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Subjectivity Squared.
**On the Similarity between the Methodological
Postulates of Alfred Schütz and Florian Znaniecki
regarding Christian Pedagogy**

Podmiotowość podniesiona do kwadratu.
**O podobieństwie między metodologicznymi
postulatami Alfreda Schütza
and Floriana Znanieckiego w odniesieniu do
pedagogiki chrześcijańskiej**

Summary: ‘Subjectivity squared’ is a category from the field of methodology, created by the author of this article for the purpose of these analyses, referring to a certain structural aspect of social research procedure, manifested in different positions and conceptions of the humanistic and social scientists. This aspect is manifested primarily in concurrent consideration of the subjectivity of people studied (individuals, groups, and entire communities) and the researchers intertwined with those

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studied under various relationships. The term ‘second-degree subjectivity’ refers to two other concepts. The first is Schütz’ phrase concerning the ‘second-degree subjectivity’. The author of the second is Szacki – a Polish sociologist, and the author of a well-known and extensive monograph on the history of sociological thought who, in his analysis of Znaniecki’s work, used the term ‘humanistic coefficient squared’ (in maths, a value squared is a second-degree value). The main purpose of the present article is to show the special importance of subjectivity in the concepts of Schütz and Znaniecki’s humanistic and social research in the context of the subject matter of the interest and the tasks of Christian pedagogy. These considerations have been made based on the assumption of the method of a logical analysis, reconstruction and codification of research activities and their codification, as well as the analysis and criticism of the source literature. This article discusses metatheoretical and methodological problems. The first two sections present selected postulates of the concept of humanistic and social studies in relation to the aspect of the role of subjectivity highlighted in them: the first one being Schütz’ postulates, while the second is Znaniecki’s postulates. The third section deals with similarities between selected components of Schütz and Znaniecki’s social sciences concepts to identify the category of ‘subjectivity squared’ in these concepts. The last section is an attempt to answer the question of to what degree Schütz and Znaniecki’s concepts may influence theoretical and methodological studies of contemporary Christian pedagogy concerning the theme of subjectivity. The attempt to show the similarities in both of these concepts is related to Christian pedagogy in two dimensions: theoretical and metatheoretical. As per the theoretical dimension, the title category of ‘subjectivity squared’ falls into the (methodological) postulates of Christian pedagogy. As per the second, i.e. the metatheoretical dimension, this comparison can be considered as a task of Christian pedagogy, since one of its objectives is the search for elements which integrate scientific cognition.

Keywords: subjectivity; Christian pedagogy; Alfred Schütz; Florian Znaniecki; integration of knowledge.

Streszczenie: „Podmiotowość podniesiona do kwadratu” to kategoria z zakresu metodologii utworzona przez autora tego artykułu na potrzeby niniejszych analiz, odnosząca się do pewnego strukturalnego aspektu procedury badań społecznych, obecnego w różnych stanowiskach i koncepcjach przedstawicieli nauk humanistycznych i społecznych. Aspekt ten uwidacznia się przede wszystkim w jednoczesnym uwzględnieniu podmiotowości badanych ludzi (jednostek, grup i całych społeczności) i badaczy, powiązanych różnymi relacjami z badanymi. Termin „podmioto-

wość drugiego stopnia” odwołuje się do dwóch innych sformułowań. Pierwszym jest określenie A. Schütza o „podmiotowości drugiego stopnia”. Autorem drugiego jest J. Szacki – polski socjolog, autor znanej i obszernej monografii z zakresu historii myśli socjologicznej – który analizując twórczość F. Znanieckiego, użył sformułowania „współczynnik humanistyczny podniesiony do kwadratu” (w matematyce wielkość podniesiona do kwadratu, czyli do potęgi drugiej, jest wielkością drugiego stopnia). Głównym celem artykułu jest ukazanie szczególnego znaczenia podmiotowości w koncepcjach badań humanistycznych i społecznych A. Schütza i F. Znanieckiego, w kontekście przedmiotu zainteresowań i zadań pedagogiki chrześcijańskiej. Rozważania są przeprowadzone w oparciu o założenia metody logicznej analizy i rekonstrukcji czynności badawczych oraz ich kodyfikacji, a także metody analizy i krytyki literatury źródłowej. Niniejszy artykuł podejmuje problemy metateoretyczne i metodologiczne. Dwa pierwsze punkty prezentują odpowiednio wybrane postulaty koncepcji badań humanistycznych i społecznych A. Schütza i F. Znanieckiego w aspekcie eksponowanej w nich roli podmiotowości. W punkcie trzecim są ukazane podobieństwa pomiędzy wybranymi elementami tych koncepcji. W ostatnim punkcie podjęta jest próba odpowiedzi na pytania, w jakim stopniu koncepcje A. Schütza i F. Znanieckiego mogą być inspiracją dla badań współczesnej pedagogiki chrześcijańskiej, odnoszących się do problematyki podmiotowości. Przedsięwzięcie wskazywania podobieństw w obu koncepcjach ma związek z pedagogiką chrześcijańską w dwóch wymiarach: teoretycznym i metateoretycznym. W wymiarze teoretycznym tytułowa kategoria „podmiotowości podniesionej do kwadratu” wpisuje się w postulaty (metodologiczne) pedagogiki chrześcijańskiej. W wymiarze metateoretycznym porównywanie to można uznać za zadanie własne pedagogiki chrześcijańskiej, której jednym z celów jest poszukiwanie elementów integrujących poznanie naukowe.

