

# Introduction

The book presented here belongs to the series documenting different topics discussed during the seminary that was held in The Institute of Cultural Studies (Adam Mickiewicz University, Poznan) in 2011–2013. The seminary itself was dedicated to the study of the theoretical consequences of different methodologies and approaches engaged by historians in the particular field of the theory of cultural change. The seminary consisted of young scholars belonging to various intellectual traditions, working within different specialities and different, sometimes mutually exclusive methodologies. Not the common point of view, but a shared interest in the problem of change and its possible theoretical solutions united the seminary.

Three texts presented here deal with separate but still deeply connected issues connected with theoretical problems discussed in previous books of the series. Andrzej Bełkot concentrates his study on the historical dimension of the structures of everyday life, following and modifying the solutions indicated both by historians and cultural theoreticians. The main frame of his considerations is formed by the theory of cultural participation as developed in Poznan University. The article proposed by Stanisław Kandulski reaches back to the main topic of the first book in the series, once again discussing the relationship between historical concept of mentality and the socio-pragmatic theory of culture. Still the author approaches the topic differently and achieves new results. The third study, proposed by Marta Kosińska, introduces a new point of view and an intellectual tradition not yet discussed extensively within this series. Her effort is to confront the theoretical achievements of cultural historians with the paradigm of British cultural studies and contemporary poststructuralist humanities.

The text presented in this volume are diverse and follow different theoretical principia and different methodologies, while remaining within our main field of interest and researching the problems of cultural change and the relationship between culture and time. We did not try to artificially unite them as our goal was rather to trace different theoretical possibilities than to propose finite solutions.

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