



Polish American Historical Association Newsletter

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PAHA INITIATES WEBINAR SERIES

What do you do when your annual meeting—the one scheduled for January 2021 in Seattle—has to be canceled due to global pandemic? In the case of PAHA, it was to move part of the conference online, and offer it to a global audience rather than the single roomful of attendees at a typical academic gathering. Several scholars who had planned to discuss their research in person in Seattle agreed instead to present online in a series of monthly webinars.

The programs of the initial webinars were:

January 16, 2021

Sylwia Kuźma-Markowska (American Studies Center, University of Warsaw), “Polish American Women and Their Foodways in Early 20th Century Chicago”

Katarzyna Nowak (Research Associate, University of Manchester), “Laughter in the Kingdom of Barracks: Humor and Satire as a Counter-Narrative of Polish Displaced Persons”



February 13, 2021

Iwona Flis (University of Gdańsk), “Community Archives as a Way to Manifest Identity and Preserve One’s Heritage. The Case of Polish Migrants of the World War II Diaspora in North America”

Piotr Derengowski (University of Gdańsk), “William Kossak and His Journal”

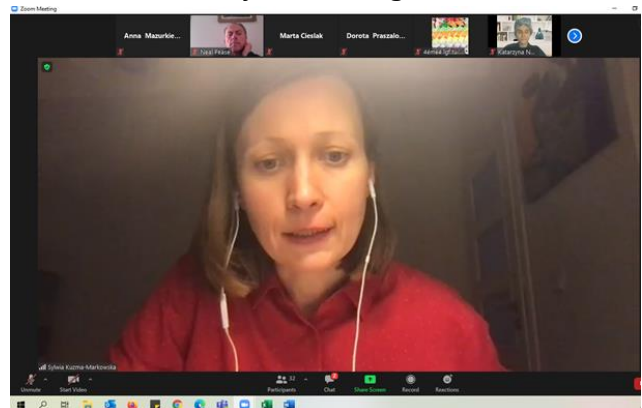
March 13, 2021

Katarzyna Dziwirek (University of Washington), “Polish Studies at the University of Washington: The Past and Present”

Krystyna Untersteiner (University of Washington), “The Polish Home Association in Seattle: The Forgotten Stories”

Comments by:

Teresa Indelak Davis, Honorary Consul of Poland in Seattle
Session chaired by Dorota Praszałowicz (Jagiellonian University)





April 17, 2021

Geoffrey M. Gyrisco and Mark Dillon, "A Builder of Polish American Identity: How Victor Cordella of Krakow Shaped Church Architecture in Minnesota" (with research assistance from Michael Retka)

The sessions were well attended and received lively and appreciative response—so much so that, rather than consider these webinars a stopgap substitute for a “real” conference, PAHA is planning additional webinars later in 2021, and similar online gatherings may become a regular part of its scholarly activities

long after we have put away our masks and resumed normal activity.

From Gdańsk to Detroit

The Migration Story of Anna Muller as told to Mary Patrice Erdmans

“I don’t like talking about myself ... but I like the idea of thinking about my life story.”

Dr. Anna Muller



Dr. Anna Muller, the most recent past president of the Polish American Historical Association (2019-2020), and author of *If These Walls Could Speak: Inside a Women’s Prison in Communist Poland* (2017) is an Associate Professor of History at the University of Michigan-Dearborn, the Frank and Mary Padzieski Endowed Professor in Polish/Polish American/Eastern European Studies and the Director of Women in Learning & Leadership.

We sat down for a recorded zoom conversation in Spring of 2021. I asked her to tell me how she came to live and work in the United States. She said, “It’s difficult, very emotional work to reflect on your own life. I feel like in my life many things [are] not the way I expected them to go and I feel guilty of many things, and one of them is being in the States and not being with my parents.” Anna is an only child and her migration story was suffused with this emotion. “I come from a super small family ... so there is almost nobody taking care of my parents. Growing up, I always knew that.”

She was born in Gdańsk in 1975. “I’m a first-generation college student. My mom was never allowed to go to college, because she was a woman -- her brother was sent to college -- she was told that girls don’t go to college.” Despite her parents’ lack of formal higher education, she was raised with an “appreciation for books and that came from my mom mostly because I think this was a way to overcome the daily limitations, you could just forget about the world and start reading and that’s how you deal with everything else that was going on, and I’ve been doing it ever since I was a little girl, just reading nonstop.”

