978, p. 93). His framework suggests that power operates through norms, knowledge systems, surveillance, and disciplinary mechanisms, shaping individuals' experiences and behaviors rather than merely repressing them. Despite extensive theoretical development of Foucault's ideas on power, few empirical studies have explored how such concepts are understood by employees, particularly working women who often navigate complex organizational hierarchies, gendered expectations, and institutional practices. This research fills that gap by using a structured questionnaire to assess perceptions of power, discipline, power and knowledge relations, and resistance among women in workplace contexts.

1.1 Research Questions

This study aims to answer the following key research questions:

1. What are the observed levels of surveillance present and operated in the workplace of women?
2. What are the evaluated levels of organizational disciplinary power exercised over women employees?
3. What are the assessed levels of resistance or adaptation to power structures within organization of working women?

1.2 Research Objectives

The study has the following objectives:

- To assess the observed levels of surveillance present and operated in the workplace of women
- To analyze the evaluated levels of organizational disciplinary power exercised over women employees
- To examine the assessed levels of resistance or adaptation to power structures within organization of working women

1.3 Delimitations of the Study

The population is restricted to working women who voluntarily responded to the online questionnaire. The study uses a Likert-scaled instrument, so results are limited to attitudes and beliefs rather than observable behavior. The understanding to the responses is limited to the predetermined response choices. The study is limited to Foucault's theory of power and overlooks the requirement to analyze the social dynamics and cultural aspects. The quantitative approach of this study provides limited insights into experiences and sentiments of the women working in marginalized working atmosphere. Moreover, the questionnaire does not display any items directly discussing discourse, language, or communicative practices in working environment.

1.5 Ethical Consideration

Ethical guidelines are followed in the form of verbal consent that is taken from participants that is also acceptable in the process of research. The anonymized data do not make the names of the participants compulsory while filling google form.

1.4 Literature Review

Mathew J. Phillips, Peta L. Dzidic, Lynn D. Roberts and Emily D. Roberts (2023) focuses on the academic identities of early-career women in STEMM within Australian higher education and studies its relationship with power, discourse, and gendered institutional structures. His work contributes to the existing literature by its examination of subjectivities and identity construction in relation to institutional power, patriarchy, and gendered expectations in academia. Phillip argues, "The early career women academics felt damned in their navigation of academia" (Phillips, 2023, p. 1). Phillips argues that dominant institutional discourses and hierarchical academic structures has significant implications for women's agency, wellbeing, and career progression in academia. However,

the limitation of this study is its focus on early-career women in STEMM within Australian public universities, which neglects the transferability of the findings to other contexts and populations. Overall, the study demonstrates that academic identities are shaped by discourse, power relations, and gendered institutional norms, while further research gaps are identified as the need to address cross-cultural contexts, other disciplines, and broader academic populations.

Wijitbusuma Marome (2005) primarily focuses on Michel Foucault's theories of power, sexuality, and discourse and examines its relationship with feminist analyses of gender relations. Marome contributes significantly to the existing literature through his examination of Foucault's theoretical framework in relation to feminist debates on sexuality, identity, and resistance. Marome discusses, "To date, feminists are between on the one hand, disliking Foucault for neglecting to include women within the frame of his theories and on the other hand, recognizing his values as a rhetorician and the potential of his theories in conjunction with feminist studies" (Marome, 2005, p. 118). Overall, this study demonstrates that Foucault's theories provide valuable arguments for analyzing gender relations and resistance, while further inquiry is needed to address gender specificity and the integration of women's experiences into Foucauldian analysis.

Mathew J. Phillips, Peta L. Dzidic, and Emily L. Castell (2022) primarily talks about women's academic identity in higher education and examines its relationship with institutional culture, gendered practices, and neoliberal academic structures. In relation to gender inequality in academia, Phillips critically analyses existing qualitative studies on women academics' experiences and discusses its consequences for career advancement, professional identity, and wellbeing. Phillips argues that, "How women academics engage and to what extent they engage in these roles depends on the positioning of women within higher education institutions" (Phillips, 2022, p. 2). Overall, this study demonstrates that institutional structures and gendered norms strongly shape women's academic identities, while further research is needed to address intersectionality and strategies for dismantling systemic barriers in academia.

