

*Spółczeństwo w dobie przemian. Księga Jubileuszowa Profesor Anny Żarnowskiej (Society in the Times of Transformation. A Book in Honour of Professor Anna Żarnowska)*, ed. Maria Nietyksza, Andrzej Szwarc, Katarzyna Sierakowska and Agnieszka Janiak-Jasińska, Warszawa 2003, Instytut Historyczny Uniwersytetu Warszawskiego and Wydawnictwo DiG, 491 pp., in Polish, German and English.

Professor Anna Żarnowska graduated in history from Warsaw University and then worked as assistant professor and lecturer at the Institute of History of that university. Maria Nietyksza and Maria Wierzbicka, while analysing her scholarly achievements, point out two main fields of her interest. The first has been social history, especially the history of the Polish working class. Of special significance to research on the latter subject has been her study devoted to the workers of Congress Poland in the years 1870–1914, which is still up to date (see Ewelina Tylińska, *Bibliografia prac Anny Żarnowskiej za lata 1955–2002 — Bibliography of Anna Żarnowska's Works, 1955–2002*, pp. 17–30). Towards the end of the 1980s Anna Żarnowska inspired research on the history of women in the 19th and 20th centuries. It was at her suggestion that seven volumes of studies devoted to various aspects of the history of women in the Polish lands in those centuries were published in the years 1990–2001.

Apart from the above-mentioned work by M. Nietyksza and M. Wierzbicka (*Profesor Anna Żarnowska, główne nurty badań — Professor Anna Żarnowska, the Main Currents of her Research*, pp. 9–16) the book consists of 44 articles. Thirty four were written by Poles, the rest by researchers from Austria, the Czech Republic, Korea, Germany and the United States.

The first part of the book is entitled *Women — Stereotypes and Reality*. It opens with Anna Titkova's essay, *Kobiety. Mężczyźni. Natura i Kultura — Women. Men. Nature and Culture* (pp. 33–39). The author, after a critical analysis of the contemporary state of feminist reflection points out such aspects of the relation between the sexes which "have been and are ousted, not articulated, or moved aside due to the male point of view". In this context the output of historians from Anna Żarnowska's circle gains special significance. Their works are "a rich 'source' material both for Polish social scientists and students of gender".

We may verify the aptness of this remark if we read several subsequent texts devoted to various aspects of the history of women from the conquest of America

by Europeans (Izabella Rusinowa, *Kobiety a podbój Ameryk — Women and the Conquest of Both Americas*, pp. 65–72) up till the present Renata Siemieńska analyses the results of research into the functioning of old people in the Polish labour market at the end of the 20th century. She puts forward the thesis that the clearly underprivileged position of women is both a result of the policy of the state and of cultural conditions that are independent of it: R. Siemieńska, *Płeć a starość, wzory kulturowe i polityka państwa — Gender and Old Age, Cultural Models and the Policy of the State* (pp. 41–57).

The thread taken up by many texts included in this collection is the low position of woman in a society dominated by men. Sophia Kemein has carried out a comparative analysis of male and female coffin portraits of the Polish gentry (*O konstrukcji kobiecości i męskości na portretach trumiennych — On the Construction of Femininity and Masculinity in Coffin Portraits*, pp. 60–64). Woman's position in social life is shown by the studies by: Tadeusz Stegner, *Miejsce kobiety w społeczeństwie w opinii środowisk katolickich i ewangelickich w Królestwie Polskim w drugiej połowie XIX i na początku XX w. — Woman's Position in Society in the Opinion of the Catholic and Protestant Milieux in Congress Poland in the Second Half of the 19th and the Beginning of the 20th Century* (pp. 109–118). Bronisława Kopczyńska-Jaworska, *Rola kobiet w organizacji życia parafii ewangelickiej (na przykładzie międzywojennej Łodzi) — Women's Role in the Organization of the Life of a Protestant Parish, as Exemplified by Inter-War Łódź* (pp. 147–152), and Regina Renz, *Polki i Żydówki w małych miastach międzywojennej Kielecczyzny — Polish and Jewish Women in the Small Towns of the Kielce Region Between the Two Wars* (pp. 153–159). According to Grażyna Szelałowska, *Wychowanie do ról społecznych w Danii w XIX i na początku XX w., refleksje z wystawy — Upbringing as an Introduction to Social Roles in Denmark in the 19th and the Beginning of the 20th Century, Reflections on an Exhibition* (pp. 101–108), the preparation of woman for a life in a narrow circle of problems connected with home and family was also part of the strategy of upbringing in an urban European family in the 19th and the first half of the 20th century.

