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# The educational discourse, veridictions and pedagogies – from the constellations of the relations between discourse and education to the alethurgic analysis of the educational practice

KEYWORDS

educational discourse, discursive pedagogics, pedagogy, alethurgy, confession, Foucault

ABSTRACT

The article consists of two major parts. Part one is devoted to the reconstruction of the relationships between the domain of discourse and the domain of education in the semantic field of the term "educational discourse". Based on the analysis of two types of sources (empirical research and the lexicon of contemporary pedagogics), a constellation of functional, thematic, genre and ontological links is shown. In the second part of the article, a reflection on the last of the approach is developed. Referring to Foucault's lectures at the Collège de France in 1979-1980 period, the potential of the category of alethurgy and confession as research instruments of pedagogy and discursive practice is shown.

The title of the following article is a synthetic representation of its contents. The essential part of the deliberations is devoted to the issues regarding the relations between the domain of discourse and the domain of education, set within a semantic field of the "educational discourse" concept. The conducted analysis aims to grasp the aforementioned relations in the form of a **constellation**, regarded as a typology that reflects the non-hierarchic structure of the relations whose ranges intermingle and complement each other (Witosz 2005; Szczepankowska 2016). With the use of the analysis of the semantic fields of the "educational discourse" concept, the meanings, in which the "education" attribute may cause redundancies, are indicated as well. Regarding the latter case, it is proposed to employ the pedagogy category for the purpose of describing and analysing discourse, which

*ex definitione* is regarded as an educational practice. Remaining within the field of an ontological relation between discourse and education, in the second part of the article, we shall refer to the lectures by Michel Foucault held at the *Collège de France* during the 1979-1980 period (Foucault 2014), and present the potential of the categories of alethurgy and confession as instruments that prove contributive to the research regarding pedagogy.

The presented deliberation regarding the meanings and varying definitions of the "educational discourse" concept is part of the discursive (*nomen omen*) understanding of the subject of education. Pedagogues employ the terms "discourse" and "educational discourse" in order to define education issues and describe, as well as interpret, the phenomena of education in their heterogeneous and varying aspects. Both the discursive character of educational practice as well as the discursive nature of pedagogy as a discipline, and a field of study, are recognised and explored (Ostrowicka 2015b). Importantly, discursive pedagogy continually constructs the object of its studies, but additionally, it places the object "in a perspective of the hitherto applied meanings, imposed on the particular manifestations of reality by the participants of the scholarly community within the discipline" (Nowak-Dziemianowicz 2011: 315). In terms of the aforementioned, the discursive character of education studies, is followed by the need of a relativisation of the concept of discourse towards categories well-established in the language of education studies (not implicitly obvious or unequivocal), that is, the concepts of education and pedagogy. Discursive education is an education equipped with its specific linguistic "sensitivity", or even "oversensitivity" to the context of the processes of defining and constructing meanings, therefore, the context of constructing its identity. In order to specify the aforementioned statements, it is essential to clarify that the concept of discursiveness is used here, in order to remark that both science and scientific categories are objects of discourse, therefore, their meanings are implicated by the historically affected systems of norms and rules of knowledge formation (see: Foucault 2002). Therefore, the author's theoretical and philosophical preferences, which consider a certain confrontation with different accounts, as necessary, are mentioned in the introduction.

Both the discourse as well as education, are broad and equivocal terms, therefore, their combination, the "educational discourse" term, results in different meanings. The awareness of the multiplicity of accounts regarding discourse and education, encourages to speculate at two levels: at the lexical/linguistic level and the theoretical-methodological level. Initially, the terminological speculation will be taken into consideration. Two sources may be considered within the lexical analysis:

- reports of empirical examination, with titles that include the "educational discourse",
- lexical definitions, presenting various types of relations between discourse and education, while explaining the "educational discourse" concept.

The second part of the article is devoted to the theoretical-methodological potential of substantiating the discursive research regarding education, by employing the concept of pedagogy. The approach proposed, does not imply a straightforward reduction of all phenomena of education to discursive practice, instead it presents their relations via **analogy**. The analogy, allows for a successful application of the instruments, provided by the theory of discourse and the language analysis methods, within research regarding broadly defined education (see: Howarth 2008).

We shall begin with the reflection upon the employment of the "educational discourse" term in empirical research. The results of previous research (Ostrowicka 2014, 2015b), shall be the starting point of discussing the meaning of the educational discourse within the postfoucauldian scope[1].