Deliana Arahmah (2024) primarily focuses on gender discrimination toward women in the workplace and studies its relationship with power relations as depicted in the Lessons in Chemistry (2023) miniseries. Arahmah's work contributes to the existing literature through the examination of gender discrimination in a contemporary television miniseries in relation to Foucault's theory of power relations and women's resistance. Arahmah states that, "Gender-based discrimination in the workplace occurs when one gender is treated unfairly" (Arahmah, 2023). Overall, this study demonstrates that power relations strongly shape gender discrimination and women's resistance in workplace contexts, while further research is needed to address comparative media analysis and empirical studies of real organizational environments.

The main contribution of this work to the existing literature lies in its examination of gender as a technology of discipline in relation to Foucault's theories of power and the body. Angela explores the regulation of women's bodies within the context of fashion, beauty practices, and cultural norms, and contends that these practices operate as mechanisms of social control. It highlights the importance of gendered disciplinary practices and its impact on women's bodily autonomy and identity formation through examples such as clothing, cosmetics, and cosmetic surgery. "Bodily discipline does not stop with the manipulation of the female flesh, however, the texture and appearance of the skin also requires a profound amount of attention" (King, 2004, p. 35). From a theoretical perspective, this research examines Foucault's theories of power, discourse, and subjectivity and its implications for understanding women's oppression and embodiment. In relation to feminist theory, the author critically analyses Foucault's gender-neutral treatment of the body and discusses its consequences for feminist analyses of power and gender inequality. The study contributes to feminism and Foucauldian theory by investigating the relationship between disciplinary power and gendered bodily practices. The findings suggest that gender is a socially constructed and disciplinary process, challenging earlier assumptions about the body and gender as natural or biologically determined. However, the study is limited by its focus primarily on white Western women and selected cultural practices, which raises questions about the applicability of its conclusions to other cultures and identities. Despite its strengths, the research ignores some empirical or contemporary sociological data on diverse experiences of femininity, indicating a gap in the existing literature. Overall, this literature demonstrates that gender operates as a powerful disciplinary mechanism shaping women's bodies and identities, while further research is needed to address intersectional perspectives and broader cultural contexts of gendered discipline.

3. Theoretical Framework and Methodology

Michel Foucault (1926-1984) is considered as one of the most significant and debated thinker of Twentieth century. He is a prominent French philosopher, post- modernist and social theorist. Foucault challenges the conventional views that places power in the hands of centralized authorities such as the state, Foucault defined, “power is everywhere; not because it embraces everything, but because it comes from everywhere” (Foucault, 1978, p. 93).

Foucault's concept of power deviates sharply from classical models. Power**,** according to Foucault, is not a possession but a relation. It does not locate solely in the hands of individual or institutes but circulates throughout society. Foucault defines, "Power must be analyzed as something which circulates, or rather as something which only functions in the form of a chain. It is never localized here or there, never in anybody's hands" (Foucault, 1980, p. 98). Foucault’s concept of power states that power is something that is relational to individual, institution and society rather than being mere a possession of ruling class. It's found in common and everyday level and institutions like schools, hospitals, prisons, families, not just in governments or imposing rulers. “Foucault’s analytics of power directs attention away from centralized domination toward the capillary forms of power that produce subjects through everyday practices” (Kelly, 2018, p. 12). The following concept states that classical notions view power as repressive and restrictive, something that limits, prohibits, and punishes. Foucault argues that power produces knowledge, identities, discourses, norms and truths. The productive nature of power shadows the notion of power as mere a restrictive and imposing.

Power and Knowledge is inseparable, each reinforces the other. “Power and knowledge do not stand in external relation; rather, knowledge practices are themselves techniques of power that organize what can be said, known, and done” (Oksala, 2016, p. 47). Foucault’s concept of power talks about the disciplinary actions exercised through power. Thus, a new term of disciplinary power is introduced that is stated as a modern form of power operating through surveillance or authoritative rules, normalization, and examination through institution and administration such as schools, prisons, hospitals, armies. Its aim is to produce disciplined bodies individuals who regulate themselves. It states, “Disciplinary mechanisms remain central to modern governance, not as relics of the nineteenth century but as evolving technologies embedded in digital surveillance and institutional management” (Koopman, 2019, p. 103).

