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## Tracing the trauma discourse in the methodological self-knowledge of pedagogy

### KEYWORDS

pedagogy, pedagogy's identity, methodology of educational research, self-knowledge, cultural trauma, the trauma discourse

### ABSTRACT

This article is theoretical and corresponds with the one of the key discussion areas about pedagogy's identity. The subject of the discussion is methodological pedagogical self-knowledge assumed as the se of pedagogical judgements and images about pedagogy as scientific discipline, its knowledge and research practice. The first part deals with the identity problem of pedagogy as a scientific discipline. The second part covers the relationship among methodological culture, knowledge and pedagogical research practice. The third part concerns the phenomenon of pedagogical self-knowledge and, in particular, the areas of its regulation and its production need in relation to three temporarily differentiated context for the development of the pedagogy's identity. The experience of this changes correspond with specific way of creating pedagogical knowledge, based on the assumptions of trauma discourse.

Adam Mickiewicz University Press, pp. 217-241  
ISSN 2300-0422. DOI 10.14746/kse.2017.12.12.

### Introduction

In the course of the last decade, the penetrating eye of academic criticism has been focused on the pedagogical research practices. Researchers interested in research methodology have been formulating a synthetic summary of what is studied in the field of pedagogy and how it is done. An equally significant issue is the status of the knowledge generated by pedagogical research. One effect of this tendency is a relatively extensive collections of thematically connected academic

publications<sup>1</sup> where the authors reconstruct the methodological foundations of the research activities in pedagogy. The resulting self-description allows to formulate at least three conclusions presented below:

1. Pedagogy and related disciplines<sup>2</sup> are currently in the process of inevitable and irreversible changes defined with respect to the core discipline of pedagogy as a move from orthodoxy to the heteronomy of pedagogical thinking (Hejnicka-Bezwińska, 1989; 2008; 2011).
2. The fast pace of changes in science and the extent of resulting modifications generate a number of difficulties, problems and dilemmas that make it hard for pedagogues to “participate in the methodological change” (Piekarski 2013: 24).
3. The process of diagnosing, describing, analysing and explaining those difficulties is one of the key themes in the methodological self-knowledge of pedagogy.

A detailed description of the above conclusions divides this paper into three fundamental parts. The first is “Pedagogy in a time of changes”: it refers to the problem of forming the identity of pedagogy as a scientific discipline. In the second part, “Methodological aspects of pedagogy in a time of changes”, I describe the relations between the methodological culture, knowledge and the pedagogical research practices. The final part is “The methodological self-knowledge of pedagogy in the context of changes in the identity of pedagogy as a scientific discipline”, where I focus on the methodological self-knowledge in pedagogy. I describe its key features, levels of regulation and production possibilities in the heterogeneous context of developing the identity of pedagogy as a scientific discipline.

## 1. Pedagogy in a time of changes

The evolution of the identity of pedagogy understood as a scientific discipline (see: Hejnicka-Bezwińska, 2008) and a social educational practice (see: Palka,

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<sup>1</sup> In the context of the above-mentioned tendency, the following publications are particularly significant: Piekarski J., Urbaniak-Zajac D., Szmidt K. J. (2010). (ed.) “Methodological problems of creating knowledge in pedagogy. The face of an academic practice”. Kraków: Impuls and Bauman T. (2013). (ed.) “Pedagogical research practice” Kraków: Impuls. Articles pertaining to the problem of generating the pedagogical knowledge can be found in Kubinowski D., Nowak M. (2006). (ed.) “Methodology of humanistic-oriented pedagogy” Kraków: Impuls, and in Rubacha K. (2008). (ed.) “Conceptualizations of the subject of pedagogy research” Kraków: Impuls

<sup>2</sup> An interesting perspective of relations between pedagogy and other disciplines is presented in the collection of articles published in Stanisław Palka (ed.) (2004), “Borderland of pedagogy and auxiliary sciences”

2011) is now following a process of extensive changes which Zbigniew Kwieciński (2011: 13) describes as follows:

At the turn of the 1980s and the 1990s, fundamental political, economic and cultural shifts occurred not only in Poland and Central and Eastern Europe, but all over the globe. These radical changes must generate questions about their implications for education in general, for the purposes, forms and contents of education, for the ways of thinking (ideologies, paradigms, methods and movements) about these processes and the related research and studies. The said questions also cover pedagogy as such and its transformations resulting from the rudimentary shifts.

An attempt at answering the above questions with regard to the Polish pedagogy has taken a peculiar form embedded in: 1. the historical condition of the Polish state, 2. the political transformation in Poland, 3. the political chaos, 4. the ideological turns and returns, 5. the dynamically evolving market. According to Teresa Hejnicka-Bezwińska (2011: 38), the cultural context of reflections on the evolution of the identity of pedagogy is “the process of including the Polish science and education into the culture of social realism (crisis 1) and the abandonment of the culture of real socialism and re-inclusion into the culture of democracy and free market (pedagogy crisis 2).” Either of the specified crises involved a temporary spectrum of vital problems to be solved. In short, they can be described as a state of cognitively and emotionally engaging transition: from the necessity of developing collective and individual strategies of survival in the conditions of the 1950s, 1960s and 1970s (the ideological offensive)<sup>3</sup> to the establishment of entirely different tasks in the scope of the educational practice and pedagogy as a scientific discipline. The axiological direction for creating the foundations of the emerging new identity of pedagogy was set by the 1st Pedagogical Congress in Warsaw in 1993. The participants of the Congress rejected the heritage of the socialist pedagogy<sup>4</sup> and underlined “the equality of and the need for various approaches to pedagogy in theory and in practice. It was then assumed that pedagogy must be perceived through a multi-dimensional and multi-layered perspective: as an independent discipline, as an area of pedagogical research, as reflection on education, as a social practice and teaching methods” (Lewowicki 2006: 24-25). Heterogeneity became

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<sup>3</sup> The ideological offensive is understood as the “program of changes within the social consciousness in line with the USSR’s communist doctrine. Culture was the main area of activity and influence of this offensive” (Hejnicka-Bezwińska 2008: 491).

<sup>4</sup> The scientific socialist pedagogy is “a special type of empirical pedagogy along the line of the positivist model of generating scientific knowledge reduced to one ideological orientation for which the only justification was the fact that it had been derived from the *progressive* ideology of Marx, Lenin and Stalin or its active interpretation adopted by the Centre” (Hejnicka-Bezwińska 2011: 40).

an established fact and decisions made by pedagogues at the time determined the trajectory along which pedagogy has been developing until the present day.