Słowa kluczowe: podmiotowość; pedagogika chrześcijańska; Alfred Schütz; Florian Znaniecki; integracja wiedzy.

‘Subjectivity squared’ is a methodology category developed by the author of this article for the purposes of the present analysis, referring to a certain structural aspect of the social research procedure seen in various opinions and concepts of the humanities and social sciences representatives. This aspect primarily manifests itself in the concurrent consideration of the subjectivity of the people studied (individuals, groups and entire communities) and of the researchers involved in various relationships with the subjects. A detailed meaning of the term ‘subjectivity squared’ will be provided later in this article.

However, it can already be indicated here that this term refers to two different concepts, the first being Alfred Schütz' (1899–1959) term 'second-degree subjectivity'. The author of the second is Jerzy Szacki (1929–2016) – a Polish sociologist, and the author of a well-known and extensive monograph on the history of sociological thought – who, in his analysis of Florian Znaniecki's (1882–1958) work, used the term 'humanistic coefficient squared' (in maths, a value squared is a second-degree value).

The main purpose of the present article is to illustrate the special importance of subjectivity in the concepts of Schütz and Znaniecki's humanistic and social research in the context of the subject matter of interest and the tasks of Christian pedagogy.

The reasoning will be carried out based on the assumption of the method of a logical analysis and reconstruction of research activities and their codification¹ in pedagogy. In addition, the source literature analysis and criticism method will be applied. Its application will enable the extraction of the most important epistemology and pedagogy methodology content².

This article deals with the metatheoretical and methodological problems³ expressed in the question regarding the importance attributed to subjectivity in the humanistic and social studies in light of the foundations of Christian pedagogy.

The first two sections present selected postulates of the concept of humanistic and social studies in relation to the aspect of the role of subjectivity highlighted in them: the first one being Schütz' postulates, while the second is Znaniecki's postulates⁴. The third section deals with similarities between

¹ Stanisław Kamiński, *Nauka i metoda. Pojęcie nauki i klasyfikacja nauk* (Lublin: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, 1992), 44.

² Włodzimierz Goriszowski, *Podstawy metodologiczne badań pedagogicznych* (Warszawa: Wydawnictwo Wyższej Szkoły Pedagogicznej TWP, 2006), 89. This research approach has already been described and applied by the author of the article. Please refer to Leszek Waga, "Typologies of the Understanding of the Experience Notion in Pedagogy", *Przegląd Badań Edukacyjnych* 1 (2019): 150–151.

³ Stanisław Palka, "Problemy badawcze w pedagogice a praktyka badawcza pedagogów", in: *Praktyka badań pedagogicznych*, ed. Teresa Bauman (Kraków: Polskie Towarzystwo Pedagogiczne, Oficyna Wydawnicza "Impuls", 2013), 61.

⁴ Both concepts were the subject matter of the author's research conducted with a view to the *experience* category appearing in it. The analyses presented in the second and third sections are, to some extent, a summary of the research conducted previously by the author. Please refer to Leszek Waga, *Rola doświadczenia w tworzeniu wiedzy pedagogicznej* (Lublin: typescript Katolicki Uniwersytet Lubelski Jana Pawła II, 2016), 110–114, 123–128.

selected components of Schütz and Znaniecki's social sciences concepts to identify the category of 'subjectivity squared' therein. The last section is an attempt to answer the question of to what degree Schütz and Znaniecki's concepts may influence theoretical and methodological studies of contemporary Christian pedagogy concerning the theme of subjectivity.

1. Subjectivity in Schütz' phenomenological concept of methodology

Phenomenology has undoubtedly contributed to the development of the humanities and social sciences⁵, including pedagogy⁶, becoming a regular element of the positivistic paradigm criticism⁷ used in the humanities. The concept of phenomenological sociology which was developed by Schütz⁸ is one of the most interesting phenomenological proposals for the development of social sciences in the context of such categories as *subjectivity* or *experience*.