Foucault’s notions regarding power introduces another concept given as Bio power that states population as the center for state or government instead of individual. It is further defined as a form of power that centralizes populations rather than individuals. Lemke talks about how, “Bio politics concerns the administration of the life processes at the level of populations, linking biological existence to political calculation” (Lemke, 2019, p. 9). According to Foucault’s concept of power, resistance follows closely behind power. This concept is further explained as “power, partially hidden within social norms and discourses, operates most effectively” (Foucault, 1978). Foucault’s concept of power discusses the relation between power and resistance as both come along in daily life practices, "Resistance is not external to power; it is coextensive with it, emerging wherever power attempt to fix identities or stabilize norms" (Butler, 2020, p. 18).

It focuses on discontinuities how knowledge changes from one episteme to another. Foucault’s archaeology show how systems of knowledge are historically formed. So when we read through his concept of power. Brown discusses that, “Neoliberal governmentality operates not primarily through repression but by shaping the fields of possible action, structuring subjects as entrepreneurial actors responsible for their own risks” (Brown, 2015, p. 84). Foucault borrows the term genealogy from Friedrich Nietzsche, especially from the *On the Genealogy of Morality.* For both thinkers, genealogy is a historical method but one that rejects the traditional history which tends to look for origins, continuity, and progress. Instead, genealogy looks for discontinuities, accidents, and struggles in history.

This research adopted a quantitative research design using a structured questionnaire to examine the operation of power relations in workplace environments through lens of Foucault's concept of power. A total sample of 40 working women was selected and the participants were selected using a convenient sampling technique, allowing the researcher to gather responses from accessible respondents with relevant workplace experience. The obtained responses were examined in SPSS version software to generate frequencies. The descriptive analysis of the frequencies provided insight into respondents' views about the statements included in the questionnaire designed according to Foucauldian concept of power.

To ensure the internal consistency and measure the reliability of the questionnaire, a Cronbach's Alpha reliability analysis was conducted. Values above 0.70 indicate acceptable reliability for social science research. The internal reliability of the questionnaire is .812 that is depicted through the following table.

Cronbach's Alpha	N of Items
.812	20

4. Analysis and Discussion

This section of the study analyzes and discusses the frequency tales generated through SPSS software. Each table is examined thoroughly to examine the respondents' choice of option and how it validates respective statement. This study employs Foucauldian concept of power as an insight to inspect how power operates in organizational settings. The first objective which focuses on nature of power, power and knowledge relationship, and resistance is linked to every question given in the questionnaire. The second objective which discusses the power/knowledge relationship, concept of truth and resistance within power is linked to the questions 6,7,8,16,17, and 20. The third objective, focusing on application of power is linked to questions 4,7,9,10,12, and 13. The tables show respondents' responses recorded on a 5-point Likert scale as: 1= Strongly Agree, 2= Agree, 3= Neutral, 4=Disagree, 5=Strongly Disagree.

Table 4.1 Power is not limited to governments and rulers but exists in everyday life

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	9	21.4	21.4	21.4
	2	27	64.3	64.3	85.7
	3	4	9.5	9.5	95.2
	4	2	4.8	4.8	100.0
	Total	42	100.0	100.0	

The results show that category 2 is the most frequent option with 25 responses and a percentage of 62.5% of the total. Category 1 is the second frequent option with 9 responses. The category 3 and 4 are the least frequent responses. The table shows that majority of the respondents chose the agree option, ultimately verifying with Foucault's statement of Power being a general entity that power is not something that is owned by only the elite or the imposing class but it is found in everyday life and practices.

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

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	11	26.2	26.2	26.2
	2	19	45.2	45.2	71.4
	3	12	28.6	28.6	100.0
	Total	42	100.0	100.0	

The results show that category 2 is the most selected response from the participants of the observation case. Category 2 accounts for percentage of 65% of the total. Category 1 accounts for the second frequent option, carrying a total percentage of 20%. The least calculations are obtained from column 3 and 4. Thus it can be inferred that a large number of general observations is actually supporting Foucault's idea that power is not possession but something in practice.