## The educational discourse – a lexical analysis

The research potential of the discourse category results from both the explanatory-descriptive potential of the discourse category as well as the assortment of the methods and instruments of the discourse analysis. The aforementioned factors allow to conceptualise the relations between discourse and education, resulting in, i.a. various meanings ascribed to terms such as: the discourse of education, discourse of pedagogy, discourse of educationalisation, or educationalisation of discourse. The theoretical incommensurability and variety, resulted in the development of interdisciplinary empirical research, conducted under one name, but divided according to theoretical premises and applied methods.

Research of the published empirical research results, regarded as "educational discourse" in the title, reveals a diversified view; the research is varied regarding the object, thematic specifics, theoretical approach, as well as the analytic categories, and applied research methods (Ostrowicka 2015b). The selective analysis, already allows to indicate, that the apparent pluralism is a result of the equivocal nature of two constitutive concepts: discourse and education. The object of empirical research, that employs the term "educational discourse", is an every day, spontaneous communication, e.g. the communication between a babysitter and

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[1] The article is an addition and an extension of previous research (Ostrowicka 2014, 2015b), therefore, it contains certain repetitions for the purpose of clarification.

a child (Milewski 1996) as well as institutional communication. The school text-book analyses (e.g. Nasalska 2004; Rypel 2012; Popow 2015a, 2015b), formalised enunciations during lessons (e.g. Żydek-Bednarczuk, Zeler 1994) and scientific enunciations: lectures and conference papers (e.g. Ożdżyński 1996; Seredyńska 2013) regard the latter. Empirical evidence, regarding the research of the educational discourse, is provided by written texts, enunciations as well as visual data (including iconic), employed jointly or separately. Interestingly, the source of the data is also provided by test choices (e.g. Koszyk, Machowska 1996), therefore linguistic forms are not the only source material. The researchers of the educational discourse, employ analytic categories taken from linguistic studies (such as rhetoric, discursive strategy, metaphor, topos, morphology and syntax) as well as the social sciences (e.g. strategic action, instrumental action, external and internal conditions of action, intrinsic values, instrumental values, social practice). The data is gathered from sources not limited to the typical document search, with the use of the ethnographic methods such as observation, but also using the quantitative methods, such as tests and questionnaires. The research regarding the linguistic educational discourse is set in a theoretical perspective of a variety of linguistic studies: psycholinguistics, sociolinguistics, ethnolinguistics, pedolinguistics, and education linguistics, as well as social theories and interdisciplinary concepts by Jürgen Habermas, theories by Ernesto Laclau, Michel Foucault, within accounts of the critical discourse analysis by Ruth Wodak, Norman Fairclough, and James Paul Gee, as well as within ethnographic research. Additionally, attempts to combine rather remote theoretical approaches, e.g. the linguistic and the ethnographic, occur, however, deprived of the analysis of the processual nature of discourse and interaction, characteristic in the latter approach.

The results of the analysis of published scientific data, that includes the educational discourse category, obviously, fail to describe the entire spectrum of existing research practice, but it is worth mentioning, that textual elements such as title, abstract and keywords, serve a significant purpose regarding scientific communication. The titles serve as a meta-text, a text regarding a text, an initial element of the entire statement (Wojtak 2006). The titles of published material is, therefore, influential, regarding the dissemination and discursive construction of meanings of the educational discourse category.

As noted above, the practice of research of the variously conceptualised educational discourse draws upon a substantiation of two constitutive elements: discourse and education, as well as their mutual relation. The, however, not necessarily innovative observation, carries significant consequences: theories of education

are no less significant regarding reflection upon the educational discourse concept. An interesting trace, revealing the **diversified relations between the domain of discourse and the domain of education**, is found in the analysis of the three lexical semantic fields, that sharpens the differences between the educational discourse regarded as a "discourse **on** education" and the educational discourse regarded as a "discourse **within** education".

The *Pedagogy* (*Pedagogika*) dictionary (Milerski, Śliwerski 2000) presents three definitions of the term "educational discourse". The term is defined as:

- an assortment of historically and epistemologically determined rules of constructing statements regarding education;
- a genre of "speech" present in school, as a result of a specialised communicated practice, equipped with its own rules and laws;
- an interactive event, consisting of an exchange of messages within the process of education.

Each of the three definitions, included in the dictionary, spawns diverse yet overlapping semantic fields of the concepts of discourse, and of education. A holistic analysis of the semantic fields encompasses the examination of lexical fields constructed from relation networks. The networks consist of equivalents, associations, oppositions, definitions, actions of the subject, and actions regarding the subject (Głowiński 1980). The semantic and thematic relations (associations and oppositions), definitions, and equivalences, prove particularly contributive to the lexical definition analysis. The results of the semantic analysis are set as a starting point for reflecting not only upon the meanings imposed on the discourse category, but particularly, on education and its relation to the discursive practices. The following description shall begin with the latter approach, which we shall refer to as interactive. (Ostrowicka 2014).

