

## Streszczenie popularnonaukowe

In 1913 Aniela Korngutówna in her novel *Córki marnotrawne* (The Prodigal Daughters) showed that Jewish rituals related to marriage were extremely oppressive for women, one of the novel's heroines even called the wedding night 'a solemnly legitimised act of rape'. In the eyes of the heroine a woman's body does not belong to her, but to society. A ritual of cutting the bride's hair appears in the novel as a barbarian act against the heroine's will, who is no longer able to control her own body. Even theoretically safe contacts with men, according to the author, like a visit to a doctor's, might turn for a woman to be oppressive and abusive, because a woman would often be perceived as a sexual prey. Korngutówna was not the only Polish-Jewish writer (Polish-Jewish literature means the one written in the Polish language by Jews who identified themselves with Jewish culture) who described sexual abuse. In fact, the majority of the nineteenth-century Polish-Jewish literary texts were written by women and numerous of them discussed issues related to the so called 'woman's question'. Some, like *Młodość Hanny Turskiej* (The Youth of Hanna Turska) by Czesława Endelmanowa-Rosenblattowa, even presented heroines who tried to live according to male standards and to be financially independent and most of all to have pleasure from sexual contacts. The main hypothesis is that discourse on women's sexuality and body present in Polish-Jewish nineteenth-century literature was extraordinary in comparison with Polish and Jewish (that is written in other European languages, Yiddish and Hebrew) literatures of the time. Therefore, the objective of the proposed project is to examine the approach to sexuality and female body expressed not only in literary texts, but also in press articles, ethnographic studies, private correspondence and memoirs by Jewish women who wrote in Polish between 1890 and 1918. The time frame adopted begins with a decade of important and iconic moments for the Jewish world (founding of the Bund – Jewish social-democratic movement, first Zionist Congress in Basel, both in 1897) and for women (Jewish Women's Congress in Chicago, 1893, admission of first female students to the Jagiellonian (3 women admitted in 1894 and then official admission of all women in 1897) and Jan Kazimierz's Universities in Galicia, in 1897). The period covered ends with the year when women were granted voting rights in independent Poland.

The project is intended to develop further a research on Polish-Jewish nineteenth-century literature by expanding it to new scientific fields. The research on non-literary texts by Polish-Jewish authors will shed light on non-obvious relations between Polish and Jewish feminists. It will examine the flow of ideas between different cultural centres. The analysis will show whether it was only a literary phenomenon or an issue present in other discourses. It seems obvious that the theme was related to the movement of women's emancipation, since Polish and Jewish feminists fought against prostitution and women's trafficking as well as double standards applied to women. The proposed project is highly original in that it examines mostly materials ignored in Jewish studies and foremost it is focused on unknown aspects of Polish-Jewish heritage. Hence, the results of the project will considerably broaden the current knowledge not only on the history and culture of Polish Jews, but also on the history of women in Polish lands at the turn of the 19<sup>th</sup> and 20<sup>th</sup> centuries. It will present the names of Jewish women mostly unknown, because they were not members of Jewish organizations, neither did they write in Yiddish or Hebrew, the languages more often spoken by non-Polish scholars. The proposed project involve different approaches developed by different disciplines including history, gender studies, cultural studies, Polish philology, anthropology and sociology. The aim of the project is to show a broad cultural context in which Jewish women living in the Polish lands between the 1890s and 1918 functioned. Its objective is to show non-obvious relations between Jewish and non-Jewish women and most of all to examine a complex notion of female body and sexuality.