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

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	9	21.4	21.4	21.4
	2	23	54.8	54.8	76.2
	3	6	14.3	14.3	90.5
	4	3	7.1	7.1	97.6
	5	1	2.4	2.4	100.0
	Total	42	100.0	100.0	

The table highlights the category 2 with highest frequency of responses given as 23 and percentage of 57.50%. Category 3 is second frequent option with frequency of 8 and percentage of 20%. If the given results are interpreted, it leads a way to the Foucault's statement that power is everywhere. It is not something that specifies but it exists, in daily life interactions.

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

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	11	26.2	26.2	26.2
	2	19	45.2	45.2	71.4
	3	10	23.8	23.8	95.2
	4	2	4.8	4.8	100.0
	Total	42	100.0	100.0	

The analysis of both sets of observations concludes that category 2 is most frequent response with a frequency of 19, percentage of 47.50%. Category 1 is second frequent with 10 responses, giving 25% of the total data. The above analysis shows that majority of the respondents agrees to the statement that power is significantly operated in mundane institutions like schools through CCTV mechanisms, hospitals with constant monitoring and specifically prisons. People do self-improvement due to a sense of being under watch.

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

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	11	26.2	26.2	26.2
	2	21	50.0	50.0	76.2
	3	5	11.9	11.9	88.1
	4	5	11.9	11.9	100.0
	Total	42	100.0	100.0	

The analysis of the table concludes that category 2 is most frequent response with frequency 21 and percentage 52.50% of the total data. The category 1 accounts second frequent option with given frequency of 11 and percentage of 27.50% of the total. Category 3 and 4 accounts for minimal frequency and percentages. The above analysis lead to result that almost 53% of the total participants agrees with the statement where Foucault presents power as something productive rather than being just repressive.

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

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	10	23.8	23.8	23.8
	2	24	57.1	57.1	81.0
	3	4	9.5	9.5	90.5
	4	3	7.1	7.1	97.6
	5	1	2.4	2.4	100.0
	Total	42	100.0	100.0	

The given data stands out category 2 as the most frequent option, picked by majority of the respondents. It shows a frequency range of 24 with percentage 60%. The other frequent category is 1 with frequency 9 and percentage 22.50% of the total. However, the category 3, 4, and 5 are the least frequent. The statistical data shows that majority of the participants agree to the notion of Foucault that power and knowledge are interconnected.

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

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	10	23.8	23.8	23.8
	2	24	57.1	57.1	81.0
	3	5	11.9	11.9	92.9
	4	3	7.1	7.1	100.0
	Total	42	100.0	100.0	

The analysis of the table given above provides with the calculations that suggest category 2 as the most frequent option with a frequency of 22 responses, percentage of 55% of the total. The second frequent option is 1 with 11 responses and 27.50%. Category 3 and 4 accounts for least responses. The above analysis concludes that majority of the respondents agree with the statement that power operates in daily life disciplines such medicines, giving doctors authority to cure, psychology to read and manipulate human minds and how law dictate what is legal or illegal. All these practices fall under the category of power operation.

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

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	12	28.6	28.6	28.6
	2	21	50.0	50.0	78.6
	3	6	14.3	14.3	92.9
	4	3	7.1	7.1	100.0
	Total	42	100.0	100.0	

The above table discusses the data obtained through 40 general observations. The data suggests that category 2 is the most frequent option with 20 responses, percentage of 50%. Category 1 shows a frequency of 12 and percentage of 30%. Category 3 and 4 are least frequent. The half of the respondents agree to the notion that truth is defined by someone who has power. Foucault discusses that society accepts the truth that is coming from the words of power such rulers or imposers. General observation supports this idea that power actually defines what is truth and acceptable in the society.

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
Valid	1	11	26.2	26.2	26.2
	2	19	45.2	45.2	71.4
	3	12	28.6	28.6	100.0
	Total	42	100.0	100.0	

The table indicates the findings of 40 valid observations. The data introduce category 2 as the most frequent option with a frequency of 18 responses and percentage of 45%. Category 1 has a frequency of 11 and percentage of 27.50%. The third category has frequency of 10 and 25% of the
total. The above analysis concludes the findings that most of the respondents agree with the idea that various controlling mechanisms used in daily life institutions such as schools, banks, offices, cafeterias, libraries and other work places creates a sense of being watched constantly, ultimately leading them to regulate their behavior.