The above author asked a fundamental question which ordered the current considerations of humanistic sociology regarding the subject of experience: *is the subject a researcher of social reality for whom the participants in social life are the subject matter of interest, or is the very participant in social life the subject matter of the research?* In short, this problem boils down

⁵ Alfred Schütz, "Phenomenology of the Social Sciences", in: *Philosophical Essays in Memory of Edmund Husserl*, ed. Marvin Farber (Cambridge: Harvard University Press, 1940), 164. Please refer to Alfred Schütz, "Phänomenologie und die Sozialwissenschaften", in: *Gesammelte Aufsätze. Band: 1: Das Problem der sozialen Wirklichkeit*, ed. Alfred Schütz (Den Haag: Martinus Nijhoff, 1971), 136.

⁶ Jarosław Gara, *Od filozoficznych podstaw wychowania do ejdetycznej filozofii wychowania* (Warszawa: Wydawnictwo Akademii Pedagogiki Specjalnej, 2009), 9–38.

⁷ Regarding an interesting attempt to highlight the points of convergence between positivism and phenomenology: Edward A. Tiryakian, "Durkheim i Husserl, czyli porównanie ducha pozytywizmu z duchem fenomenologii", in: *Fenomenologia i socjologia. Zbiór tekstów*, ed. Zdzisław Krasnodębski (Warszawa: Państwowe Wydawnictwo Naukowe, 1989), 186–216.

⁸ 'If sociologists ever get to the creator of phenomenology [Husserl], it usually happens through Schütz'. Jerzy Szacki, "Obiektywizm i subiektywizm w socjologii", in: *Dylematy historiografii idei oraz inne szkice i studia*, ed. Jerzy Szacki (Warszawa: Wydawnictwo Naukowe PWN, 1991), 206. On Schütz' role in using phenomenology to inspire sociology: Zdzisław Krasnodębski, "O związkach fenomenologii i socjologii. Wprowadzenie", in: *Fenomenologia i socjologia. Zbiór tekstów*, ed. Zdzisław Krasnodębski (Warszawa: Państwowe Wydawnictwo Naukowe, 1989), 32–40.

to a question about the project of interpretative sociology: *is it a method used by a sociologist, or is it a concept of the social world created by the participants in everyday life?* And: *is it related to the problems of ontology or methodology and epistemology?* New answers to those questions, provided by Schütz, lead to a distinction between *the old and new humanistic sociology* or, preferably, about *the first and second phenomenological sociology*. Until now, humanistic sociology has postulated that the researcher should analyse the subjective experiences of others, considering them to be objective data⁹.

However, Schütz noticed that people attribute different meanings to facts and events, thus pre-selecting and pre-interpreting the world while applying a set of common constructs relating to the everyday world¹⁰. A researcher constructs objects of thinking relating to mental objects arising from the common thinking of people experiencing their everyday lives. Thus, a sociologist applies the so-called *constructs of the second degree*, i.e. they apply *the constructs of the constructs* created by the participants in social life. Therefore, in incorporating active social subjects into the sociological theory, Schütz not only recognised the need to allow for the conscious and free nature of the participants in sociological research, but also their key role in the social cognition process. Participants in social life not only interpret facts and events (which was emphasised by *the first phenomenological sociology*), but also their interpretation constitutes reality in a specific way (which is emphasised by the representatives of *the second phenomenological sociology*)¹¹.

⁹ Szacki, "Obiektywizm", 173–187; Jerzy Szacki, *Historia myśli socjologicznej* (Warszawa: Wydawnictwo Naukowe PWN, 2002), 483–491.

¹⁰ There is a subtle difference between the concept of *the everyday world* (a world given to everyday experience, world of common experience, everyday world, *Alltag*) and the concept of the *life-world* (*Lebenswelt*) which Schütz introduced in his work later on. 'While the *life-world* is an all-consuming horizon of the sense of all the closed spheres of the sense [...], the sphere of the sense of the world given to everyday experience is limited' [Richard Grathoff, "Codziennosc i świat przeżywany jako przedmiot fenomenologicznej teorii społecznej", in: *Fenomenologia i socjologia. Zbiór tekstów*, ed. Zdzisław Krasnodębski (Warszawa: Państwowe Wydawnictwo Naukowe, 1989), 443. Please refer to Sławomir Mandes, *Świat przeżywany w socjologii* (Warszawa: Wydawnictwo Uniwersytetu Warszawskiego, 2012), 14].

