

- 6) Which power relations influence the academic legitimacy of a living educational theory? - a question of the politics of truth.

In my 1989 paper I engaged with the following three problems.

I argue that, on principle, the power of truth is served by permitting a challenge in relation to an examiner's judgement rather than denying such a challenge through seeing competence to be a procedural matter of appointment.

The second problem concerned the problem of self-identification in texts for publication in high status refereed Journals. This is still a problem. The problem follows from a central point in this 2019 paper that is identical to the point in the 1989 paper, that academics and practitioners should identify themselves in their work context and, at some point in their research, offer for public criticism a claim to know their own educational development.

The third problem continues to be that the power relations in the academic community continue to support the truth of power against power of truth.

Since 1989 my understanding of these power relations, through the work of Foucault, has been augmented by the recognition that education researchers continue to undermine the influence of educational researchers. By education researchers I am meaning researchers who are contributing their explanations to the forms and fields of education knowledge such as philosophy, sociology, psychology, history, politics, economics, leadership and management of education. By educational researchers I am meaning researchers who are contributing their explanations of educational influences in their own learning, the learning of others and the learning of the social formations that influence practice and understandings, to the professional and academic knowledge-base of educational practice. I have analysed such power relations in:

Whitehead, J. (2014) *How Does The Constraining Power Of Education Researchers Influence The Emergence Of Educational Knowledge And Theory?* A presentation at the 2014 Annual Conference of the American Educational Research Association, Philadelphia, April, 2014. Retrieved 22 November 2019 from <https://www.actionresearch.net/writings/aera14/jwaera2014indiv110314.pdf>

My understanding has also been augmented by de Sousa Santos (2014) ideas on epistemicide with his claim that the exercise of power relations through Western Academies is serving to 'kill off' the recognition and legitimation of indigenous knowledges.

Jack Whitehead's 2016 Book Review of: de Sousa Santos, B. (2014) Epistemologies of the South: Justice against Epistemicide. London; Paradigm Publishers. Published in a 2016 issue of the Educational Journal of Living Theories 9(2), 87-98. Retrieved 22 November 2019 from <https://www.actionresearch.net/writings/jack/jwreviewdesantos2016.pdf>

In my most recent engagement with the literature on power/knowledge in education I have been influenced by John White's (2019) suggestion, in relation to the concept of 'powerful knowledge', that it would be helpful to abandon the term 'powerful knowledge' and use language more suitable to impartial scholarly investigations (p.429)

Reference

White, J. (2019) The end of powerful knowledge? *London Review of Education* 17(3); 429-438.