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

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	9	21.4	21.4	21.4
	2	23	54.8	54.8	76.2
	3	6	14.3	14.3	90.5
	4	3	7.1	7.1	97.6
	5	1	2.4	2.4	100.0
	Total	42	100.0	100.0	

The table presents the statistical data of a general observation. The frequency column indicates category 2 as the most frequent response with frequency 21 and percentage 52.50%. The category 1 has frequency of 9, percentage 22.50%. Third category has frequency of 6 and percentage of 15% with purple representation in the chart. Category 4 and 5 are least frequent. The analyzed data suggest that majority of the total observation supports the idea of Foucault's that power and knowledge work hand in hand. Same idea is practiced in schools where knowledge gives teachers a big hand over students making them submissive and obedient in the face of power teachers hold through knowledge.

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	26.2	26.2	26.2
	2	18	42.9	42.9	69.0
	3	11	26.2	26.2	95.2
	4	2	4.8	4.8	100.0
	Total	42	100.0	100.0	

The table discusses the statistical data of 40 valid observations. Given to the analysis, category 2 is the most frequent option with 17 responses and percentage of 42.50%. The category 1 has a frequency of 10 and percentage of 25%. The category 3 and 4 are the least categories with frequency of 10 and 2 and percentage of 5% and 2.50% of the total. The above analysis gives the idea that majority of respondents with a given percentage of nearly 43%, agree with the Foucault's idea that power operates at the minor level such as in institutions like schools and daily practices like teaching and hospital services.

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

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	11	26.2	26.2	26.2
	2	20	47.6	47.6	73.8
	3	8	19.0	19.0	92.9
	4	3	7.1	7.1	100.0
	Total	42	100.0	100.0	

The given table indicates a dataset of 40 valid observations. The data suggests that category 2 is the most frequent option with 20 responses, a percentage of 50% of the total. Category 1 has frequency of 10, percentage 25% and green color in the chart. Category 3 and 4 are the least frequent. The above analysis suggest that half of the respondents validate the statement that various common bodies such as teachers, parents, and supervisors execute their power, living in binderies of their institutional authority. For example, institutions like schools entail certain power to the teachers that is being exercised upon the students.

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

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	11	26.2	26.2	26.2
	2	21	50.0	50.0	76.2
	3	8	19.0	19.0	95.2
	4	1	2.4	2.4	97.6
	5	1	2.4	2.4	100.0
	Total	42	100.0	100.0	

The data shows that category 1 has a frequency of 10, contributing 25% to the total. Category 2 has a frequency of 21, percentage of 52.50%. The categories 3, 4, and 5 are the least counts in frequency. The above analysis suggests that majority of the respondents agree to the statement that institutions like schools with their strict rules impose discipline in the students. The authority executes its right to punish if the students are found guilty of abolishing these rules and patterns, basically introduced to develop a sense of discipline.

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

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	8	19.0	19.0	19.0
	2	21	50.0	50.0	69.0
	3	9	21.4	21.4	90.5
	4	2	4.8	4.8	95.2
	5	2	4.8	4.8	100.0
	Total	42	100.0	100.0	

The data shows that category 1 has a frequency of 7, contributing 17.50% to the total. Category 2 has a frequency of 21, percentage of 52.50%. The categories 3, 4, and 5 are the least counts in frequency. Thus a large segment supports the idea of resistance lies within power relations.

Table 4.15 Power is dynamic and can shift depending on social interaction

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	8	19.0	19.0	19.0
	2	20	47.6	47.6	66.7
	3	7	16.7	16.7	83.3
	4	5	11.9	11.9	95.2
	5	2	4.8	4.8	100.0
	Total	42	100.0	100.0	

The data shows that category 1 has a frequency of 8, contributing 20% to the total. Category 2 has a frequency of 20, percentage of 50%. The categories 3, 4, and 5 are the least counts in frequency. The above data shows that majority of respondents agree to the idea that power is static but its ever changing in dimension, depending upon the situation, setting and nature of interactions.