Anna Muller belongs to the “transformation generation” composed of those who experienced the changes in the political-economic system in Poland during their formative young adulthood – a time, Karl Mannheim reminds

us, when the generational imprint is formed.¹ She was a child during the period of Solidarność; she was a teenager when the McDonalds and KFCs barfed into Poland.

“In the ‘90s I was in high school and I was in a good high school. There was a lot of activism going on there, a lot of intellectual discussions. This is the moment when we’re discussing whether American capitalism was a good thing for Poland or a bad thing for Poland. How do we deal with socialist legacies? And I think at this point we’re sort of ready to reject everything that came with socialism, but at the same time, you know, we grew up on those sensitivities that were built by solidarity, social solidarity, taking care of the weaker, more vulnerable. This was the moment when all of this was circulating around us, doubts about capitalism.”

“One important event, I think, in my intellectual but also political maturing, was a moment when the first McDonald’s came to Poland. I always tell this story to my kids and they think it’s very funny but it wasn’t funny at that point, because I, we, felt in my little cohort of high school friends, that American capitalism is invading us. We just got rid of [one] sort of imperialism and now another form of imperialism is coming. We literally went there to protest with bricks -- this was one of those moments that you remember for the rest of your life, thinking we need to stand on our own. So, I grew up in this atmosphere of being very critical towards what America stands for, especially popular culture.

“At the same time there was a lot of fascination with America, but in high school I could never even imagine that it’s possible to travel to the United States. None of us really traveled -- I mean we went to Bulgaria, Romania, Czechoslovakia, Eastern Germany, so I traveled a lot within the Eastern Bloc, but never outside. When I was in college, I really wanted to travel, I wanted to see the world, I wanted to go outside of Gdańsk.”

And yet, Anna “could not imagine traveling to Warsaw,” where she would have to go if she wanted to study philosophy, a field not available at the University of Gdańsk. “First of all, I would never leave my parents. Second, I had no money, like, I had no concept of money -- there were no coffee shops, we were not spending money on anything. [In] high school I remember having pocket money maybe five or six times because there was no need for that, you would bring your breakfast from home,² you would go for dinner home. There was nothing to buy. Occasionally, you will get a little bit of money to buy a book or a record [album] that’s it. If you needed new shoes, you would go with your mom and your mom would buy one pair of shoes per semester. There was no money in my family to send me to Warsaw.

“Also, there was such a big barrier, I think, between Gdańsk and Warsaw. Gdańsk was a provincial city. Warsaw was very elite, very prestigious. It was for the smart kids. I was just a kid from a provincial town, that’s how I felt. So I stayed in Gdańsk, studied political science. After a year, it was just so boring, it wasn’t a good fit for me, so I decided to study history alongside political science because I felt that combining history and political science I can get a better understanding of something that I defined back then as *historiosophy*.

“The first people that defined studying history in Gdańsk for me was Ania Mazurkiewicz and her husband Marcin Mazurkiewicz. We were sitting together on the same bench.³ I still remember long nights when I stayed with them and Marcjanna [their baby daughter]; we would study in the next room. And then at some point Ania

¹ Krzysztof Jasiewicz, a sociologist at Washington and Lee University, uses this term and marks this generation as those born between 1972 and 1985. “The War of Sexes or of Generations: Searching for Fault lines in Political Conflict in Poland.” Paper presented at the *Modalities of Resistance: Polish Social Protest Across the Generations*, a conference sponsored by the Polish Studies Association and hosted by the University of Illinois at Chicago, March 4-5, 2021.

² The *drugie śniadanie*, Polish second breakfast or an American lunch.

³ “Sitting on the same bench” is the literal translation of the phrase *siedzieć w jednej ławce*, which means to be very close school friends.

started traveling to the United States, and I remember thinking, where's that coming from, that sort of imagination that you can actually find enough money and find enough strength in yourself to travel abroad." Anna imagined her way to the West with a summer trip through Western Europe. She returned to her studies in Gdańsk, and the following summer she expanded her travels and spent a few months in the United States visiting a man in San Jose she had met in Europe.

"A couple of days before I left, I was thinking, 'oh I should probably know somebody [besides] this guy that I met randomly somewhere in Europe.' So I was googling political events in the area and there was this big protest in Seattle [against] the World Trade Organization. And I saw this woman from Gdańsk was writing articles on that protest. I emailed her and I got, 'Oh, you should come to me, I'm in Seattle.'