¹¹ Alfred Schütz, "Potoczna i naukowa interpretacja ludzkiego działania", in: *Kryzys i schizma. Antyscjentystyczne tendencje w socjologii współczesnej*, vol. 1, ed. Edmund Mokrzycki (Warszawa: Państwowy Instytut Wydawniczy, 1984), 139–141. Please refer to Alfred Schütz, "Common-sense and scientific interpretation of human action", *Philosophy and Phenomenological Research* 1 (1953): 1–38. The 'first phenomenological sociology' and the 'second phenomenological sociology' and the 'old and new humanistic sociology' are all terms used by Szacki, who wanted to show the novelty and originality of A. Schütz' methodological

Paraphrasing Schütz, one may conclude that humanistic sociology uses *understanding* based on *experiencing an experience*. A researcher *experiences the experience* of the participant in social life and *experiences* the experience of individuals in their everyday life space¹².

Commenting on this postulate made by Schütz, Richard J. Bernstein wrote that ‘we need to make a careful distinction between *Verstehen* as a first-level process by which we all interpret the world and *Verstehen* as a second-level process by which the social scientist seeks to understand the first-level process’¹³. This indicates that interpretation is applied at every level.

The foregoing approach means a complete destruction of objectivism: the world is constructed by its participants and it does not exist independently of them¹⁴. In this light, a review of the concept of social reality makes the postulates of humanistic sociology no longer related to the methodological aspect but, above all, the ontological one¹⁵.

The interpretative approach proposed by Schütz rejects the duality of the concept of world studies according to which the scientist either deals with an observable and objective behavioural reality or with subjective experiences present within individuals’ conscience¹⁶.

postulates (the ‘second phenomenological sociology’) in relation to prior phenomenological research concepts (the ‘first phenomenological sociology’) [Szacki, *Historia*, 486–491].

¹² Mikhail Bachtin (1895–1975) was of a similar opinion, writing that: ‘Reflection on reflections, experiencing of experiences, words about words, texts about texts. This is the specificity of the disciplines we are engaged in’ [Michail Bachtin, *Estetyka twórczości słownej* (Warszawa: Państwowy Instytut Wydawniczy, 1986), 403–404]. This thought was also noted by John B. Thompson in the description of the social research method that becomes an ‘interpretation of interpretations’ while ‘re-interpreting a pre-interpreted domain’ [John B. Thompson, *Studies in the Theory of Ideology* (Berkeley–Los Angeles: University of California Press, 1984), 9].

¹³ Richard J. Bernstein, *The Restructuring of Social and Political Theory* (Philadelphia: University of Pennsylvania Press, 1995), 140.

¹⁴ We need to make a difference between *objectivism* and *objectiveness*. The destruction of objectivism did not mean the abandonment of the description of the social reality in an objective manner; it only postulated that the experiences of entities acting as participants in the social reality be put first, not what may be captured by the external observer. Szacki, “Obiektywizm”, 170–173.

¹⁵ Anthony Giddens wrote that: ‘*Verstehen* must be conceived of: not as a special method of entry to the social world peculiar to the social sciences, but as the ontological condition of human society as it is produced and reproduced by its members’ [Anthony Giddens, *New Rules of Sociological Method. A Positive Critique of Interpretative Sociologies* (Cambridge: Polity Press, 2007), 158].

¹⁶ Bernstein, *The Restructuring*, 138–139.

This goes beyond the dispute between scientific objectivism (postulated by positivists) and ‘subjective’ consciousness (which is the subject matter of the research conducted by the representatives of *the first phenomenological sociology*). Here, the concept of *consciousness* (as well as *subjectivity* and *experience*) was deprived of the solely-psychological dimension in favour of the social dimension¹⁷.

2. Subjectivity in Znaniecki’s sociological concept of methodology

Znaniecki, when formulating his theses as part of the *theory of action*¹⁸, suggested that any social activity of people results from their self-consciousness (the experience of oneself as the subject) and the consciousness of other people and external situations (the experience of the object)¹⁹. He assumed that the sources of sociological material include *personal experiences of the sociologist: original and vicarious, observation carried out by the sociologist, personal experiences of other people and observation carried out by other people* as well as *generalisations used as materials*²⁰.

Assumptions of the *theory of action* relate to the category of the *subject* and *experience* in different notions, since the subjects of experience may either include the people studied or the researchers of social reality. It seems that, in the first case, the analyses focus on the problems related to the content of experience, while in the second case they focus on the methodological issues.

Experience, in terms of its content, is primarily interpreted as the experience of the world of values. This world, placed between the spheres of subjectivity and objectivity, belongs to the practical reality distinguished from the natural reality²¹.

¹⁷ Szacki, “Obiektywizm”, 209. To some extent, the representatives of the first phenomenological sociology wanted to preserve the laws of the natural sciences in the humanities. Phenomenology *combined* extreme subjectivism with extreme objectivism in its notion of the *world and rationality* [Maurice Merleau-Ponty, *Phenomenology of Perception* (New York: Humanities Press, and London: Routledge & Kegan Paul, 1962), XXII].