The process of internal transformation of pedagogy coincided with occidentalism understood as “the turn towards the West as a political, economic and cultural reference point and the abandonment of the mostly enforced attachment to the USSR and Russia” (Kwieciński 2011: 13). Its emergence constituted “the optimistic vision of pedagogy without boundaries” which: 1) questions the traditional structure of its identity, 2) draws inspiration from the interdisciplinary heritage of social sciences and humanities, 3) is embedded in the globally maintained network of international academic contacts and the pluralised market of ideas (Melosik, 2003). The 1990s internships in foreign academic centres, grants, scholarships and the intellectual results of inquiries in foreign libraries developed the Polish publishing market thanks to translations from other languages. The map of hitherto absent discourses was filled with new content and perspectives of cognitive familiarization of the world.<sup>5</sup>

Occidentalism corresponded to the growing awareness of changes in contemporary science. The fundamental transformations in the philosophy of science and the resulting shifts in social sciences and humanities<sup>6</sup> involved the necessity of perceiving the unavoidable impact of the anti-positivist turn. The resulting pluralism of epistemological, ontological and methodological ways of thinking and research practices led to the pedagogue’s identity formation along at least two lines (Rutkowiak, 1995). The conscious application of one familiar mode of activity was deprived of the “obviousness” dimension and started raising questions about its legitimacy. The post-modern criticism of the Enlightenment ideas of reason, rationality, truth, subject, history and knowledge hit the core of the positivist concept of science and questioned the sense of the contemporary scientific investigation and its role in the process of not reflecting, but construing selected areas of reality (Melosik, 1993; Lyotard, 1997; Benton, Craib, 2003; Fukuyama, 2009; Braidotti, 2013).

<sup>5</sup> The following publications are good examples: Kwieciński Z., Witkowski L. (1990). (ed.) “To borderland pedagogy” Toruń: Wydawnictwo UMK and Zbigniew Kwieciński (ed.) „Absent Discourses”

<sup>6</sup> Attempts at systematising and describing selected examples of the turn in social sciences and humanities were made by the authors of the texts published in *Research turns in the Humanities. Cognitive, Cultural and socio-Institutional Contexts*, J. Kowalewski and W. Piasek (ed.). In the introduction, the editors enumerate fourteen types of turns/shifts in contemporary humanities: “the anthropological turn, the cultural turn, the Darwinian turn, the dramaturgy turn, the ethical turn, the iconic turn, the interpretative turn, the turn towards things, the narrative turn, the performative turn, the cognitive turn, the pragmatic turn, the rhetorical turn, the topographic turn...” Since it is difficult to argue that such a list could be exhaustive or closed, one must agree with the editors and conclude that “the turn has become the principal category in humanities and in reflections on humanities” (Kowalewski, Piasek 2010: 7).

To recapitulate: the fundamental changes in the identity of pedagogy are part of global transformations in the turbulent period of the recent 200 years. The peculiarity of the pedagogical familiarization of the educational practice is derived from several sources:

- a) the experience of the past (some formulations of pedagogy continue the historical tradition enriched with contemporary elements);
- b) the experience of the present related to the periods of social and cultural turning points where the questions about the human education are posed anew;
- c) cognitive and methodological inspirations drawn from philosophy (ontology, epistemology, anthropology, axiology);
- d) models taken from related disciplines with firmly established scientific status and strong development dynamics, especially psychology and sociology (Palka 1998: 9).

## 2. Methodological aspects of pedagogy in a time of changes

The tendencies in the academic sources<sup>7</sup> to embed pedagogy in the broad context of culture make it possible to develop a dynamic perspective of the current changes. In the preceding part, I have demonstrated that the fundamental condition of pedagogy and its products depends on both the **endogenous** (intra-science) and **exogenous** (socio-cultural) **factors that generate changes**. They often consists of heterogeneous syndrome of conditions, ideas and principles that allow to produce knowledge that is deemed scientific.

With respect to the methodology of pedagogical research, a complete<sup>8</sup> overview of the change-generating factors is presented by Janusz Gnitecki (2001: 19) in the article entitled “Transformations in the Pedagogical Research Methodology”. The author argues that:

the sources of transformations in the contemporary methodology of pedagogical research can be sought in the changes within the philosophy of science and the general methodology of sciences as well as in anthropology, ontology, axiology and epistemology of education. These

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<sup>7</sup> Examples include Teresa Hejnicka-Bezwińska (2008), “General Pedagogy. Academic Handbook”. Warszawa: WAiP and Jacek Piekarski (2013), “Research Practice and Quality of Knowledge – Selected Conditions”, in Teresa Bauman (ed.) (2013), “Pedagogical Research Practice”, Kraków: Impuls

<sup>8</sup> Janusz Gnitecki performs an in-depth analysis of the changes in the methodology of pedagogy with respect to the reevaluation of the philosophy of science and the general methodology of sciences in terms of fifteen shifts in the determination of scientific standards. A slightly different perspective of the changes in pedagogy as a scientific discipline is presented by Andrzej Radziewicz-Winnicki (2011) in “Social Awareness and the state of Contemporary Native Pedagogy. (A Few Individualized Reflections from the Perspective of Social Pedagogy”.

changes also result from transformation of the contemporary civilisation, culture and education, including the debate on modernism and post-modernism in the context of megatrends and globalisation tendencies of the contemporary world.

This internal/external determination of the acceptable research practices has its source in the methodological culture. According to I. A. Knyazheva (2012):

Education necessitates generalization and preservation of a new experience, that of bringing up a knowledgeable, moral, and cultured human being. This becomes the context for methodology. Transmission of culture makes activity object-oriented, gives it a new substantive or significant form, whereas education ensures the inverse transformation of substantive (objects) or significant (artifacts) forms into human activity proper, “develops it.”

According to the quoted author, the methodological culture is a socio-cultural phenomenon for three reasons:

1. its practice is subject to the obligation to maintain and generate new variants of the socio-cultural experience;
2. its maintenance requires shaping a properly organised and oriented pedagogical culture;
3. its constitutive self-creation through knowledge requires a fully developed personality of the researcher anchored in the organic co-existence of a human being and culture.

The essence of this phenomenon is formed at the intersection of two complementary dimensions: vertical and horizontal: see Fig. 1.).