"I arrived, and California was such a shocking environment for me -- it was February, it was hot, it was suburbia in San Jose, and it was deadly. I was expecting to have cultural shock and I was experiencing cultural shock, but a different one from what I was expecting. I borrowed money and flew to Seattle, and they picked me up from the airport, they took me to their home -- they had this sort of commune, some of them were homeless, some of them were working, it was an amazing place near the ocean, with an amazing view. [The] house was falling apart -- it was beautiful but it was missing money. It was the most bizarre experience in my life -- they pick me up, a person they never met and they were supporting me for months in this house, feeding me, not wanting anything from me. I was having some of the most amazing conversations, and that was the experience that I think I wanted from coming to the United States. It was pretty amazing."

Anna also visited an aunt who lived in Geneva and was eager to have her stay. "I think a lot of us, once we started a migrant life, we're trying to bring more people to us because we feel this is good for those people, plus we are trying to build a community for ourselves in this country. So, she really wanted me to come to Geneva. She found a school for me. That was something I could imagine, I had a connection, you know, I could hop on a train, I could go." She moved in with her aunt and enrolled in a program affiliated with the United Nations.

"I was earning money in Geneva [and] not taking anything from my parents. But honestly, it was the worst year of my life because I was working 40 hours a week [and] studying in English and French, languages that I just started learning. It was super hard, and I was super lonely, super poor, it was just very hard. I hated it, loved it and hated it. I met this professor who was a historian. And I was really scared that he will want to speak French to me because my French was terrible and I walked into the office and he started speaking Polish -- Professor Andre Liebich, an amazing historian, Canadian Polish but living permanently in Switzerland. I'm still in touch with him, and he was the one supporting this idea of graduate school in America.

"And then Ania Mazurkiewicz again in my life. I was in Geneva struggling. Ania in Poland applied for a scholarship to Notre Dame, South Bend, she got it, but she wasn't able to go." Ania was pregnant with her son Jakub, so Anna Muller got the slot. At Notre Dame she met an "amazing group of people," including Polish historian Professor Andrzej Walicki, who passed away August 2020. He suggested she apply for graduate school: "I remember thinking it's just so incredibly impossible that it sounded funny like, how does this even work?"

"I emailed a couple of programs asking whether they would take a Polish student. [Historian] Brian Porter at the University of Michigan was one of them -- I almost ended up working with him. [Historian] Padraic Kenny, who was in Colorado back then was another person, he said he will take me, but his school doesn't offer funding. The funny thing is that I ended up working with him because he moved to the school where I [enrolled, Indiana University].

"When I got to Indiana I found myself surrounded by this group of incredible women professors who were just incredibly supportive. I arrived five months pregnant. And they realized the difficulties -- expecting a child, moving to a school where you have to do everything not in your language." At that point Anna was married to Andy from San Jose who had been with her in South Bend and was now in Bloomington, Indiana.

"A number of coincidences and a lot of good people gave me good advice and I sort of followed their suggestions not thinking where it will take me and constantly thinking there's no way I can actually move to the United States and live here and stay here. Poland and Gdańsk were my place, and this is all just a big experiment. And I don't know whether this is something young people do, which is don't think about the consequences of things you do, but I definitely wasn't. I was thinking, 'I will go study and then I will go back.'"

And yet, here she was with me [on zoom] in the United States. I asked: "You're in a PhD program in the US, married to an American, and you still thought you were going back to Poland?"

"Yeah. And I did. I started [graduate school] in 2003. In 2007 I had a Green Card so I applied for Fulbright-Hays for Poland for research. My plan was to do research, finish the dissertation and stay. It almost worked because I got my research finished and I got a job in Poland, I worked for the museum of the Second World War [in Gdańsk]. I flew back to defend my dissertation and I was done with America. I was like 'I'm never coming back.' I started working [at the museum] in 2010. I was in the initial cohort of people -- there were 20 people in total -- and we were building it, collecting the artifacts. I collected most of the objects that are in my sections [departments] so I'm very emotionally involved in everything that has been happening with the museum.

"In 2011, my husband said that he just cannot be in Poland anymore, and that was hard because I wasn't ready to move back. I was in Poland, I was happy, I was working, I was doing really well there and I had everything I ever wanted. I was close to my parents. But my husband said that we needed to move back and I sort of said, 'Fine, if you find me a job, then maybe I will consider moving back.' And he found me a job. He applied for this job [for me]. I flew for the interview but literally, he put together the application, it was University of Florida, a lecturer at the Center of European Studies as a teacher of Polish language and Polish culture.