¹⁸ Szacki, *Historia*, 753.

¹⁹ Florian Znaniecki, *The Method of Sociology* (New York: Rinehart & Company, 1934), 131–132.

²⁰ *Ibidem*, 154–212.

²¹ Florian Znaniecki, “Elementy rzeczywistości praktycznej”, in: *Pisma filozoficzne*, vol. 1: “*Myśl i rzeczywistość*” i inne *pisma filozoficzne*, ed. Florian Znaniecki (Warszawa: Państwowe

According to Znaniecki, any experience of the reality surrounding man only takes place through the experience of values. One cannot directly experience nature because the outside world is only experienced through previous experiences of the world of culture, habits or traditions accompanied by the reflection that provides the content of the experience with adequate *meaning*²².

The *system of culture* objectifies the data of an individual experience, so ‘the world is never completely centred around the individual, but it also never exists independently of the individual experience, it is neither pure subjectivity nor complete objectivity’²³. The area of the sociologist’s research is not *a world of independent realities* presenting itself to some *ideal absolute subject*.

Consequently, for the scientist, this cultural system is really and objectively as it was (or is) given to those historical subjects themselves when they were (or are) experiencing it and actively dealing with it. In a word, the data of the cultural student are always ‘somebody’s’; never ‘nobody’s’ data. This essential character of cultural data we call the *humanistic coefficient* because such data, as objects of the student’s theoretic reflection, already belong to somebody else’s active experience and are such as this active experience makes them²⁴.

The concept of the humanistic coefficient had not so much of a methodological nature but more of an ontological nature, pointing to the existential status of the subject matter of the sociological research, not the way it may be studied. This is what proved the specifics of sociology compared to other cultural sciences, in that:

it does not only study experience and activities of conscious subjects (which differentiates it from the natural sciences), but it also deals with a particular

Wydawnictwo Naukowe, 1987), 81–83; Znaniecki, *The Method*, 59; Dorota Jankowska, “Teoria wiedzy i nauki Floriana Znanieckiego – w świetle współczesnych dyskusji nad możliwościami naukowego poznania”, in: *Rozwój pedagogiki ogólnej. Inspiracje i ograniczenia kulturowe oraz poznawcze*, ed. Andrzej Bogaj (Warszawa–Kielce: Akademia Świętokrzyska im. J. Kochanowskiego w Kielcach – Wydawnictwo Instytutu Badań Edukacyjnych w Warszawie, 2001), 183.

²² Florian Znaniecki, *Wstęp do socjologii* (Warszawa: Państwowe Wydawnictwo Naukowe, 1988), 30, 43–46.

²³ Jerzy Wocial, “Wartość wobec rzeczy w filozofii Floriana Znanieckiego”, *Archiwum Historii Filozofii i Myśli Społecznej* (1975): 218.

²⁴ Znaniecki, *The Method*, 37. Please refer to Znaniecki, *Wstęp*, 24–25.

kind of experience and activities whose objects are other conscious entities. The humanistic factor is somehow squared. In turn, the very object of activity of conscious subjects becomes a subject capable of providing a conscious response to the stimulus received.

The above is a comment from Szacki on Znaniecki's methodological postulates²⁵.

However, the empirical basis of research in the field of cultural reality cannot be based on the naturalistic formula of experience²⁶ and (more surprisingly, in the humanistic sociology of Znaniecki) on the concept of experience developed by Wilhelm Dilthey based on *empathy* (*Einfühlung*) and *understanding* (*Verstehen*)²⁷.

Znaniecki did not reduce cultural facts 'to the objective world of nature or the subjective psychological phenomena'²⁸. 'The difference [between cultural sciences and natural sciences] does not lie in the character of the "experience" in the sense of the process of experiencing, but in the character of the data which are experienced and which in one case include systems of things, in the other system of values'²⁹. Experiencing values, similar to experiencing things, is just as objective, reproducible and verifiable by an indefinite number of people³⁰.

²⁵ Znaniecki, *Wstęp*, 278–279; Szacki, *Historia*, 761, 766.

²⁶ Znaniecki, *The Method*, 155–156. F. Znaniecki made it possible to apply the methodological solutions of the natural sciences to the humanities, although he emphasised his anti-positivist attitude. Please refer to Jankowska, "Teoria", 186.

