

The aim of the project is to examine the emancipation strategies and patterns available to female factory workers in Kingdom of Poland in the second part of 19th century and the first years of 20th century.

Through the research I want to investigate, if female factory workers, being almost 40% of all factory workers at the brink of 20th century in the Kingdom of Poland, had a possibility to adjust their life to the proposed patterns of emancipation, that were devised by and for women of upper classes. In other words, I plan to understand, if female factory workers had access to emancipation through the subjectification by work (as understood in *Second Sex* by Simone de Beauvoir).

The research focuses on critical discourse analysis concerned with female factory workers in the second part of 19th century and their possible links to the emancipation circles. By contrasting the findings with the individual stories of female factory workers, I hope to meticulously recreate any possible information about the attitude of female factory workers towards emancipation practices. The research focuses on the analysis of press discourse, as well as the persuasive texts of emancipation activists. The second source for the research are the ethnographic interviews conducted with female factory workers from the Żyrardów and Łódź factory complexes, who started working in 1890s, and their answers provide a unique perspective on life and work of the women from researched period. The third source are female factory workers' diaries, published in various publication from 1930s to 1970s.

The subject is crucial for the history of culture research. Firstly, the research on socially excluded (and this is how I perceive female factory workers, excluded from economic and gender reasons) and allowing their perspective to come forward is of great benefit to the academic discipline, as it allows a less prejudiced and fuller picture of the social relation of the time. Secondly, problems discussed in 19th century in relation to female emancipation through work are also valid today – work parity, maternity leave, combining motherhood with career, gender neutral education. Understanding the roots of those issues would be of great help not only to the academic discipline of history of culture, but also to the standard of public debate today.