## Educational discourse as an interaction within the process of education

Within the interactive approach, the interactive event, related to the exchange of messages, serves as an equivalent for the concept of discourse. If, in the most general sense, we assume that an event belongs to the aspect of practice, the concept of the educational discourse expands over the area of social practice, in which processes of education occur. Interactive associations generate abundant semantic content. According to sociological theories, since the tradition of symbolic interaction conceived by George H. Mead (1975) and the dramaturgical theory by

Erving Goffman, the interaction has been a dynamic sequence of "mutual social actions" (Sztompka 2002) such as: argument, talk, gossip, a visit at the headmaster's office, or an exam. In terms of the lexical definition, the educational discourse is not synonymous with interaction; interaction is a broader term, as not every interactive event is simultaneously an exchange of messages within the process of education (Retter 2003). In terms of the theories of communication, messages are regarded as "meaningful", their significance emerging from the situational context. Within an interactive cognitive perspective, the significance of the educational discourse refers to actions conducted by the users of language within specific conditions; within the conditions of the processes of education. One could remark, that the processes of education, according the education literature, are considered in a broad sense and identified both with intentional processes of education, as well as with socialisation processes by organisations and institutions (e.g. globalisation, etatisation, and nationalisation), and the processes of a natural rooting of individuals in family and its cultural offers (primary socialisation, inculturation) (Kwieciński 1992; Hejnicka-Bezwińska 2008).

Within such a broadly interpreted definition of the educational discourse as interaction in the process of education, we may consider each condition of the aforementioned interaction, i.a. its participants (Who participates in the exchange of messages? From what assumed position? To what purpose?, etc.), the place of the event (where does the exchange of messages as well as the process of communication take place?), as well as the results of communication (what states and identities are created, perpetuated or discarded via the educational discourse). Importantly, regarding the attempt to grasp the relation between discourse and education, in an educational discourse regarded as such, this place of interaction is the broadly conceived process of education, accomplished in public and private space, institutionalised, formal, every day and informal. The interactive account of the educational discourse does not reduce the research perspective to the attention solely towards the discourse of individuals that are professionally related to education, but also to the messages by journalists, politicians, economists, celebrities, and various other participants of the public discourse, who shape the discursive environment of the processes of socialisation (Ostrowicka 2015b). Therefore, the interactive perspective posits numerous and varied **areas of discourses, functionally related to education**: the fields of interest related to the processes of socialisation, to the processes of education, as well as the processes of primary socialisation and inculturation. This connection is functional, as regarding the aims and effects (educational) within discursive practices.

## Educational discourse as a genre characteristic of the school

The genre, specified within the categories of the specialised communicative practice is an equivalent of discourse. Ascribing specific rules and laws, is an additional attribution. Associations within the semantic field, that link the educational discourse to school, allow to search this particular institution for features, rules and genre norms. One should mention, that within the typologies of the discourse area, proposed by linguists, the "educational discourse" is mainly ascribed to the institutional discourse (among the official, medical, academical, etc.) (e.g. Nocoń 2009; Witosz, Sujkowska-Sobisz, Ficek 2016). The particular type of discourse (institutional) is characterised by a specific, asymmetric relation of communication between the so-called recipients (novices) and experts, to whom socially legitimate competence is ascribed. Moreover, it is assumed that within the institutional discourses, the desired, linguistic behaviour is ascribed to given social roles (Rutkowski 2016). Therefore, an account on discourse as an institutional communicative practice, emphasises on the problem of asymmetrical relations and the expert authority of defining and redefining situations, and positioning the role of a student, pupil as well as the role of a teacher and a master. Simultaneously to the dissemination of supraformal and informal educational practices, potential areas of the (re)production of the educational discourse as a characteristic, institutional genre may have little in common with the traditional understanding of a schooling institution. The processes known as educationalisation (see e.g.: Höhne 2003; Simons and Masschelein 2008; Smeyers, Depaepe 2008; Czyżewski, Marynowicz-Hetka, Woroniecka 2013; Ostrowicka 2015a), based on the transmission of the discourse of institutional education into domains extraneous to school, such as business, politics or mass media, are also based on its specific logic: on the discourse of the teacher – student, and the educator – educated relation (including self-education and self-teaching), as well as on the discourse of evaluation regarding norms. As Lynn Fendler accurately noted (2008), evaluation according to the scale of correspondence with an accepted model, a standard accepted as normal for a particular population, age or education level, is a typical practice within school reality. In terms of the conditions of social life educationalisation, we face a redefining of school and the education system, redefining the role of the teacher and the student and leaving the closed areas into open ones. The history of an individual becomes his school, including the non-institutional education. However, using the educational discourse in the categories of enunciations, characteristic of school institution, turns one's attention to the specific, asymmetric relations of communication, and the genres of enunciation created within. The prototypes of

these genres of communication practice in education, also functioning outside of the education system, are i.a. a textbook, lecture, school lesson or an exam.