²⁷ *Verstehen* is not the ultimate goal of sociological understanding but rather only one of its ways, taking the form of a vicarious experience as an ideational recreation of active experiencing of actions in a manner similar to that of the phenomenological method. Elżbieta Hałas, "Wstęp do wydania polskiego", in: Florian Znaniecki, *Metoda socjologii* (Warszawa: Wydawnictwo Naukowe PWN, 2009), 24. Elżbieta Hałas, "From the Methodological Note to the Method of Sociology: Florian Znaniecki's Role in the Methodological Debate in Interwar American Sociology", in: *Transatlantic Voyages and Sociology. The Migration and Development of Ideas*, ed. Cherry Schrecker (Surrey: Ashgate, 2010), 185. That is why Szacki considered Znaniecki's opinion to be the *most anti-psychological among sociologists-humanists*. Szacki, *Historia*, 763.

²⁸ Florian Znaniecki, *Nauki o kulturze. Narodziny i rozwój* (Warszawa: Wydawnictwo Naukowe PWN, 1992), 136.

²⁹ Znaniecki, *The Method*, 158–159. Regarding the difference between real objects (*things*) and cultural objects (*values*): Ibidem, 40–41, 172–174.

³⁰ Ibidem, 42. Regarding the objectivity of experience according to Znaniecki: Elżbieta Hałas, *Znaczenia i wartości społeczne. O socjologii Floriana Znanieckiego* (Lublin: Redakcja

3. 'Subjectivity squared' as the element unifying scientific knowledge

Asking about the possible integration of scientific knowledge, Stanisław Kamiński (1919–1986) pointed to factors that cause the unification of science. According to this author, the first group comprises external factors that exist outside of science and include: 1. the very same and single world analysed; 2. identical nature of intellectual powers of researchers; and 3. general conditions of the research (the cultural environment, traditions, research institutions, working conditions, and the need for knowledge).

The second group consists of internal factors inherent in science itself. These include: 1. formal factors that provide the structural and methodological plan of science: (a) methods of research which, for certain groups of scientific disciplines, are the same or similar, (b) language of science, and (c) the same inter-sentence structure of scientific knowledge; and 2. non-formal factors which unify knowledge in terms of the content mainly: (a) genetic interrelations between disciplines, (b) existence of systems of knowledge of a more universal nature (the need for a certain minimum of ontological and epistemological requirements), (c) the ability to identify the science getting the priority and a characteristic of representativeness, and an idea being the keystone of knowledge and piloting the concepts of many scientific disciplines³¹, (d) inter-complementation of disciplines, and (e) existence of *border disciplines*, *transitional disciplines*, *intermediate disciplines* and *crossed disciplines*³².

Before one might discuss the integration of knowledge, they should first consider the validity of comparing different scientific concepts and theories. There are opinions that, in modern science, this task is rather difficult or even impossible. The main obstacle is the epistemological, methodological,

Wydawnictw Katolickiego Uniwersytetu Lubelskiego, 1991), 30–54; Jankowska, "Teoria", 183–194.

³¹ According to S. Kamiński, priority disciplines were: philosophy in the Hellenistic period, theology in the Middle Ages, economics in the 18th century, and then the following notions subsequently: historicism, sociologism, biologism, psychologism, physicalism and again sociologism. Among the piloting ideas he mentioned are: mechanicism, evolutionism, determinism, functionalism, holism, structuralism etc. Please refer to Kamiński, *Nauka*, 280.

³² *Ibidem*, 276–280.

social and linguistic incommensurability between theories³³. For example, the methodological incommensurability means that ‘by accepting a certain theory [...] and choosing a specific method of research into a given problem, one gets to understand it in the perspective of the accepted theory’³⁴ – and only in the perspective of this theory.

Accepting those disproportions, one should admit that both concepts (Schütz and Znaniecki’s) are similar to each other, at least on the plane which, in the typology developed by Kamiński, would be defined as internal formal factors. Both concepts emphasise the need for concurrent inclusion of the subjectivity of the social life of participants and researchers in social studies. Both indicate, though not literally, the need for the adoption of the *subjectivity of the second degree*, the *subjectivity squared*, i.e. a strategy in which the researcher encounters the experiences of individuals, develops constructs based on their constructs (Schütz) or applies the humanistic coefficient to data along the humanistic coefficient previously applied by the subjects (Znaniecki).

On the one hand, the similarity of these concepts cannot be surprising because they have some science-unifying factors in common that Kamiński had identified (external factors and the above-mentioned internal formal factor). An assumption may also emerge (however requiring a more in-depth reflection and extended grounds) that both Schütz and Znaniecki, living at the same time, may have been influenced by some similar *piloting idea* related to the understanding of subjectivity in social sciences. In the end they have both come to believe that there is a need to link the methodological issues with epistemological and ontological ones, asking similar questions about the subjective or objective starting point in social studies, about the *individual* or *social* nature of consciousness, about the objectivism or the subjectivism of scientific knowledge or, finally, about the original value of sensory experience (observation-based) or experience (empathy and understanding).