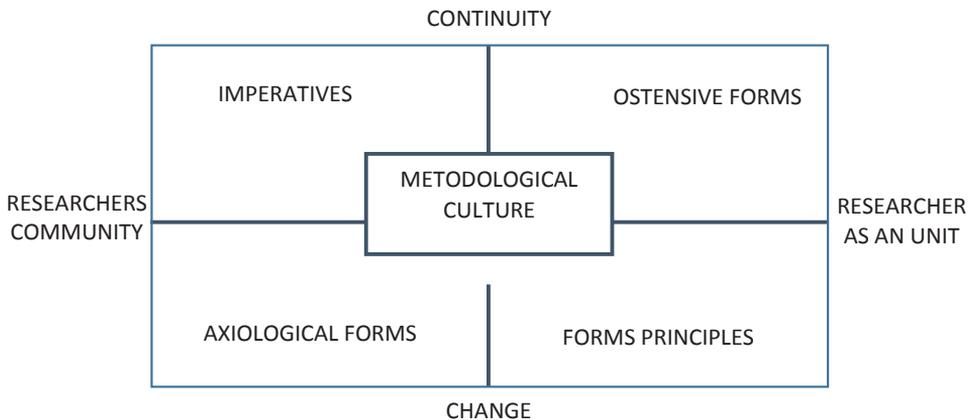


Fig. 1. The methodological culture as a socio-cultural phenomenon

Source: based on Knyazheva, 2012

The vertical axis embeds the methodological culture in the broad context of culture that imposes an obligation on the representatives of the science capital to maintain and generate new variants of the socio-cultural experience:

This is how ideal objects, which are used in specially organized cognitive activity, emerge. On the one hand, they are studied and described in the knowledge; on the other hand, they continuously expand and form special procedures of the application of the scientific knowledge in correlation with real empirical objects (Knyazheva, 2012).

The horizontal axis accentuates the collective and individual aspects of the methodological culture. The collective aspect is defined by the development level of the methodological and pedagogical traditions, norms, rules, values and theories in the academic environment. The individual aspect refers to the internalised set of “methodological and pedagogical canons, customs, guidelines, values, ideas and concepts” (Knyazheva, 2012).

While the vertical axis underlines the openness of the methodological culture to the socio-cultural context, the horizontal axis exposes its internal closure and diversity. The element that connects the constitutive features of the axes is the embeddedness in the irreducible context of continuity and change:

The sequence of the universal forms of preservation and transmission of human potential expresses, on the one hand, the historical logic of the development of culture in general and its major types and, on the other hand, the logic of the cultural inclusion of the human being. The logic of cultural forms is objectified in the types of culture (Knyazheva, 2012).

In the case of the methodological culture, the function of such cultural forms responsible for maintenance and transformation of the social experience is performed by: imperatives as well as ostensive (demonstrative), axiological and principle-generating forms. Their detailed specification is presented in Table 1.

**Cultural imperatives** belong to the regulating factors of the research activities which generate the obligation of “responsibility, recognition of the absolute requirements and the acceptance of a certain distance” (Knyazheva, 2012). The related content constitutes the core of the academic culture of science demanding that the trustees of its capital shape the proper “scope of knowledge and practical skills regarding the methodology of the given field or scientific discipline, familiarity with the history of scientific ideas, fundamental problems of the given branch of science, canonical theories and potential environmental and individual threats to the development of research” (Górniewicz, Piotrowski 2014: 186). Their functioning is subject to the following principle: “the activity that has social significance should not disappear; it should be preserved in the future, which comes

Table 1. Forms of the methodological culture – specification. [source: based on Knyazheva, 2012]

	<b>IMPERATIVES</b>	<b>OSTENSIVE FORMS</b>	<b>AXIOLOGICAL FORMS</b>	<b>PRINCIPLE-GENERATING FORMS</b>
<b>TYPICAL FEATURES</b>	<ul style="list-style-type: none"> <li>• Anchoring in historically significant social experiences</li> <li>• The requirement of absolute subjugation</li> <li>• Understood as absolutely necessary and required</li> </ul>	<ul style="list-style-type: none"> <li>• Rooted in the given community practice</li> <li>• Open to individuality</li> <li>• Understood as necessary and evident</li> </ul>	<ul style="list-style-type: none"> <li>• Rooted in the academic individual experience</li> <li>• Open to individuality</li> <li>• Understood as the presence of alternatives</li> </ul>	<ul style="list-style-type: none"> <li>• Rooted in the individual reflection</li> <li>• Abstract and intentional</li> <li>• Understood as a source of changes</li> </ul>
<b>FORMS OF MANIFESTATION</b>	Principles, instructions, commands, prescriptions, algorithms, guidelines.	Examples, models, canons, standards, customs, traditions.	Values	Ideas, concepts, theories
<b>FUNCTIONS</b>	<ul style="list-style-type: none"> <li>• Orientation and indication of the human cognition possibilities</li> <li>• Expressing formal cultural senses</li> <li>• Maintenance of the socially and historically significant activity</li> <li>• Encouraging respect for social principles and obligations</li> </ul>	<ul style="list-style-type: none"> <li>• Fostering the existing and new actions, situations and relations</li> <li>• Transmitting content important to scholars</li> <li>• Determination of the individual context and manner of action</li> <li>• Demonstrating values of a specific object, principle, proposition or research method</li> </ul>	<ul style="list-style-type: none"> <li>• Transformation of the cultural context into values</li> <li>• Orientation of individual choices, emphasis on alternatives</li> <li>• Possibility of self-determination and making responsible choices</li> <li>• Ensuring the experience of free choice</li> </ul>	<ul style="list-style-type: none"> <li>• Finding one's own place in the academic environment through own activities</li> <li>• Revealing the productive significance of own activities</li> <li>• Sensitivity to individual freedom and its role in creating the external reality</li> <li>• Oscillating between the environmental requirements and individual possibilities</li> </ul>
<b>EFFECT</b>	The collective self	Practical knowledge	The individual self	Wisdom

from the past and extends its existence” (Knyazheva, 2012). As a component of the scientific consciousness, they cover at least 500 years of diverse human experiences with respect to cognitive familiarization of the world. Apart from their formal and universal aspects, they are also internally diversified or even contradictory in terms of the included directives, instructions and ideas. According to Marek Sikora (2013: 293), “science is not built from the inductive accumulation of absolutely true knowledge. First of all, it is constituted through the methodological principle of self-control. This principle means that all products of science are open to revisions, modifications and rejections in result of revealing new experiences.”

The abstract essence of methodological imperatives of culture is reduced to the level of the research practice using the **ostensive forms**.

Assimilation of culture content by means of demonstration (Do as I do) becomes possible subject to the identification with the one who offers it, seeing oneself as a part of certain community, accepting this community, “merging” with it, internalising community’s standards and perceiving them as your own (Knyazheva, 2012).