"So we moved. I don't know what I was thinking, but I got so sick the week when I was leaving. I developed some kind of infection in my eye and I was in the hospital. But we left, and I was in Florida for two years. And then two years after being there, this position at UM-Dearborn opened up. At this point I knew that if I wanted more stability I needed a more permanent position. I was applying for jobs thinking, 'I just don't want them, I want to go back,' but the more time you spend here, the more this life becomes part of your old life, your students, the different organizations you get involved [in]. So I think at some point I accepted the fact that that's where I am, the kids were growing. That's their home, that's where I am.

"I still don't know what to do about my parents -- I think that's why the first half year of the pandemic was absolutely fantastic for me. I went to Poland on a Fulbright January 2020, my mom came to be with my kids and my husband [in the US]. I had a million plans. And then the pandemic happens. My grandmother got really sick, she's 95. And I was stuck for four or five months literally living only with my dad and visiting my grandmother every day. This was so good because it just gave me a chance to be with people that I missed. When somebody dies, I don't go to the funeral [in Poland], when my grandfather died, I just don't. I don't see them in those moments when they're very sick, when you have to take care of them; and this was four months when I could not travel, I couldn't go to conferences, I was there, I was there every day. I didn't want to leave in June.

"I think it's a constant struggle when you are in a situation like this. My parents are in their 70s and are still doing relatively well. But I have no idea what will happen when their health really declines because they don't have anybody; there's absolutely nobody there except for my grandmother so every day I feel guilty that I'm here and they are over there. At this point I don't really have plans of going back because at some point you need to acknowledge and admit and accept the fact that your life is actually, it's actually here."

We talked about her involvement in PAHA, and once again, she told me that her long-time friend Ania Mazurkiewicz had influenced her. Dr. Anna Mazurkiewicz has been actively involved with PAHA for the past 20 years and was a president in 2017-2018. She recruited the reluctant Anna Muller: "I have to admit that I had a little bit of bias towards Polish American organizations because in Poland they're usually presented as the more conservative ones. And I never consider myself as being on the conservative side. And I never did Polish American research, so I really had no reason to become part of PAHA. Plus, I only recently started thinking, am I Polish American? Like in terms of national identity, what am I? I'm this kind of hybrid. And then I met Ania in New Orleans at a PAHA conference in 2013." She decided to join after "understanding the importance of what it means for me personally as a Polish person living in America, identifying with a lot of struggles and issues that Polish Americans are dealing with."

In the Polish and Polish American studies program at the University of Michigan-Dearborn, Dr. Muller has some later-generation Polish American students, but no migrants or children of migrants. "I haven't had a student that speaks Polish, but I have a lot of students who say, 'oh, my grandmother, my grandfather, there are some kind of roots, I know what pierogi are, my family eats sausage.' And running the Poland study program, once or twice, I had a person going with me because they wanted to learn more about their Polish heritage. So there's some connection with Poland." With the changing demographics in Detroit, most of her students have no Polish ancestry heritage. "I teach a lot of students that know almost absolutely nothing about Poland. We have a large Arab American community and they are in my classes very often."

Prior to the pandemic, Dr. Muller was collecting oral histories in Hamtramck of Polish Americans across three generations. The project includes photos of private artifacts that contributed to PAHA's [Objects That Speak](#) project that documents our material world to tell the story of who we are.⁴ This idea grew from her work for the WWII Museum in Gdańsk. "I was obsessed with the artifacts in the museum. One summer I spent interviewing all the historians in the museum and their stories of how they acquired certain objects. [In Hamtramck], I was interested in collecting the photos and recollections of different objects that are still in those households that I had a chance to visit. It was easier for me before the pandemic because I could meet with them and then write a story and now it's more complicated because it's hard for them to tell the story over the phone or on Zoom. I have photos, the stories just need to be written down and published and hopefully that will happen soon."

To end the interview, I asked her one last question: what keeps you up at night? "A lot of things, I have serious problems sleeping. [laughs] I can start worrying about my parents, COVID-19, them not being vaccinated; all the social groups that are vulnerable in the States due to COVID, that just drives me crazy. Issues with social inequality, that really bothers me. I don't worry much about my kids, my kids are fine, they will be okay. I worry about my students in Detroit who are struggling, they hate being online, they are losing jobs. And the very fact we don't seem to be learning lessons of how to move on creating a society that is healthier and more sustainable on many different levels?" From Gdańsk to Detroit -- this sounds like the same person who questioned the introduction of fast food restaurants in her neighborhood in Wrzeszcz.