On the other hand, it is surprising that those parallels are shown in concepts where different epistemological assumptions were present (Schütz permitted the use of experience-based data in research, whereas Znaniecki had a totally anti-psychologistic point of view); certain original research orientations were different between those authors (very simplistically speak-

³³ Krzysztof Śleziński, “Uwagi o niewspółmierności w badaniach pedagogicznych”, *Przełąd Badań Edukacyjnych* 1 (2018), 159–172.

³⁴ *Ibidem*, 166.

ing, phenomenology may be more combined with idealistic currents, while Znaniecki's sociology may be more combined with naturalistic elements)³⁵.

Despite the differences between the two concepts, the deconstruction of the current concept of *objectivity* and the valourisation of *subjectivity* are clearly noticeable.

4. Christian pedagogy on 'subjectivity squared'

However, one still needs to answer the question of why the above considerations are important to Christian pedagogy³⁶.

It appears that the importance of those analyses is twofold: theoretical (subjective) and metatheoretical (metasubjective).

Christian pedagogy – in its theoretical dimension – often emphasises not only the aspect of the subjectivity of the participants in the educational relationship (which seems obvious, especially in situations referring to the assumptions of personalism)³⁷, but also the aspect of the subjectivity of researchers³⁸. It is postulated that one of the research methods focuses its

³⁵ Of course, there is some simplification; firstly because phenomenology itself as a philosophical direction is internally diverse; secondly, Znaniecki's concept prevented idealistic and concurrently naturalistic orientations [Please refer to Gara, *Od filozoficznych*, 9–10, 37; Florian Znaniecki, "Psychologia czy socjologia?", in: Jerzy Szacki, *Znaniecki* (Warszawa: "Wiedza Powszechna", 1986), 258–259; Szacki, *Historia*, 757; Znaniecki, *The Method*, 35, 44–47].

³⁶ Here, the term *Christian pedagogy* is used in the sense of what was assigned to it in Marian Nowak's work, especially in relation to the concept of *open pedagogy* [Please refer to Marian Nowak, *Podstawy pedagogiki otwartej. Ujęcie dynamiczne w inspiracji chrześcijańskiej* (Lublin: Redakcja Wydawnictw Katolickiego Uniwersytetu Lubelskiego, 2000); Marian Nowak, "Pedagogika chrześcijańska: jej podstawy, rozwój i aktualny stan", *Rocznik Pedagogiczny* (2004): 37–58]. One of the last attempts to compile various opinions on the foundations of Christian pedagogy is a monograph: Piotr Magier, *Metateoria pedagogiki chrześcijańskiej* (Lublin: Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego Jana Pawła II, 2019).

³⁷ Marian Nowak, "Podstawy pedagogiki jako ogólna personalistyczna teoria rzeczywistości wychowania", in: *Pedagogika ogólna a filozofia nauki. Wybrane problemy poznawcze i konteksty dydaktyczne*, ed. Andrzej Pluta (Częstochowa: Wydawnictwo Wyższej Szkoły Pedagogicznej w Częstochowie, 1997), 37–59; Nowak, *Podstawy pedagogiki otwartej*, 287–291, 443–444, 473; Marian Nowak, "Podmiotowość – jej znaczenie i wartość w pedagogice chrześcijańskiej", *Paedagogia Christiana* 2 (2009): 11–23; Lucyna Dziachkowska, "Czyn jako zasada organizująca rozumienie kategorii podmiotu i podmiotowości w pedagogice", *Roczniki Pedagogiczne* 1 (2012): 5–19.

³⁸ In this regard, personalism can also bring interesting conclusions, in particular when it is considered as an ontological and epistemological opinion. Please refer to Czesław S. Bartnik,

subjective activity on the *living concrete*, having its own subjectivity. ‘This method of cognition and thinking allows us to discover specific things and enter into relations with them as living subjects [...]. Its [the method’s – LW] particular value is the *open attitude* [...] that man acquires through that way of looking at reality’³⁹. Thus, the subjectivity of the researcher becomes updated in the process of *opening oneself* to the subjective reality of education. In turn, this reality is inherently dynamic as a result of the involvement of pupils and teachers as *living subjects*⁴⁰.

‘Subjectivity squared’ results from referring to the *living concrete*, which is ‘the starting point in the search for an answer to the question about *education* and its essence’⁴¹. On the one hand, this starting point is the reality of education created by active subjects⁴² and, on the other hand, the *perspective from which the researcher observes* this reality⁴³. Their scientific activity requires conscious (subjective) efforts in revealing the basics of education and pedagogy. The situation can be expressed in the statement that ‘a living person recognises living concretes through the medium of life in themselves’⁴⁴.