To summarise the above section, it is fitting to emphasise once again, that the institutional scope focuses on the **generic relationships between discourse and education.** They do not overlap entirely with the areas of discourse, functionally tied to the processes of education. The latter are characterised by a much larger scope, including interactions that do not accomplish the prototype features of a "school" discourse. The **thematic relation between the category of discourse and education,** is indicated by the third definition of the educational discourse, listed above.

## Educational discourse as a discourse on education

According to the next lexical definition, educational discourse is an assortment of historically and epistemologically determined rules of constructing statements regarding education (Milerski, Śliwerski 2000). The rules are determined historically and epistemologically, therefore they are dependent on the knowledge, that was created and accepted in a given place, at a given historical time. **The Foucauldian**, archaeological perspective (Ostrowicka 2014) positions the issue of rules, that form the object of discourse, its modality as well as the terms and strategies employed within the discourse, as crucial for the category of concern (Foucault 2002). Therefore, the matter concerns the conditions of possibility of an occurrence of enunciations, in positions assumed by individuals, places from which these individuals enunciate as well as relations and social structure. The concept of **statements on education indicates a thematic relation**, which constitutes the formed discourse. The thematic correspondence, to which its elements are being subjected (objects, terms, modalities and strategies), allows for the isolation, in research practice, of various discursive formations related to the aspect of education. The discursive formation occurs, whenever "between objects, types of statement, concepts, or thematic choices, one can define a regularity" (an order, correlations, positions and functionings, transformations) (Foucault 2002: 41). Based on this premise, the concept of an educational discourse, as an assortment of statements, characterised by a regularity of discursive formation, extends to different institutional discourse variants, thematically related to education, i.e. the official, scientific, political, economic or religious discourse on education. The described institutional discourses possess a status of "serious acts of knowledge" (Bacchi, Bonham 2014), i.e. acts, whose meaning and role are a result of their functioning

within the framework of socially shared knowledge, and the "truth" regarding the reality of education.

The archaeological perspective introduces an additional extension of the concept of the educational discourse, indicating a thematic relation between discourse and education. Subsequent, genealogical and ethical works by Foucault provide inspiration and terms for a conceptual apprehension of the said relation. Due to limitations regarding the article, in the next section, I will recall only the selected ones, in which the discourse, as a practice of "creating subjects" is an educational practice. In such interpretative context, that is, assuming an obligatory educational attribution of a discourse, using the term "educational discourse" seems to create a semantic opulence. Therefore, in the following section of the article, the term "educational discourse" shall be discarded in favour of a more appropriate term "discourse".

## Discourse as educational practice

Foucauldian account of the discursive practice, focused on the rules of creating statements, indicates a problem of the relation between knowledge and discourse. The emphasis is placed on the creation of subjects and objects as "obvious". The discursive relations "determine the group of relations that discourse must establish in order to speak of this or that object, in order to deal with them, name them, analyse them, classify them, explain them, etc. (Foucault 2002: 50). The French philosopher describes the group of relations and conditions of a discourse, by a circular relation between knowledge and discursive practice:

"Knowledge is that of which one can speak in a discursive practice, and which is specified by that fact. (...) knowledge is also the space in which the subject may take up a position and speak of the objects with which he deals in his discourse (in this sense, the knowledge of clinical medicine is the whole group of functions of observation, interrogation, decipherement, recording, and decision that may be exercised by the subject of medical discourse); knowledge is also the field of coordination and subordination of statements in which concepts appear, and are defined, applied and transformed. (...) lastly, knowledge is defined by the possibilities of use and appropriation offered by discourse (...) there is no knowledge without a particular discursive practice; and any discursive practice may be defined by the knowledge that it forms." (Foucault 2002: 201).