Cultural imperatives thus take the form of specific scientific products, knowledge and skills as well as specific modes of action. They are maintained and fostered within a scientific school which, according to Miloslav Petrussek (1994: 16 quoted in Śliwerski, 2009: 32-33), is “a group of scientists who contact and communicate with each other directly or indirectly, solve connected research problems, use the same theoretical premises and basic methodological assumptions, refer to the same established authorities and gather around a common living authority or makes use of his/her works.” It can be, then, notes that the ostensive forms of the methodological culture allow to look at the scientific familiarization of the world and see specific threads of theoretical and methodological foundations for research activities that give the scholar the practical knowledge understood as “an immediate fact of the personal being individual in the concrete situation of communication and practical action, in which this individual finds him/herself and does not require any reflective effort” (Knyazheva, 2012).

On the other hand:

“Activity undertaken on the basis of experience of assessments, solutions, alternative choices (virtue-evil, true-false, happiness-misery) initiates the expression of one’s own “I”, as the basis, the ground of the chosen course” (Knyazheva, 2012).

The freedom of choosing from among diverse schools of thinking and between the safe practising of the constitutive set of ideas and the bold breaching of such ideas belongs to the **axiological forms of the methodological culture**. According to Knyazheva (2012),

values determine the choice of the goal and course, as well as the meanings that mark their personal and social significance. This is the presence of alternatives that constitutes the cultural and abstract content of axiological forms giving an individual the experience of freedom, status of a free from the immediate demands of the society social subject and enabling self-determination and conscious and responsible choices (Knyazheva, 2012).

The possibility of oscillating between “*yes* and *no*, between the appropriate and something that is not consistent with individual and public values” (Knyazheva, 2012), is the starting point for the emergence of such forms of the methodological culture that enable the establishment of principles:

**Forms-principles** are the most abstract forms of the cultural meanings’ transmission, where the ability to state something interprets itself as its own source and makes those statements reflexive and capable of generating themselves (Knyazheva, 2012).

Their conceptualization is treated as a manifestation of methodological wisdom that allows to skilfully oscillate between the individual preferences of the researcher and the requirements of the university culture.

“The methodological culture as a socio-cultural phenomenon develop due to the need to establish channels of communication between the existing and the emerging pedagogical practices attributable to the accumulation of pedagogical knowledge, the source of which are, on the one hand, practice and, on the other hand, ideas that integrate different kinds of pedagogical knowledge on the various basis” (Knyazheva, 2012).

Stanisław Palka (2010: 17-20) argues that the intellectual resources of the trustees of the pedagogical capital have their origin in the types of knowledge:

1. the knowledge in pedagogy
2. the pedagogical knowledge.

The scope of the notion of “**the knowledge in pedagogy**” is broad. It comprises the interdisciplinary layers of knowledge deemed “useful for pedagogical cognition and practical pedagogical activity”. The concept of “**the pedagogical knowledge**” is narrower and refers to the cognitive effects of research embedded within a specific scientific discipline (pedagogy). While the first notion is based on the use of interdisciplinary resources of science, the other accentuates specialisation (Boguski, 2013). “In pedagogy, both categories of knowledge are combined, which allows for more complete cognition and more effective practice” (Palka 2010: 19). A researcher is equipped with the following elements of theoretical knowledge: “facts, phenomena, laws, propositions, processes, theories, models, systems, categories, typologies, classifications and hypotheses” as well as the resources of practical knowledge which allow to conduct the planned research effectively.

Palka emphasises the combination of the pedagogical knowledge and the knowledge in pedagogy which can be perceived in the condition of the **methodological knowledge** covering both “the formulation of research problems resulting from the cognition of the given scientific discipline and the research methods used to solve such problems and collect data, and then to process, analyse and interpret such data”. It is generated by methodology which is defined by Kazimierz M. Czarnecki (2009: 102) as:

1. “The science of methods of all effective human activities (general methodology) which covers scientific research methods, their scientific value, correctness and usefulness;

2. In a narrower sense: the science of scientific research methods, i.e. methodology of sciences, which can be divided into general methodology covering the analysis and assessment of methods and cognitive actions common to all scientific activities, e.g. methods of collecting and analysing the empirical material, formulation and justification of propositions, classification of the research material, deductive argumentation;

3. The methodology of the given scientific discipline that contains the norms of research activity that must be followed in order to gain scientific knowledge.”

The above concept of methodology can lead to the below conclusions with respect to the constitutive methodological knowledge. The methodological knowledge generated in the discipline under analysis is:

- interdisciplinary, comprising the “historical (history of science and technology), sociological (sociology of science), economic (planning in science), logical (logical structure of science), methodological (logic of the scientific discovery and justification) and philosophical (philosophy of science)” aspects of the scientific activity (Goriszowski 2006: 91),
- theoretical and practical. The heritage of the theoretical methodology give the researcher a possibility to adopt a metatheoretical and metareflexive approach to the process under way. Directives of the practical methodology aim to enhance the process, make it more effective and control the quality of results (see: Rubacha, 2008a).
- oscillating between the universal directive of professional and reliable methodological conduct and the possibility of solving specific research problems within the context of the problem field in the given discipline of knowledge.

The complexity of the methodological knowledge in pedagogy translates into the practice of pedagogical research understood as an activity oriented towards “generating scientific information about the functioning of the educational practice. Such information in the form of diagnoses, assessments, theories and reports

on theory verification is generated in the practical sphere of pedagogy as a science which uses the methodology of social sciences and humanities” (Rubacha 2013: 69). The researcher must first be equipped with theoretical and practical resources of knowledge that is mandatory in pedagogy as a scientific discipline. The **theoretical knowledge** enables: 1. a detailed description and explanation of the object of research, 2. embedding it in the broadly understood context of scientific exploration, 3. achieving in-depth understanding and interpretation (Palka, 2010). The **practical knowledge** provides ready and recommended models of research. “It allows the researcher to formulate the problem correctly, define the object of research, propose relevant hypotheses, define variables and their indicators, choose adequate methods and tools (from those which the practical knowledge makes available), and then to conduct the research, process empirical data and describe results” (Bauman 2013a: 84-85). To recapitulate: “the area of the pedagogical research practice includes: metareflection on the methods of gaining scientific knowledge, the theory available to and used by researchers, methods of conducting research and the research results” (Bauman, 2013a: 7).

The relation between the methodological culture, knowledge and the pedagogical research practice is presented in Fig. 2.