Comparing both concepts and identifying the similarities between them also matters on the metaobjective plane in the sense that Christian pedagogy’s own tasks include the integration of knowledge⁴⁵. This integration may be understood as an attempt to build a holistic description of the reality of education overcoming single-aspect, reductionist or fragmentary approaches⁴⁶. The concepts of *integral education* or *integral pedagogy* often become (more or

Romano Guardini. *Metoda witalistyczno-fenomenologiczna* (Lublin: Katolicki Uniwersytet Lubelski, 1990), 79–80.

³⁹ Nowak, *Podstawy pedagogiki otwartej*, 67. Cf. Marian Nowak, “Między wiedzą naukową a mądrością w pedagogice – w obszarze filozofii wychowania”, *Studia Paedagogica Ignatiana* 1 (2016): 23–25, 31. The above quote refers to Romano Guardini’s (1885–1968) vitalistic method as discussed by M. Nowak. Bartnik, *Romano Guardini*, 57–83.

⁴⁰ Nowak, *Podstawy pedagogiki otwartej*, 67; Nowak, “Między wiedzą”, 30–31; Bartnik, *Romano Guardini*, 70–71.

⁴¹ Nowak, *Podstawy pedagogiki otwartej*, 60.

⁴² Nowak, “Podmiotowość”, 23.

⁴³ Nowak, *Podstawy pedagogiki otwartej*, 59–60.

⁴⁴ Bartnik, *Romano Guardini*, 57.

⁴⁵ Not to mention the fact that the interest in *subjectivity* itself may be combined with integral pedagogy. Please refer to Lucyna Górską, *Podmiot i podmiotowość w wychowaniu. Studium w perspektywie poznawczej pedagogiki integralnej* (Szczecin: Wydawnictwo Naukowe Uniwersytetu Szczecińskiego, 2008).

⁴⁶ Nowak, *Podstawy pedagogiki otwartej*, 52–58.

less correctly) synonymous with Christian or Catholic pedagogy⁴⁷. To a large extent, this is due to the fact that in their scientific research Christian pedagogists assume the combination of the results of theological and philosophical knowledge with the elements of knowledge derived from detailed sciences⁴⁸.

Conclusion

Despite the differences, the concepts presented by Schütz and Znaniecki recognise the importance of subjectivity in social studies. Schütz wrote about the constructs of the constructs; in Znaniecki's writings, one can find the motive of the humanistic coefficient squared.

The similarity of both concepts, even assuming the epistemological, methodological or social incommensurability, is at least of linguistic nature (as Śleziński may have defined it). Elements common for both concepts and substantiating their mutual integration include the internal formal factors (as defined by Kamiński), particularly regarding the language of science and sentence structures, as well as the external non-formal factors. The latter factors may include a *piloting idea in science* which, back then, made social life researchers seek ways out of the debate regarding the manner of conducting research (objectivism – subjectivism, empiricism – psychologism, naturalism – idealism).

Undertaking the task of identifying similarities between the two concepts is related to Christian pedagogy in two aspects: theoretical and metatheoretical. In the theoretical aspect, the title category of 'subjectivity squared'

⁴⁷ Such a way of understanding the integrity inherent in Christian pedagogy considerations can be found, among others, in: Alina Rynio, "Integralne wychowanie", in: *Encyklopedia aksjologii pedagogicznej*, eds. Krystyna Chałas, Adam Maj (Radom: Polskie Wydawnictwo Encyklopedyczne, 2016), 440–448. It may be of interest to note that there is an objection to the problem of *integrity (harmonisation of man)* being confused with the issues of *Catholicism* present in the Polish pedagogical literature of the interwar period; Marian Wachowski, "Polemika. Dyskusja z P. I. Steinem o «Sztuce wychowania» dr. Jeleńskiej", *Kwartalnik Pedagogiczny* 4 (1931): 389. This is a fragment of an extended discussion in the pages of all the issues of *Kwartalnik Pedagogiczny* in 1931 between Marian Wachowski and Ignacy Stein on a book by Ludwika Jeleńska – an author considered a supporter of the concept of integral education and integral pedagogy.

⁴⁸ Marian Nowak, "Wychowanie religijne w pedagogice katolickiej XX wieku", *Paedagogia Christiana* 1 (2001): 65–66; Nowak, *Podstawy pedagogiki otwartej*, 126; Nowak, "Między wiedzą", 23–25.

(indicating the need to simultaneously take into account the subjectivity of the subjects and researchers in the process of cognition of social reality), which may be found in the concepts developed by Schütz and Znaniecki, is in line with the (methodological) postulates of Christian pedagogy (e.g. in studies inspired by Guardini's vitalistic-phenomenological method). In the metatheoretical aspect, the comparison of both concepts may be considered as one of Christian pedagogy's own tasks – among the objectives of which is to find elements which integrate scientific knowledge.

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