Therefore, discursive practices are practices of formulating subjects/objects, of which these discourses speak. Therefore the Foucauldian theory of knowledge reveals an **ontological relation between discourse and education**, if the latter is

perceived in categories of a complex and multi-directional relation between the individual and the broadly understood knowledge-creation practices. Educational practice is an entirety of conditions, acts and processes in which identities are formed, in their dynamic, fluent and unfinished forms. Within the speculation on education, the concept of pedagogy is used in order to define a relatively integral and lasting educational practice (see: Szkudlarek 1993; Kwieciński 2004; Męczkowska 2006; Ostrowicka 2015b). An examination of the temporarily and spatially located discourse practices, allowed for a reconstruction of particular pedagogies: specific, historically and epistemologically determined "objectification of the subject" (see: Rabinow 1984). By analogy to the three modes of objectification, as presented by Paul Rabinow (1984), at least three modes of pedagogy may be indicated:

1) repartition pedagogies,
2) scientific classification pedagogies,
3) "subjectivation" pedagogies.

Practices of spatial deployment and division, are exemplary to the repartition pedagogies, as they are an inherent part of the discourses of classification and social hierarchy. The process, supported by the knowledge of social sciences[2], consists of imposing social and individual identities in regard of certain criteria, such as: age, sex, education, economic status, health, knowledge, etc. In result, society is divided into categories (children, adults, seniors, the sickly, the healthy, students, unemployed, etc.), and these categories are subjected to specific education acts (preventive, rehabilitative, educational, etc.) within designed space. The practice of scientific classification based on particular concepts of the human (philosophical, psychological and sociological) constitutes a separate group of pedagogies. Foucauldian research, presented in a work titled *The Order of Things* (Foucault 1970) indicates three scientific models of the formation of the subject. According to the first one, the human is created as a being, which accomplishes certain functions: receives stimuli and responds to them, evolves and submits to the requirements of the environment. According to the second model, the human is placed in a situation of a constant "struggle" for his interest and benefits. **He's a being with particular needs, that he tries to satiate**. In result, the human formulates an assortment of rules, which allow for a limitation of the conflict, but simultaneously stimulate conflict situations. According to the third model, the human is created as a being, that leaves behind a system of signs and symbols (artefacts, customs, discourses, etc.). All the above models overlap and complement each other (Foucault 1970).

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[2] See: works by Foucault: *History of madness, The Birth of the Clinic, Discipline and Punish*, where the philosopher describes the relations between repartition practice and the development of social sciences.

Every pedagogy as an educational practice, assumes, creates or recreates a particular concept of a human and the knowledge of a human in terms of, i.a. developmental norms defining his states and behaviour, rules of solving and evading social conflicts as well as systems of symbols and of interpreting situations.

Finally, the third form of pedagogy consists of acts, that the subject commits to himself, balancing between self-determination and submission (Rabinow 1984). Rabinow uses the term "subjectivation" for this context, meaning a "process of auto-formation" (Rabinow 1984: 11). Subjectivation is the third form of the objectification of the subject, in which the subject appears as a creator of his own life.

The three modes of the formation of the subject establish a vast empirical and theoretical perspective for the research regarding pedagogy. The perspective, extends the concept of pedagogy, taken from the Greek and Roman tradition and regarded as an art of education, a concept present in Foucault's lectures dedicated to the *Hermeneutics of the subject* (2005).

To summarise this section, one should mention that the Foucauldian concept of discourse became the basis for numerous, intensely developed, current theoretical accounts regarding discourse analysis. Apart from the direct following of Foucault, already coined "postfoucauldian" (e.g. Bührmann et al. 2007; Ostrowicka 2016; Nowicka-Franczak 2017), I shall enumerate some accounts, that have common ground in the *agency* premise and superior structures, that limit and allow action at the same time. These accounts are: the Critical Discourse Analysis (CDA), the Argumentative Discourse Analysis (ADA), the Discursive Institutionalism (DI) as well as the Sociology of Knowledge Approach to Discourse (SKAD) (Leipold, Winkel 2013). The aforementioned accounts vary in regard of the specific theory of discursive *agency*, their main scope of analysis as well as proposed methods regarding the research of positioning of objects and creating identity (see: Leipold, Winkel 2013; Ostrowicka 2015b).

To summarise the above-mentioned research perspectives, within such a constellation of the relations between discourse and education, one can isolate functional, generic, thematic and ontological relations. The diversified character of these relations is expressed within a vast semantic field, which highlights the plurality of the "educational discourse" term equivalents. Image 1 shows the constellation in a graphical form.