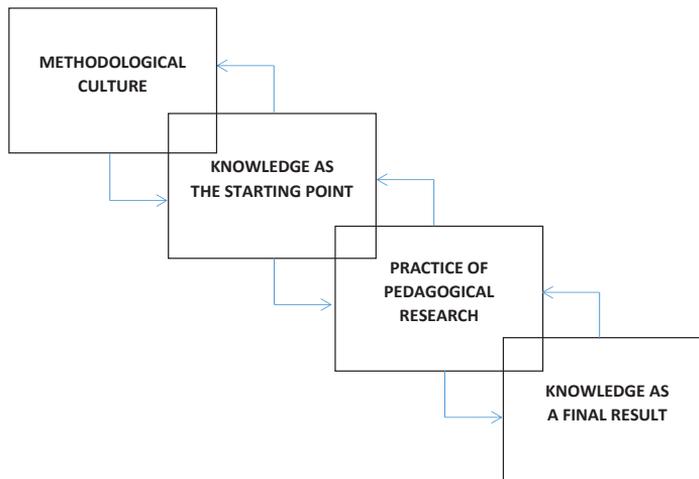


Fig. 2. The relation between the methodological culture, knowledge and the pedagogical research practice

Based on the above illustration, knowledge is both the starting point and the final result of the pedagogical research practice. **Knowledge as the starting point** is reflected in the collection of theoretical and methodological concepts, directives and guidelines that derive from the pedagogical knowledge and the knowledge

in pedagogy. It is a result of the purposeful educational processes that ensure the compliance with the imperatives of the methodological culture and the practice of its ostensive forms. The responsible familiarity with the related content and procedures should guarantee that the researcher's efforts will lead to a success. **Knowledge as the final result** usually extends the existing area of the pedagogical knowledge. Embedded in the spirit of the specific discipline, it should be an innovative and creative addition to the existing resources of information and research practices. As a result of independent research decisions, it is based on the axiological and principle-generating forms of the methodological culture. Depending on its degree of modification, it may lead to a gradual change in the methodological *status quo* or become an exemplification of its proper maintenance.

In this context, the pedagogical research practice encounters inevitable tensions which can or cannot be solved and as such they translate into the quality of practice and of the resulting knowledge. The first tension is the external tension, while the second type is the internal tension.

The **external tension** refers to the relation between pedagogy and other disciplines of knowledge. The definition of the inferior, dominant or equal status of the feeding, offering or collaborating discipline is an important procedure that increases the awareness of the research practice (e.g. in terms of selecting sources, the use of sources, the choice of theories and concepts) and determines the type of research.<sup>9</sup>

A conscious use of diverse resources generates the need to define the relation of a research project to one of the below statements:

1. The pedagogical knowledge is based on the theoretical heritage of social sciences and humanities and as such:

- a) it cannot generate its own theoretical constructs (a radical relation variant)
- b) it generates small/medium-scope theories inferior to large-scope theories developed in other sciences (a moderate relation variant)

2. The pedagogical knowledge is an inspiration for developing the knowledge in pedagogy;

3. There is a symmetry between the pedagogical knowledge and the knowledge in pedagogy, "a pedagogue may use the heritage of other sciences and researchers in other fields may use the achievements in pedagogy, thereby inspiring each other in terms of cognition and research" (Palka 2010a: 345).

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<sup>9</sup> In this context, Stanisław Palka (2010a) specifies the following types of research: multidisciplinary, transdisciplinary, interdisciplinary and borderline research.

The **internal tension** refers to the situation of ontological and methodological diversity of the pedagogical scientific environment founded on different concepts of pedagogy as a scientific discipline. Its expressive exemplification is the situation between the followers of the geodetic pedagogy and the supporters of the optimistic pedagogy without borders (Melosik, 2003). While the first concept remains faithful to tradition, rooted identity and differentiation, the second is nonchalantly open to multiplicity and diversity of research. It is between these two simplified extremes of pedagogy that a researcher navigates and experiences real problems: what can I study in the field of pedagogy and how can I do it? How will my research contribute to the process of construing the identity of pedagogy? Are there any impassable borders of pedagogical cognition? What is the foundation of pedagogy as a science?

One must agree with Roman Schulz (1994: 101) that “if the practice of pedagogy is to be mature, authentic and effective, it cannot be purely vegetative. It cannot consist in research without any reflection on the meaning and purpose of such research. We need to know what pedagogy is, what its specific objects and methods are, how it relates to other scientific disciplines, where it is in its development, how it relates to practice and other institutions of social life etc. Seeking self-knowledge and self-definition must accompany the production of the pedagogical knowledge. Otherwise one may end up in a situation thus aphoristically described: *if you don't know where you're going, you will get somewhere else.*”

### **3. The methodological self-knowledge of pedagogy in the context of changes in the identity of pedagogy as a scientific discipline**

The common definitions of “self-knowledge” usually say that it is the cognitive result of “understanding of oneself or one's own motives or character”.<sup>10</sup> Psychologists and philosophers describe this concept in detail and explain the related mechanisms and conditions for its existence. While psychologists focus on the empirical side of the phenomenon, philosophers explore the epistemological grounds of self-knowledge (see: Piłat, 2013).

The category of the methodological self-knowledge of pedagogy has not yet been defined, though it is indicated as significant for the development of the identity of pedagogy by Roman Schulz (1994: 100) in *Refleksje o tożsamości pedagogiki*, while Andrea Folkierska (1990) used this concept to analyse the methodological awareness of pedagogues. The former author writes:

It seems that self-knowledge is more important than identity. Numerous problems of contemporary pedagogues gain a different aspect when seen through the prism of seeking self-knowledge

<sup>10</sup> <https://en.oxforddictionaries.com/definition/self-knowledge>

rather than defining, assigning or restructuring the identity. Identity of any active subject or, in fact, its formation at the subsequent stages of development, seems to be the result of the quest for self-knowledge and not a random property that can be set up through a public debate and self-determination.

Following the trace of the above quote, I justify the value of analyses regarding the self-knowledge of pedagogy with these theses:

1. Self-knowledge is the key component of identity, it constitutes the basis for the answer to the question: who am I as a professional researcher in pedagogy, what does the assignment to this discipline require of me, what does it make me sensitive to, how does it limit me and what reflexive areas of self-development does it offer?

2. Self-knowledge is assumed by many significant intuitions and moral reasoning shaped along with a conscious participation in the academic culture, respecting its key principles, the possibility of grounded criticism, transmission and creative transgression in order to produce new quality out of the *status quo*.