⁴ For more information see <https://polishamericanstudies.org/text/38/objects-that-speak.html>

Writing up this conversation for PAHA's newsletter, I was (and am) aware that it is more personal and more emotional than interviews one generally finds in academic newsletters. Dr. Muller herself has argued for bringing emotions into academic stories.⁵ I also find that emotions in the *życiorys* provides a *verstehen* understanding of the lived experience. In this case, Anna's life story helped me, a uni-national, understand the lived experience of transnationals, to feel the melancholy and *tęsknoty* that accompanies the life course of those who establish homes as adults in another country with parents they left behind. Migration in general muddles and complicates intergenerational relations, perhaps especially for adult female migrants as caregiving expectations weigh heavy on the shoulders of daughters.

Objects that Speak Teacup

By: Lou Ann Pleva

As the whole world shutters against an invisible virus, we are all feeling fragile, susceptible, and watchful. I had already been home bound for a few years by mobility issues that sidelined me from even the most basic tasks like shopping or strolling the neighborhood. Solitude is already my norm. Then a month before my 61st birthday this summer, an event I expected to be a non-event, two things happened simultaneously that I could never have predicted.



I'd started a free short-term subscription to a newspaper archive and also reconnected online with a long-lost beloved cousin, Rose. She and I joyfully emailed and phoned, catching up on news from the last few decades, and I shared news articles from the archive about ourselves in younger years and family members from before our time. Ours was not like many families which enjoy reunions and stay connected through generations, so any morsel of family news was magical to me, like an SOS being seen from my deserted island. So, when I found the obituary for our mutual great-grandmother Mary, who emigrated from Poland to our hometown in the late 1800s and about whom I knew nothing, it excited me doubly because I now had my cousin, which was miracle enough, with whom to share this extraordinary find.

On my birthday a couple weeks later, a package arrived. Rose sent two gorgeous beaded crosses she made herself. And a teacup and saucer set, very lovely fine porcelain with pale pink roses and gilt scalloped edges. Roses from Rose. She knew I have a passion for tea. They seemed old but in pristine condition. The maker's mark looked much like the Polish eagle and it piqued my curiosity, so I searched online and found it was made by a German company, C. T. Altwasser, but that particular mark design was only used from 1875 to 1939. Looking further, I discovered that the company was located in Silesia which was variously Poland or Germany depending on the border shifts. As I read, I instinctively felt that this is hugely significant, that my family - whom I know so painfully little about - had been there generations ago and that my great-grandmother Mary, who left her homeland to trust the future elsewhere, had a connection to this very spot on the map. I felt it as sure as my own heartbeat. "

⁵ "Is There Space for Anger in Social Movements." Paper presented at the *Modalities of Resistance: Polish Social Protest Across the Generations* a conference sponsored by the Polish Studies Association and hosted by the University of Illinois at Chicago, March 4-5, 2021.

I held that teacup in my hands and marveled at it. The daintiness is unmistakable, it commands attention be paid. You can see through it when held to a light. Yet there is no chip or stain or even the tiniest crack in either piece. Not one. No flaw mars the glossy smoothness of the glaze laid well over a century ago. The gilt edges still gleam in precise, thin lines like a new bride's wedding band. The mauve and palest pink roses drape elegantly, some buds await their bloom on thornless stems and tri-colored green leaves dance among them against the purest white background. Even one petite sprig curves inside the cup where you could spend a moment feasting your eyes on the graceful artistry while you sip.

Could it have been a part of Mary's wedding china, perhaps a gift from her own mother to start her new married life? Did she display it proudly and bring it out for special celebrations, set her table carefully with a tablecloth she embroidered as the kitchen aromas fragranced her home? Did they all gather at the table laden with these dishes to bless the meals for Wigilias and First Holy Communions and anniversaries and then the final meal together before she departed, likely never to return? Did she wash and dry it with cloths she wove? Did she pack it with the utmost care in a barrel with layers of barn straw to protect it for the long, uncertain voyage westward across the breadth of the European continent and the thousands of miles of uncaring roiling ocean? On how many wagons and train cars was it hauled to and from? How many porters did she admonish to be very careful, please, it's fragile? And what meal, after all those unforgiving miles and efforts, in a strange and primitive Pennsylvanian coal-mining town, did she serve her family when she finally tossed the straw aside and examined each piece for damage before laying it upon her table?