The next section of the article, while remaining within the scope of Foucault's work, shall reveal the alethurgic perspective of the discursive practice analysis. It provides the empirical discourse research with particular instruments allowing to face the issue of pedagogy as a regime of truth, in which, relations between the subject and the "acts of truth", that assume the form of various modalities of authority, are inscribed.
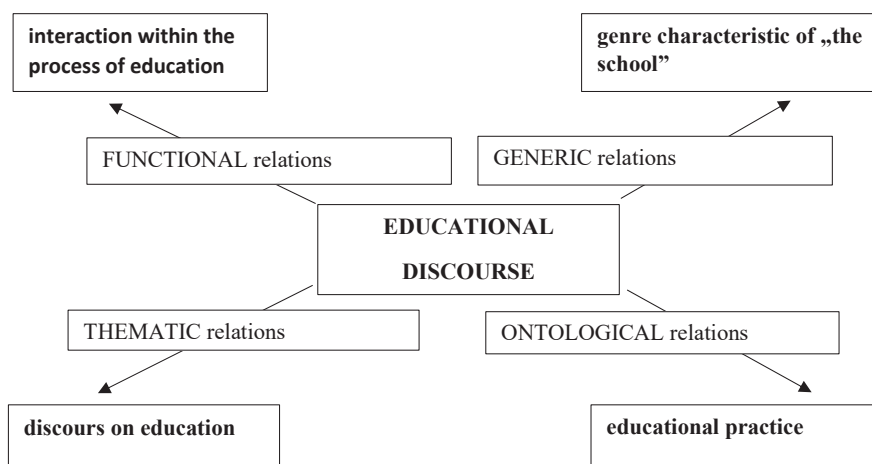
Image 1. Relations between discourse and education in the aspect of the educational discourse

## Veridiction, pedagogies and the discourse research

The starting point of further speculation, shall be the premise, that education is a complex and ambiguous relation between an individual and the broadly understood knowledge-creation practices. The latter is to be perceived as all "acts of truth" and processes of disciplining knowledge, as well as "regimes of truth", present, and generated, also within pedagogies.

Therefore, it means accepting a statement regarding the ontological relation between discourse and educational practice. The premise seems to be present in most of Foucault's works, in the phase regarded as archaeological, including the genealogical, and finally the works related to the issues of the auto-formation of the subject and "aesthetics of existence". The pedagogies, consisting of an entirety of conditions (terms, theories, strategies, actions) forming subjects and constituting their identities, are an assortment of discursive practices, the educational effect of which is a result of the "games of dependence" on three levels: intra-, inter- and extradiscursive. It is a matter of relations between objects, terms, strategies and actions within a framework of a single pedagogy, of relations between different pedagogies, and finally of correlations between the transformations of educational practices and the entirety of economic, political or cultural changes (see: Foucault 2016).

A conceptualisation of research regarding such pedagogies, employing concepts taken from Foucault's works, may assume various forms. An indication of

some of these possibilities, as suggested by the reception of the French philosopher's work titled *On the Government of the Living*, shall be presented below. The attention will be focused on two categories: aletheourgy and confessions, presenting their adequacy as instruments of discourse analysis. The terms were developed by Foucault, during his research regarding the relations between stating the truth, that is "the acts of truth", and governing self and others. Apart from the 1980 lectures, the aforementioned ideas had previously appeared in certain courses dedicated to the problem of governing and ruling, as well as in the *The History of Sexuality*, particularly in the first volume, under an emphatic title *The Will to Knowledge*.

The categories, established as the basis of the speculation below, are the product of Foucault's research, regarding the history of alethurgic practices, focused on the detailed analysis of *Oedipus Rex* by Sophocles. Within the lectures, the philosopher is not interested with a purely utilitarian function of truth. The need of knowledge to govern self and others is, in his opinion, obvious. Truth creation is followed by acts of revealing truth, which cannot be reduced to their utility in the instrumental aspect. There is something more at hand, according to Foucault, a certain surplus. In order to present the surplus, Foucault uses the old Greek term "alethurgy" (*alethourgia*), primarily used by Heraclides.

According to Foucault: "So what is involved is a set of verbal or non-verbal procedures by which one brings to light-and this may just as well be the sovereign's individual consciousness as the knowledge (*savoir*) of his counselors or as public manifestation-something that is asserted or rather laid down as true" (Foucault, 2014: 6). Alethurgy, that is a "ritual and complete formulation of truth" (Foucault 2014: 33), is effectively accomplished twice, once at the level of the "truth of gods" and second at the level of the "truth of witnesses". Actually, it means two mutually complementing types of alethurgies (veridiction, manifestation of truth): **alethurgy of the oracle (divine) and the alethurgy of the testament (slavelike).** Foucault conducts a careful analysis of the practices of truth manifestation, present within Greek tragedy, with a significant role imposed on the figures of an "oracle" and a "witness". A comparison of the models of procedure of extracting the truth, modality of knowledge and temporal orientation, as presented in a table below (Table 1), allows to apprehend their specifics.