3. Self-knowledge opens the perspective on the future. Starting with the specific here-and-now, it can be an instrument of practising and developing pedagogy. As pointed out by Roman Schulz (1994: 101), seeking self-knowledge of pedagogy:

influences the identification of the areas that are of interest to pedagogues, provides a language to describe this reality, offers criteria to establish research priorities, defines standards of cognitive operations, specifies the level of immanent development of the discipline, explains its relations to other sciences etc.

4. Self-knowledge is, therefore, strictly related to the postulate self-development and the gradual move from “how it is” to “how it can be in the future”.

5. “Without self-knowledge it is impossible to make the ideal of happy and good life come true” (Piłat 2013: 222), which, in reference to pedagogy as a scientific discipline, pertains to the necessity to answer the questions about the status of pedagogy mainly through research and the resulting knowledge.

6. “Self-knowledge is the basis for speaking, since a part of self-knowledge is the understanding of one’s own statements and the ability to make the statements correspond to one’s thoughts” (Piłat 2013: 222).

To formulate a working definition of the concept under analysis: the **methodological self-knowledge of pedagogy** is a collection of pedagogues’ judgements and concepts regarding pedagogy as a scientific discipline, its research practice and the resulting effect usually in the form of pedagogical knowledge.

It is multi-functional:

1. orienting the pedagogical research practice
2. regulating in line with the recommended methods
3. detecting any irregularities or errors
4. setting intradisciplinary criteria of quality control of the scientific results
5. integrating the paradigmatic complexity of the pedagogical environment
6. inspiring a shared care for the status of pedagogy as a scientific discipline.

The mechanism generating self-knowledge is regulated on the basis of three stimuli:

1. Diverse areas of the academic culture related to:
  - a) the social culture, embedding the pedagogical research practice in the social and cultural context;
  - b) the methodological culture that sets the formal rules of generating knowledge;
  - c) the pedagogical culture understood as the mechanism of intergenerational transmission between different members of the academic environment.

2. The resources of “conscious and unconscious information coded in the neural system” (Kozielecki 1986: 272). The sources of this information include: the researcher’s own reflections, opinions from representatives of other sciences and the overall social life (pedagogy in the public domain).

3. The purposeful activity of the pedagogical environment in order to produce self-knowledge through research.

Fig. 3 is a synthetic presentation of the sources of the methodological self-knowledge of pedagogy.

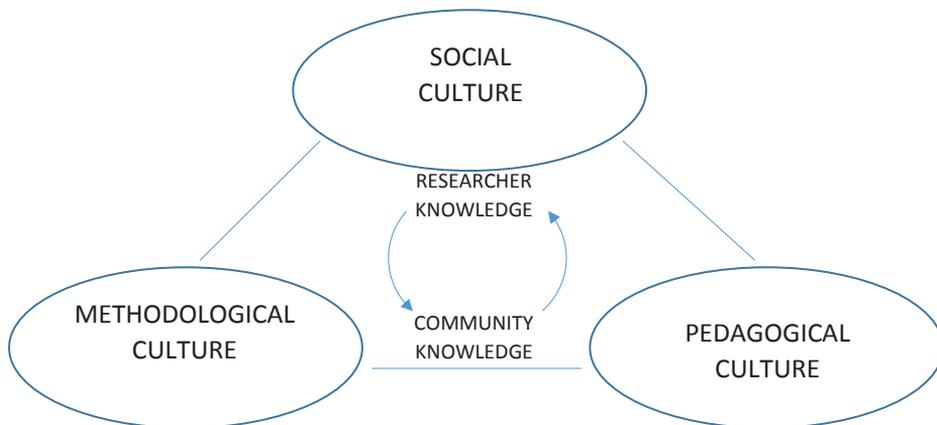


Fig. 3. Levels of generating the methodological self-knowledge of pedagogy

This specific context of generating self-knowledge allows to formulate at least three premises that form the grounds for the further argumentation:

1. Each of the three areas of the academic culture (see: Fig. 3) provides a separate type of data, information, knowledge and acceptable methods which combine to create the individual and collective sense of identity of the university members. It refers to: “the system of intellectual, cognitive, moral and aesthetic values, the recognition of and compliance with the rules of conduct, emotional response, solving academic and artistic problems as well as everyday disputes and conflicts between people, the sense of responsibility for the organisation and the research results, the quality of artworks and education at the university” (Górniewicz, Piotrowski 2014: 186).

2. Recommended methods of the familiarization of the world through research (the methodological culture) and the basic direction and/or goal of diverse educational processes (the pedagogical culture) are rooted in the culture of the place and historical time (the social culture).

3. Both the collective and individual level of generating the methodological self-knowledge of pedagogy results in the circulation of the knowledge which grounds the heritage of the given scientific discipline. On the one hand, it is a result of the collective effort of the scientists undertaken to achieve a critical overview of their discipline of knowledge. On the other hand, the resulting conclusions are generated from particular research projects which become included into the information flow within the discipline through direct or indirect channels of academic communication (Boruszewski, 2017).

The methodological self-knowledge in pedagogy is also deeply contextual and reflects the theoretical, methodological and philosophical consciousness of the discipline in three extremely different contexts of culture. The synthetic depiction is presented in Fig. 4.

As can be gathered from Fig. 4, the element forming the identity of pedagogy as a scientific discipline is the situation of crisis understood as:

a state of breakdown which can lead to destruction (collapse, annihilation) or a harbinger of the potential breakthrough. A crisis may pertain to a specific political, social, cultural or individual system. The first stage of crisis is always related to the collapse and loss of balance that generates a sense of discomfort. The second stage brings the awareness of discomfort, its symptoms and causes. The third stage is an opportunity to overcome the crisis through changing the structure of the problematic situation, its new description and interpretation (Hejnicka-Bezwińska 2011: 46).