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

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	8	19.0	19.0	19.0
	2	24	57.1	57.1	76.2
	3	8	19.0	19.0	95.2

	4	2	4.8	4.8	100.0
	Total	42	100.0	100.0	

The data shows that category 1 has a frequency of 7, contributing 17.50% to the total. Category 2 has a frequency of 24, percentage of 60%. The categories 3, 4, and 5 are the least counts in frequency. The above data shows that majority of the respondents validates the existence of resistance in the circle of power. Foucault discussed the coexisting nature of power and resistance and called this link undeniable.

Table 4.17 Resistance is not outside power but exists within it

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	8	19.0	19.0	19.0
	2	19	45.2	45.2	64.3
	3	10	23.8	23.8	88.1
	4	4	9.5	9.5	97.6
	5	1	2.4	2.4	100.0
	Total	42	100.0	100.0	

The data shows that category 1 has a frequency of 8, contributing 20% to the total. Category 2 has a frequency of 20, percentage of 50%. The categories 3 and 4 are the least counts in frequency. The above findings suggest that half of the respondents show their agreement to the statement that resistance is something that resides within the circle of power. It does not locate outside of the power but follows closely behind. Foucault states that resistance and power are inseparable and exist together.

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

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	15	35.7	35.7	35.7
	2	19	45.2	45.2	81.0
	3	6	14.3	14.3	95.2
	4	1	2.4	2.4	97.6
	5	1	2.4	2.4	100.0
	Total	42	100.0	100.0	

The data shows that category 1 has a frequency of 13, contributing 32.50% to the total. Category 2 has a frequency of 20, percentage of 50%. The categories 3 and 4 are the least counts in frequency. About half of the respondents agree to the statement that every social

movement is a result of resistance to power. Feminism is result of resistance to the power exercised to dominate women, similarly the human rights movements also call out for resisting any use of power to suppress people's opinion and rights.

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

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	6	14.3	14.3	14.3
	2	21	50.0	50.0	64.3
	3	9	21.4	21.4	85.7
	4	4	9.5	9.5	95.2
	5	2	4.8	4.8	100.0
	Total	42	100.0	100.0	

The data shows that category 1 has a frequency of 5, contributing 12.50% to the total. Category 2 has a frequency of 22, percentage of 55%. The categories 3, 4, and 5 are the least counts in frequency. More than half of the respondents agree to the opinion that Foucault's concept of power can actually help students to develop a better understanding of social structure and how they basically operate. Power is basic to every social structure even at domestic level. Thus, a better knowledge of power relations can help to critically analyze social dynamics.

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

2.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	6	14.3	14.3	14.3
	2	27	64.3	64.3	78.6
	3	6	14.3	14.3	92.9
	4	3	7.1	7.1	100.0
	Total	42	100.0	100.0	

The data shows that category 1 has a frequency of 5, contributing 12.50% to the total. Category 2 has a frequency of 26, percentage of 65%. The categories 3, and 4 are the least counts in frequency. The above analysis concludes that majority of respondents agree that Foucault's concept of power is applicable to the contemporary issues. Foucault's idea can be implied to the dynamics of power in modern settings such as social media influence in young generation, how politics exercise power to manipulate people's opinion and use of surveillance in contemporary society.

5. Conclusion

This study talks about the professional experiences of working women and organizational context as a case study to investigate the dynamics of power, gender discrimination and behavioral roles of women in working institutions. This study employs Foucauldian concept of power as an insight to inspect how power operates in organizational settings. The first objective which focuses on nature of power, power and knowledge relationship, and resistance is linked to every question given in the questionnaire. The second objective which discusses the power/knowledge relationship, concept of truth and resistance within power is linked to the questions 6,7,8,16,17, and 20. The third objective, focusing on application of power is linked to questions 4,7,9,10,12, and 13.

According to the findings, power often functions as an antagonist to the upbringing of women in professional settings. Man as a centre of power often seems to execute the authority to shadow the opposite the gender. The response generated by a specific population of working women justifies the Foucault's concept of power dynamics operating in everyday life practices and institutional contexts. The study also talks about the challenging and rebellious roles of working women, played against gender discrimination and hurdles to professional growth. Overall, by using Foucauldian concept of power, this study contributes to the modern literature by providing insights into the professional experiences and discriminative challenges women face in twenty first century working institutes.

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