

# CROSSROADS

PAST / PRESENT / FUTURE MAN  
IN MULTICULTURAL, INTERCULTURAL  
AND TRANSCULTURAL WORLD

Polish Historical Society Branch in Czestochowa  
Institute of History of Jan Dlugosz University in Czestochowa  
Pavlo Tychyna Uman State Pedagogical University  
Laboratory of Interdisciplinary Humanities Studies at Adam Mickiewicz University

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Edited by:  
Rafał Dymczyk, Norbert Morawiec, Liudmyła Zagoruiko

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## INTRODUCTION

We would like to present you our next volume of «Crossroads». Our purpose is to undertake professional reflection on the past, present and future «reality» of man in different aspects of the generally understood culture. Therefore, as the unchanging dimension of this collection of research articles, we will accept the context of the intercultural and interpersonal dialogue, as the basic interpretation, progress and implementation of humanity. We strongly believe that the culture determines the shape of each community (also scientific) and sets the borders of thinking/acting. Considering the foregoing problem, first and foremost, we would like to reflect on the expressed culture concepts and to search for historical/contemporary «networks» of transcultural connections, simultaneously looking at transcultural perspective on the man/creator of the culture. The man/scientist/researcher is neither ethnically, politically nor denominationally unambiguous. He is a transgressive man who has an ability to cross the financial, social and symbolic boundaries. Therefore, the cultural transmeetings, the agreements that take place not only in the national, denominational or social context but also in the entirety of the human way of thinking/acting, are universal as the categorical imperative of Kant. Constructing examinations and research should be carried out not only by studying contemporary/historical intercultural or cross-cultural connections but also by showing the local dimension of the whole human culture, knowledge about states and all signs that have been present in the memory, in the traumatic so-called difficult memory, (not) memory, (post) memory, (trans) memory. Moreover, we believe that this thought should not be free from reflection on the threats associated with the globalization of culture but also with its global burdens as the anti-dialogue terrorism or the depersonalizing tragedy of refugees.

Rafał Dymczyk, Igor Krywoszeja, Norbert Morawiec