Traditionally, students of gender devote a lot of attention to women's struggle against discrimination. The volume under discussion also includes many works treating of this subject. Maria Wierzbicka makes a synthetic comparison between the directions of women's emancipation in Poland and Russia in the 19th century (pp. 87–99). Jolanta Sikorska-Kulesza in her article, *Prostytucja a program reformy obyczajów na początku XX w. — Prostitution and the Programme of a Reform of Mores and Manners at the Beginning of the 20th Century* (pp. 119–126), gives account of the well-known discussion of the phenomenon of prostitution and the legal status of prostitutes, conducted with the participation of feminists in Congress Poland at the turn of the 19th century. Women's struggle for an independent position in the social life of Breslau at the beginning of the 20th century is presented by Teresa Kula, *Wrocławskie inicjatywy w kwestii równouprawnienia kobiet w latach 1908–1918 — The Initiatives Concerning Women's Rights in Breslau in the Years 1908–1918* (pp. 131–139). Katarzyna Siemakowska analyses individual fortunes of women to show their struggle for the freedom of taking independent decisions about their lives (*Dylematy Zofii Strzyjeńskiej: między macierzyństwem a twórczością — Zofia Strzyjeńska's Dilemmas; Between Maternity and Creative Work*, pp. 169–178).

The book also includes texts concerning the classical current of gender studies — research into the milieux of emancipated women who took an active part in public life. Magda Gawin discusses the views of women participants in the Polish Eugenics Movement before 1939: *Strażniczki rasy. O niebezpieczeństwach myślenia w kategoriach eugenicznych — Women-Guardians of Race. On the Dangers of Thinking in Terms of Eugenics* (pp. 127–130). Mariola Kondracka deals with women parliamentarians in the Polish Sejm in 1919–1922 (pp. 161–168).

Worthy of interest is the analysis of the memories of the Polish aristocrat Anna née Rzewuska Platerowa, who in 1797 accompanied her husband on his trip to the ceremony of the coronation of Paul I. Jarosław Czubały, *Droga na Koronację. Anny z Rzewuskich Platerowej podróż z Krastawia do Moskwy — A Journey to a Coronation. Anna née Rzewuska Platerowa's Journey from Krastaw to Moscow* (pp. 72–85), considers how gender also defines the interests of this lady, as well as her manner of interpreting the surrounding world and the events registered by her. Andrzej Szwańc, *Kontrolować czy likwidować. Policja carska wobec Związku Równouprawnienia Kobiet Polskich, 1913–1914 — To Control or to Close Down. The Tsarist Police in Face of the Union of Polish Women's Rights, 1913–1914* (pp. 140–145), on the basis of previously unknown archival materials shows how the assessment of the activity of the Union of Polish Women's Rights in Congress Poland became a pretext for conflict and a test of power to various Tsarist police formations.

This part of the book is complemented by articles analysing the social reality of communism and Nazism. Paweł Wieczorkiewicz, *Czsiarki. O represjach wobec żon wyższych oficerów Armii Czerwonej w okresie "wielkiej czystki" — Chsiarki. On the Retaliations Against the Wives of Senior Officers of the Red Army During the "Great Purge"* (pp. 179–194), discusses the results of his own research into the fortunes of the wives of the senior officers of the Red Army — victims of the purge initiated in 1937. He points out that as a "socially dangerous element" they fell victim to retaliations on a par with men. Most frequently, even the declaration of breaking with the husband, and joining the campaign against him did not protect either the imprisoned man's wife or children.

A similar mechanism of classification in a definite group (in this case *Ostarbeiterinnen und Polinnen*) determined the fortunes of women (as well as their children) coming from the East, who were condemned to forced labour in North–Western Austria during the Second World War. This subject is analysed by Gabriella Hauch, *Die Institutionalisierung der NS-Bevoelkerungs- und Sexualpolitik gegen Ostarbeiterinnen und Polinnen: "Modell Oberdonau"?* (pp. 195–202).

This block of articles is a good testimony to the character of the interests of Polish historians and the directions in their research in the field of gender studies. They also contain interesting methodological proposals — above all for a multilateral utilization of personal documents and biographical material for examining the individual dimension of wider social phenomena.

The majority of texts included in other parts of the Book, (2. *Society — Structure, Consciousness, Economics*; 3. *Ethnic Relations and National Questions*; 4. *State — Church — Politics*) present fragmentary results of research into the various aspects of the history of Polish society, frequently treated in a wider Central–European or Russian context.

A large group of articles taking up threads that are distant in time or social space make up an interesting report on the present state of research into the processes of modernization in the Polish lands.