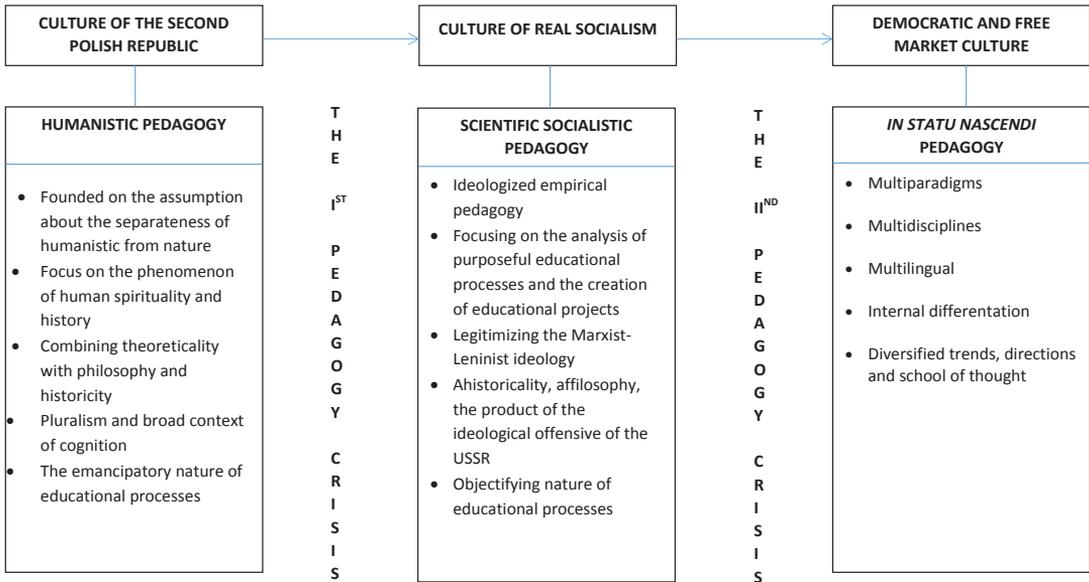


Fig. 4. The context for the development of pedagogy as a scientific discipline

Sources: Hejnicka-Bezwińska, 2006; 2008; 2011; Milerski, 2006; Wołoszyn, 2006; [Sztompka, 2006]

The experience of crisis inevitably corresponds to the generation of historically and epistemologically conditioned rules for creating statements on education that make up the educational discourse<sup>11</sup> (Milerski, Śliwerski, 2000). It is beyond any doubt that education has been so significant part of culture that its changes have been collectively and individually (re)interpreted.

In the case of the methodological self-knowledge of pedagogy, the tendency to problematize the constitutive phenomena, recommendations and expectations may be a cognitive strategy to “work through” the effects of crisis experienced by pedagogues. According to Teresa Bauman (2013: 7) “based on the research practices one can draw conclusions about the quality of the methodological knowledge in the pedagogical environment.”

The radical nature of transformations in the practice of pedagogical research and in the resulting knowledge made the representatives of this discipline suffer from the **cultural trauma** that reflects the “shock caused by the social change in the domain of culture and, in consequence, in the collective and individual iden-

<sup>11</sup> I note that according to the source (2000: 144) the concept of the *educational discourse* is defined as: 1. “historically and epistemologically conditioned statements on education; 2. the school speech that is a type of specialised communicational practice with its own rules and principles; 3. an interactive event where messages are exchanged within the education process.”

tity” (Sztompka 2006: 473). The experience of this trauma leads to violation of the principle that “continuity, certainty, stability, security, predictability of social situations and the permanence and equivocalness of one’s situation in society and the resulting imperatives of action constitute values in themselves that are autotelic and independent of expectations or rules” (Sztompka 2006: 457). One of the methods to cope with the emerging sense of disorientation and disintegration is “interpretation and “re-interpretation that modify the perception of the initial changes and of trauma-generating conditions and situations. The goal of the strategy is to identify and interpret traumas in the collective consciousness and engage in an extensive discourse around trauma through multiple public debates and collective actions aimed to change the existing perspective” (Sztompka 2006: 467).

In the context of the discipline in question, the cultural trauma has left its mark on all possible aspects of the academic culture. In the relation between university and society, it involved the experience of moving from the growth-oriented culture of the Second Republic of Poland that took efforts to rebuild democracy through the complete denial of the constitutive tendencies by the ideological indoctrination and the culture of social realism to the experience of freedom, the right to individuality and the resulting differences in the conditions of the democratic and free-market culture (Sztompka 2006). In this context:

the Polish pedagogy has mostly adjusted to the alternate shifts of its framework that went from open to closed and vice versa. In consequence, it stopped asking the basic theoretical, axiological and methodological questions and cancelled the academic pragmatic discourse by focusing on narrow instrumental methodical tasks and becoming a part of an automatic practice torn between what is public and beneficial and what is private and defending the sense and maintenance of identity, a practice that gave no hope and enforced survival as the sole purpose in life (Kwieciński 1994: 16).

Radical changes in the social culture of the academia had to cause changes in the methodological and pedagogical culture. What is particularly significant in this context:

1. The period of 1939–1989, when the intellectual achievements of the humanist pedagogy in Poland were depraved<sup>12</sup> and the assumptions of the socialist ped-

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<sup>12</sup> The humanist pedagogy is “a synthetic description of the movements and trends in pedagogy which originated from the methodological distinction of human sciences (*Geisteswissenschaften*, *sciences of spirit*) by W. Dilthey, i.e. the adoption of anti-naturalist assumptions” (Hejnicka-Bezwińska 2008: 495). An interesting study of the pedagogical thinking and acting in the interwar period was carried out by Mirosław M. Szymański (2016). In “Pedagogical Thinking and Action in the Second Polish Republic. A Political and Educational Essay”, the author describes four national movements in the field of pedagogy: the new school movement, the student council movement, the folk high school movement

agogy were implemented through cultural adaptation and practical activity (the research practice and the educational practice). In the opinion of Teresa Hejnicka-Bezwińska (2008: 427) the implementation of the socialist pedagogy involved the experience of “symbolic and ideological violence in the Stalinist period against: 1) science – universities – academic freedoms, 2) the school as the structural element of the educational system, 3) teachers – students and other learners.” The functioning of this pedagogical model involved:

- identification of ideologically oriented goals of understanding, teaching and education,
- subjugation of the research and practice to the ideal of the empirical pedagogy that switched from the humanist interest in people to the effective ways of indoctrination and subjugation.

2. Political transformation in 1989, “corresponding with the fall of the Soviet empire and aiming to deconstruct the order imposed on a sovereign state and replace it with a multi-centred order reinstating democracy, free market, private property, freedom of speech, freedom of association, human rights and civil freedom” (Hejnicka-Bezwińska 2008: 427).

The primacy of freedom triggered the resistance of the trustees of the pedagogical capital to changes and, on the other hand, “the will to appropriate the right to diagnose the emerging cognitive discomfort” (Hejnicka-Bezwińska 2011: 47). This may be the reason why today we are experiencing a situation where the insight into the theoretical and methodological resources of pedagogy fails to reinforce its position in science.