**The first** difference between the alethurgy of the oracle, and the alethurgy of the witness results from the mechanism of extracting truth. Both procedures of stating truth are a response to the thirst for knowledge, for a more or less direct expectation of answers, explanations and reports. In the case of the oracle alethurgy,

regardless whether the answer is complete and clear, or not, it must be accepted. The mechanism is similar to consultations. In case of the testimony alethurgy, the relations between questions and answers, that is, the procedure of extracting truth, are best expressed by the term "interrogation". The various forms of alethurgy are accomplished on the basis of various argumentation strategies and legitimisation of knowledge.

Table 1. Types of alethurgy – the differences in procedures of extracting the truth, modality of knowledge and temporal orientation

| Alethurgy of the oracle (divine) | Alethurgy of the testament (slavelike) |
|---|---|
| • Procedure based on consultation logic<br>• Truth of overview in the strength of the creator, unity of seeing, saying, of looking and of discourse<br>• Linking of the present moment with future (obligations, prohibitions, predictions) | • Procedure based on the interrogation logic<br>• Truth of looking within the identity of a witness<br>• Linking of the present moment with the past (recollections, confessions) |

Source: own research based on: Foucault 2014.

**Second,** the difference between the modality of the knowledge of gods, prophets and the knowledge of witnesses, slaves. Both forms are ways of "combining looking and discourse, or seeing and saying[3]" (Foucault 2014: 36), however, two different ways. Divine knowledge is always veridictory, as it sheds light on what can be seen, and tells of things, making them happen. In terms of the slavelike alethurgy seeing and saying are linked in a different manner, through the role of a witness. The truth of the gaze rests on their presence, that they were there, they saw, and they did. The relation between gaze and discourse is rooted in the identity of a witness, in the fact of own experience, allowing him to speak the truth..

**The third** difference between the divine and slavelike veridictions arises from the previous differences, concerns time. The truth, announced by the oracle combines the present moment with the future, with no regard to the past. Alethurgy, takes a form of an injunction, it indicates the remedies that should be applied, and speaks of events that will take place. The testimony veridiction is located on the present-past axis. It is the statements regarding that, which already happened, unveiled in the act of recollection. Alethurgy of the slaves is giving testament to truth by the power of confession and the law of memory (Foucault 2014).

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[3] Foucault recalls the category of "seeing" and "speaking" expanded in *Archaeology of Knowledge*.

The rituals of generating truth, found by Foucault in Hellenistic and Christian cultures, developed in contemporary social and institutional relations. However, transferring the ideas of Foucault on the ground of the current discursive practices, one should not identify prophetic and testimonial alethurgies with particular social actors or institutions. An analysis of the sources allows to apprehend the differences and the mutually complementing mechanisms of veridiction, which are employed in contemporary pedagogies. **The research of pedagogies in the aspect of alethurgic practices** shall encompass at least three aspects:

- the means of "uncovering" problems, making them visible,
- discursive strategies of argumentation and justifying knowledge,
- recommendations, obligations, and advice regarding the future as well as diagnoses and interpretations of the past.

The role of the subject within alethurgic procedures is threefold: it can appear as a cause (executor), who reveals the truth, as a spectator (witness) of the fulfilling act of truth, as well as the very object of alethurgy, when truth is spoken of him. The purest form of the latter case is confession, simultaneously as a manifestation of the complete act of truth, in which the subject is simultaneously the cause, the witness and the object (Foucault 2014). Obligation to speak, as presented by Foucault, is emphatically defined as the "regime of truth" (Foucault 2014). The purpose of the combination of the term "regime" with the acts of uncovering truth, is to highlight the principle of obligation and necessity, connoted by the regime concept. The obligation of an individual, to submit to particular procedures and institutions of authority (in a political regime: a sovereign, in the legal regime – law), becomes essential (Foucault 2014). Therefore Foucault proposes to transfer the regime concept over to the area of epistemology and truth, to present the problem of obligation to truth in particular acts of confession. In result, by the power of the "regime of truth", the human accepts an obligation to reveal truth as well as the status of an object of knowledge.

Education is an alethurgic practice in a twofold manner. In general terms, as it, through institutions and actors engaged in education, as well as their ascribed roles, allows to recognise, in a certain aspect, what constitutes truth. Technically speaking, education is a means of presenting and constructing knowledge, as it presents the way, in which truth comes to light, resulting in the "recognition" effect. The "mechanism of recognition" is a process of circulation from the subject towards the object of truth, where in result of evaluation, the recognising is hit by the very arrow he released; as well as a technique, a procedure and a certain ritual, leading to a manifestation of truth (see: Foucault 2014).