Maciej Mysiński, *Józef Szepietowski i sejmik tykociński [Józef Szepietowski and the Dietine of Tykocin* (pp. 401–418), analyses the history of the dietine at Tykocin in the years 1815–1830, pointing out the replacement of the forms of public life derived from the pre-partition tradition by solutions characteristic of modern European parliamentarianism. Martyna Deszczyńska, *W sprawie świadomości historycznej polskich elit intelektualnych początku XIX w. — On the Historical Consciousness of the Polish Intellectual Elites at the Beginning of the 19th Century* (pp. 419–424), shows that the changes in the model of public life were accompanied by the formation of the modern collective consciousness of the Poles.

Zbigniew Kwaśny's article concerns the middle of the 19th century. He makes use of the census in Sobieszów (a village near Jelenia Góra) made in 1852, to analyse the socio-occupational structure and the model of the rural family in Lower Silesia at an early stage in modernization processes. Jadwiga Hoff, *Żydz, Polacy i Rusini w małych miastach Galicji Wschodniej w drugiej połowie XIX w.*

*Sąsiedzi, obcy, wrogowie? — Jews, Poles and Ruthenians in the Small Towns of Eastern Galicia in the Second Half of the 19th Century. Neighbours, Strangers, Enemies?* (pp. 337–344), analyses the attitude to Ukrainians and Jews registered in a dozen-odd Polish memoirs written in 19th century Galicia. She reveals in an excellent way the helplessness of the writers who cannot understand the nature of changes occurring in the world that surrounds them and desperately seek those guilty of the fact that the Ruthenians who were so friendly before 1848 changed into the Ukrainians, so hostile to the Poles.

Elżbieta Kaczyńska's article, *Dzieci i społeczeństwo; Cesarstwo Rosyjskie i Polska w perspektywie porównawczej — Children and Society; The Russian Empire and Poland in a Comparative Perspective* (pp. 223–236), confirms the view that the position of a child in society is one of important measures of the stage of advancement of modernization. Just like the attitude of society and state to prisoners, which is the subject of Robert E. Blobaum's deliberations (*Under Lock and Key? Prisons and Prison Conditions in Russian Poland 1906–1914*, pp. 295–310).

An interesting contribution to the assessment of the character and directions of social transformations in the towns of Congress Poland and the Ukraine at the turn of the 19th century is Bianka Pietrow Ennker's article: *Wirtschaftsbuerger und "Buergerlichkeit": zur Konstituierung des Unternehmertums in Staedten des westkichen Zarentreichs 19/20. Jh.* (pp. 257–266), where she compares the process of the formation of the milieu of entrepreneurs in Łódź, Lublin and Ekaterinoslav.

Michał Kopczyński's deliberations, *Trend sekularny we wzroście rekrutów z Królestwa Polskiego w latach 1874–1908 — The Secular Trend in the Growth of the Recruitment of Soldiers from Congress Poland in the Years 1874–1908* (pp. 285–293), are based on the statistics of recruitment to the Russian Army. The author holds the view that the changes in the numbers of various categories of recruits let him ascertain that "not all the inhabitants of Congress Poland took equal advantage of the transformations of civilization that occurred in the last decades of the partition period".

Agnieszka Janiak-Jasińska, *Do biura, czy do handlu? O prestiżu zajęć handlowych w Królestwie Polskim na początku XX w. — To an Office, or to the Trade? On the Prestige of Commercial Occupations in Congress Poland at the Beginning of the 20th Century* (pp. 247–256), analyses the problems connected with the formation of new social groups and new prestige hierarchies as well as the role played in those processes by tradition going back to the estate society.

Marek Olkuśnik, in an article devoted to the analysis of the forms of rest outside the town taken by the inhabitants of Warsaw at the turn of the 19th century, shows that "an analysis of the issues connected with travelling gives the researcher into social history an occasion for a better inspection or even a reevaluation of the previous assessment of the stratification of society in the industrial era" (p. 237).