In 1994, Roman Schulz (1994: 100) referred to the identity and self-knowledge of pedagogy as follows:

As long as identity issues remain unsettled, the (Polish) pedagogy will be an unhealthy science, burdened with its own (read: negative) past and lacking competences or even the right to play the role of an intellectual tool for educational practice in the future.

Eight years later, Tadeusz Lewowicki (2001:10) included pedagogy in the group of “relatively young disciplines that have no mature methodologies and need improvement to meet the methodological requirements” and he noted that:

the symptom [that confirms that pedagogy is a young science – J.S.S.] is e.g. the absence of pedagogy from some classifications of sciences, attaching a relatively low value to studies in pedagogy (as evidenced by the credits awarded by the Committee for Scientific Research), relatively

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and the children’s friends movement. They are interesting examples of the “spirit of discipline” by the combination of ideas and practical foundations for the pedagogical activities at that time.

low budget for pedagogical research, the usually low (though informally) position of pedagogy in the academic environment. Let us not consider the accuracy of such opinions and the associated behaviours. These opinions, evaluations and stereotypes regarding pedagogy are social facts which should not be ignored.

Ten years later, a diagnosis of pedagogy was performed by Zbigniew Kwieciński (2011: 72):

Pedagogy as a discipline which also covers andragogy is not paradigmatic, i.e. it does not have a set of permanent and coherent propositions accepted in the given period of the community of scholars and then abolished by a new theory. In pedagogy, the new models of thinking (paradigms) coexist with the old ones. It is, then a multi-trended and multi-paradigmatic discipline (if we metaphorically use the term paradigm to refer to models or trends).

In 2016, when describing the condition of pedagogy in the time of cultural changes, Teresa Hejnicka-Bezwińska (2016: 400) concludes with a question:

What is our collective and individual identity? Does the fact that new generations of scholars obtain degrees and titles in pedagogy result in a change to the identity of pedagogy?

Based on the above quotes, pedagogy can be seen as a discipline *in statu nascendi*. The need to build the identity of pedagogy, underlined after the turn of 1989, is still an urgent need today. Almost thirty years have passed since the second crisis in pedagogy and we are still asking: what does it mean to be a researcher in pedagogy and what does it involve? The diagnoses of the condition of pedagogy that can be found in the sources are ambivalent and let the reader reflect and interpret. What draws attention, however, is the analysis of problems, difficulties and obstacles in the development of pedagogy. It seems that pedagogues generate their self-knowledge based on the perspective of a hawk “that looks around to find something to kill and eat” and not of a dove that “looks around with love and joy in his heart” (Kwieciński 2011: 15). The language of the self-description is also significant. Based on the above quotes, one may conclude that pedagogy is an unhealthy discipline with a heavy baggage from the past, incompetent, lowly valued and lowly positioned in science and society. The list of adjectives used by pedagogues to refer to pedagogy could be extended to find some positive expressions among the crowd of pejorative ones that expose the “poverty of pedagogy and its own denial” (Gnitecki 2001: 20). What is, therefore, the function of the pedagogical self-diagnosis? Does the negative vision of pedagogy resulting from its critical overview contribute to reinforcing pedagogy’s position that is unsatisfactory to pedagogues? If so, is it possible to generate the self-knowledge of pedagogy in such a way as to diagnose problems and prevent self-devaluation?

## Conclusion

The presented paper focused on the methodological self-knowledge of pedagogy. The generating conditions of this self-knowledge were anchored in three different contexts of the development of pedagogy as a scientific discipline (pedagogy of the interwar period, the socialist scientific pedagogy and pedagogy *in statu nascendi*). Additional comments are required with respect to the last model of pedagogy as a scientific discipline.

Pedagogy *in statu nascendi* (i.e. “being formed”) is the discursively constituted set of beliefs and judgements relating to the status of this discipline, its scientific and social usefulness, the constructive direction of development as well as obstacles and limitations to this development. The resulting knowledge must be complex. It is a manifestation of the **discourse about education**, understood by Teresa Hejnicka-Bezwińska (2008: 467) as “a discourse of the subjects of education, where everyone has an equal right to express their opinions, beliefs and views regardless of knowledge, language skills and personal interests”. The self-knowledge of this discipline contains the voices of: 1) representatives of various disciplines, mainly social sciences and humanities, 2) journalist, decision makers, political authorities, 3) teachers, students and parents engaged in pedagogy and representatives of educational institutions (Ostrowicka, 2015). The subjects are involved in an avid discussion about the form of contemporary education and its direction of development.

The methodological self-knowledge of pedagogy, as one of the specialised areas in this social debate, is an effect of the scientific discourse. As concluded by Helena Ostrowicka (2015: 43) “the assimilation of the category of discourse in the reflection on the problems and methodology of scientific research, i.e. procedures, principles and results of producing scientific knowledge, involves the assignment of special significance to language and the power of naming, categorising, describing and explaining the phenomena subject to scientific exploration”. This language, being a tool for the transmission and change of the elements of culture described in this paper, can constitute “the factor that creates the internal solidarity within a community and that separates it from other external communities. Speaking a common language and understanding each other make up important elements in the identity of a group or a community, it gives meaning to the word “we” (Sztompka 2006: 291). Development of the language of pedagogy as a scientific discipline, in particular the emergence of self-descriptive expressions, can be a significant factor contributing to the self-identification of pedagogues. In this context, it is worth noting the conclusion of Joanna Rutkowiak (1994: 86): “the current change in the identity of our pedagogy consists in reminding, revealing,

disclosing and creating many of its qualities as well as in the legitimate grounding of its multi-language character”. Simultaneously, the embedding of the language of contemporary pedagogy in the present and the past, in the specialised products of the scientific culture and its common, religious, literary and other counterparts can be both the power of this language and its weakness in terms of a disciplinary diagnosis. The overview of activities undertaken by pedagogues reveals a coexistence of at least two perspectives:

The first one is grounded in the trauma discourse referring to description and diagnosis of destabilising, disorganising and disorienting consequences of changes experienced by pedagogues (Sztompka, 2006). The second perspective, in opposition to the trauma discourse, appreciates the changes in pedagogy and focuses on the successes and achievements of pedagogues (see: Kwieciński, 2011). Which of the two discourses is crucial for generating the methodological self-knowledge of pedagogy? Will there emerge a different (third) perspective of speaking about pedagogy and its products? The answers to their questions remain unknown. I formulate the questions as the starting point for further investigations into the methodological self-knowledge of pedagogy and the mechanisms related to generating this self-knowledge.

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