The research of pedagogy through the scope of alethurgic mechanisms allows to:

1) recognise the topography of discourse on/of education and the dominant theoretical maps, that reveal selected points of terrain and their relations,

2) identify the conditions of the acts of education "truth": agents, witnesses and objects of knowledge,

3) reconstruct modalities, temporal orientation and the status of the discourses activated within diversified historical, political and cultural contexts.

Teaching as well as creating scientific knowledge, are, in Foucault's analyses, the "model" examples of the regimes of truth. Concern regarding the relations between procedures of revealing truth and the objects, which commit these acts of revealing as well as between the subjects that witness them or objects, denotes a vast field of research regarding educational practice. The research encompasses answers to questions regarding the mode of confessing the truth, the recipients of truth and the very object of truth. The issue of the discursive creation of knowledge in relation to the "other" is significantly exposed within the concept of **confession**, assuming a relation of identity between the subject and the object of a statement (see: Foucault 2014). Confession, as a category of the discursive practice analysis, includes examining the conditions of possibility, the process and effects of enunciating "truth" about self before the "other". "The other", as the recipient of confession, is not necessarily a psychophysical unit; it may be every form of audience, distributed and virtual, demanding a confession (Ostrowicka 2015c). The research regarding the **pedagogy of confession** as one of "techniques of the self", focuses on the technical aspects of such educational practice, and the specific analytic categories regard:

- the individualisation of subject/object techniques, including the means of unification and uniformisation of the "speaking subject" and the theme of confession,
- techniques of division and differentiation, i.e. the means and criteria of differentiation of the speaking subject and the recipient subject,
- techniques of gazing, "introducing an evaluation" of characters, actions and the functions of the "other",
- "communication channels", media and material "traces" of the confession (see: Gutman 1988; Ostrowicka 2015c).

To summarise the above section, one should mention, that the analytic potential of the alethurgy, of the regimes of truth, and of confession categories, is not limited to the research regarding the ontological relation between pedagogy and discursive practice. The constellation character of the relations between discourse and education, described in the first section, highlights the mutual overlapping of

semantic fields of the concept of the educational discourse. Therefore, a possibility of emphasising on various aspects of alethurgic practice is enabled, whether its the functional, generic or thematic relation between the domains of discourse and education, depending on the object of interest.. An example of empirical research in that regard is provided by collected works titled *Foucault and a politics of confession in education*, edited by Andreas Fejes and Katherine Nicoll (2015).

## Summary

The main aim of the article was to attempt to create a typological schematic of the relations between types of discourse and educations, reconstructible on the basis of the analysis of the semantic fields of the equivocal "educational discourse" term. The attempted search effort, was a result of the need to accentuate a theoretical ambiguity of the category of education, therefore, its relations to discourse. However the discourse concept, within the research regarding the educational discourse, is given theoretical attention and speculated on in the context of various philosophical accounts, the issue of the theory of education is often marginalised. The results of the analyses, drawing upon two types of sources (empirical research and the lexicon of contemporary education), accentuate the legitimacy of the discursive sensitivity towards the heterogeneous semantic fields of the educational discourse concept. In the research practice, the concept denotes **"discourse on education", "discourse within education"** or **"discourse as education"**. An intensely vast scope of the phenomena denoted by the mentioned categories is a result of the abundance of both, theories of discourse as well as of concepts of education. In result, one can speak of a specific constellation of relations between the disciplines of interest: **functional, thematic, generic, and ontological relations.** The premise regarding an ontological relation between the two domains, encourages increased care and precision in employing the term "educational discourse". The discourse, if accepted as a knowledge-creation practice *ex definitione*, becomes synonymous with pedagogy regarded as an assortment of relations between concepts, theories, items and actions, engaged in the (self)forming of subjects. By analogy, as a methodological principle, the educational effects at hand, constructing of identity, pedagogies may be described and explained within the scope of the Foucauldian "games of dependence" at the following levels: intradiscursive (within a single pedagogy), interdiscursive (between pedagogies), and extradiscursive (between educational practices and the entirety of of economic, political, or cultural changes). The analogy, regarded as a relation of similarity between the formation rules

of discourse and the education conditions, allows to infer conclusions concerning pedagogies, on the basis the discourse analysis. A conceptual apprehension of the research concerning the educational practice regarded as such, may assume different forms. The categories, deduced from Hellenic and Christian traditions: the concepts of alethurgy and confessions, were made the object of interest within the article, in order to present their analytic potential in regard of the research of contemporary pedagogies.

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