The changes in the situation of the Jews are an important aspect of modernization processes in the Polish lands in the 19th and 20th centuries. This thread has been taken up by Andrzej Stawarz, who traces the fortunes of the Jewish community of the town of Grodzisk Mazowiecki up till the Holocaust, as well as by Nora Koestler and Jerzy Tomaszewski. Nora Koestler, *Janusz Korczak: Pole und Jude in Warschau* (pp. 363–370), points out that the figure of Janusz Korczak defies an unequivocal classification within the national schemes that dominated the world during and after the Second World War. An analysis of his posture and position in Polish society may help us to understand the manners of description and comprehension of social life that differed from those dominating at present. Jerzy Tomaszewski, *W sprawie pauperyzacji Żydów w Polsce przed 1939 rokiem — On the Matter of the Pauperization of the Jews in Poland Before 1939* (pp. 355–362), shows that the changes in the financial status of the Jews in Poland did not result from the special policy of the state authorities, but

were above all a function of the processes of restructuring and modernization of the economy and global society. The crisis in the branches of industry that had developed in the 19th century limited the possibilities of development of many firms and of employment, especially in the textile industry. The introduction of new technologies in the production of consumer goods and services as well as the development of modern commercial institutions undermined the basis of many small Jewish enterprises. This did not change the fact that the situation of the Jews deteriorated also due to the growing feelings of hostility towards them as well as the state and self-government regulations directed against this group of population.

The ethnic aspect of the modernization of the lands of the former Polish-Lithuanian Commonwealth has long been the object of Roman Wapiński's interests. In an article included in the Book he writes that for many participants in Polish public life in the inter-war period, Revived Poland was a direct continuation of the pre-partition Commonwealth. As a result, they conceived the Polish nation not as an ethnic, but a politico-cultural collectivity. Consequently, they treated Ukrainians, Byelorussians and Lithuanians as "the younger brothers", who should of their own free will become part of the multi-ethnic Polish nation. It was only after the events of the Second World War that the Poles recognized their eastern neighbours as separate nations, similar to the Germans or Czechs.

Strictly connected with the issue of modernization are the articles by Pavla Vosahlikova, who discusses the role of the school as a factor of integration of Czech society in the second half of the 19th century, as well as the dissertation by Klaus Tefelde, *Schmelzgebiet Ruhrgebiet? Polnische und tuerkische Arbeiter im Bergbau: Integration und Ausgrenzung in der Montanindustriellen Erwerbsgesellschaft* (pp. 372–386), who discusses the course taken by the processes of integration in the multi-ethnic working class community of the Ruhr Basin in the 19th and 20th centuries.

The contributions to the history of modernization processes in the Polish lands collected in this book show the wide-range of interests, a large variety of research techniques and a wealth of sources utilized by the historians of 19th and 20th century Poland. As if symptomatically, however, we find here no theoretical or methodological reflection. This gap can hardly be filled by the only text belonging to this current, written by Tomasz Kizwalter, *Demos i ethnos. Kilka uwag o demokratyzacji społecznej w Europie w XIX w. — Demos and Ethnos. A Few Remarks on the Social Democratization in 19th Century Europe* (pp. 325–330). The author holds the view that the connections between the processes of social democratization and the development of modern nationalism are much stronger than is assumed by some important participants in the discussion on the evolution of the model of 19th and 20th century public life (Juergen Habermas).

The fact that social history concerns not only the issue of broadly-conceived modernization is recalled only by three authors: Cezary Kukło, *Czy w Polsce przedrozbiorowej służba domowa była etapem w życiu człowieka — Whether Domestic Service Was a Stage in Human Life in Pre-Partition Poland* (pp. 205–212), who analyses the accessible demographic data and shows that the course taken by the processes of socialization in old Polish towns was close to the Western-European model, Jan Kanciewicz, who verifies his own research on the strike movement in Congress Poland in 1895, as well as Jan Molenda, who gives account of the state of relations between the town and the countryside during the First World War in Congress Poland and Galicia.

The collection under discussion also includes some texts which fit into the current of traditional political history. They are: Leszek Jaśkiewicz's analysis of the attitude of Moscow factory-owners to the activities of the promoter of the so-called "police socialism", Sergey Zubatov: a synthetic study by Hanna Dyłagowa on the relations between the Catholic Church and the State in the lands of the former Commonwealth, in the 19th and 20th centuries; an interpretation

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of the Bosnian crisis of 1908 in the context of the further development of international situation; and finally, Halina Parafianowicz's deliberations on the American debate upon the ratification of the Treaty of Versailles.

The book closes with: the publication of the minutes of the organization conference of the Marxist Association of Historians of 19 February 1950, provided with an interpretation by Marcin Kula, and a reflection of Jie-Hyun Lim on the transformations of the Marxist vision of history, primarily in the context of the breakthrough of 1989–1991.

The forty four texts on different subjects and periods, applying different methodology, do not create a basis for putting forward any synthetic theses, either concerning gender studies or social history of the 19th and 20th century. Nevertheless, they testify to a considerable methodological potential, a large variety of historical sources under analysis, and the high professional level of those members of the historical milieu who make innovatory attempts to study the past as a complicated, multi-level historical process, created by men and women, regardless of their gender.

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