Or did she just unpack two teacups and saucers first, and with her husband, sit exhausted but excited near the coal stove to savor a warming, fortifying cup of tea in the stillness and permanence of what would be her home evermore? Was this teacup I held in my hands in this frightful 21st century, the same one she sipped from as she wrote letters home to Poland, in her kitchen near the coal train tracks, telling of their safe arrival, of struggles endured and conquered, of vegetable gardens planted and of friends made and babies born, babies whom I would know in their old ages?

Or was my imagination getting the better of me? Was my lack of family and long solitude now conjuring phantoms, my isolation inventing connections? Her house was familiar to me but only from the outside. I grew up two blocks away, and often played near it. It sat at the foot of a steep street on one side and a coal mountain on the other with just her house and the train tracks on the rare level floor of the coal canyon. Two generations were born within its walls. My Ciocia Anna was born, lived, and died there. My dad told stories of boxcar hobos carving symbols on the garden gate of generous souls within during the Great Depression in his boyhood. When my Ciocia Dorota was hit by a car in front of that house at three years old, my Babcia Elsie, my personal hero, carried her with her pelvic and leg casts uphill to church every morning.

My Babcia Elsie moved from that house with her husband and two children into her own home which years later would share a backyard with my childhood home, making us everyday friends. She hummed when she walked, spoke a blend of Polish and English of her own devising, began her life as a seamstress at 14 in sweatshops, and often abruptly stopped whatever she was doing to impart some wisdom to me whether I understood it or not. She called me "Luancia Dear Heart and Gentle People". "Never cry over one that won't cry over you." or "Luancia, did today you pray for me? God listens to little children but He's tired of us old ones." Or when rewarding me with a nickel she'd say, "Up to the church take and light a candle, give God thanks for all we have."

Now, they are all long gone, fading memories and I am miles away from familiarity.

I emailed Rose, telling her how grateful and delighted I am with her thoughtful birthday gifts and telling her a brief history of the porcelain company. She wrote back. Rose's grandmother Zosia gave her two teacup sets years ago, one of them was now mine. My lovely cousin wanted me to share our family heirloom. They were Mary's, our Prababcia.

So, at the age of 61 in the pandemic year, I am given gifts, incredible gifts that humble me and speak to me of endurance, of continuity and grace. And the unspeakable language and timelessness of courageous hearts.



SUBMISSION GUIDELINES FOR *POLISH AMERICAN STUDIES*

The Polish American Historical Association's interdisciplinary refereed double-blind scholarly journal (ISSN 0032-2806; eISSN 2330-0833) has been published continuously since 1944. It appears biannually and is available world-wide through JSTOR, a database of full-text research journals. PAS is indexed in *America: History and Life*; *American Bibliography of Slavic and East European Studies*; *ATLA Catholic Periodical and Literature Index*; *Bibliographic Index*; *Current Abstracts*; *Historical Abstracts*; *MLA International Bibliography*; *PIO - Periodical Index Online*; *PubMed*; *TOC Premier* and *EBSCO*. To subscribe visit: www.press.uillinois.edu/journals/pas.html.

The editors welcome scholarship including articles, edited documents, bibliographies and related materials dealing with all aspects of the history and culture of Poles in the Western Hemisphere. They particularly welcome contributions that place the Polish experience in historical and comparative perspective by examining its relationship to other ethnic groups. Contributions from any discipline in the humanities and social sciences are welcome. The Swastek Prize is awarded annually for the best article published in a given volume of *Polish American Studies*. Manuscripts or inquiries should be submitted in Microsoft Word via e-mail attachment to the anna.k@polishamericanstudies.org (the Editor, Dr. Anna Jaroszyńska-Kirchmann, Eastern Connecticut State University, Department of History, Webb Hall 333, 83 Windham Street, Willimantic, CT 06226). Manuscripts should be no longer than 8,000-10,000 words plus notes, tables, etc. They should include an abstract of 200 words, and a brief author's biographical information, their affiliation, and email address. It is the author's responsibility to obtain all copyright permissions for illustrations and images. Editors will not review works previously published in any form or ghost-written. Authors should follow *The Chicago Manual of Style*, 16th edition. Contributors whose first language is not English should have their work reviewed for clarity and style prior to submission.

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PERSONALIA

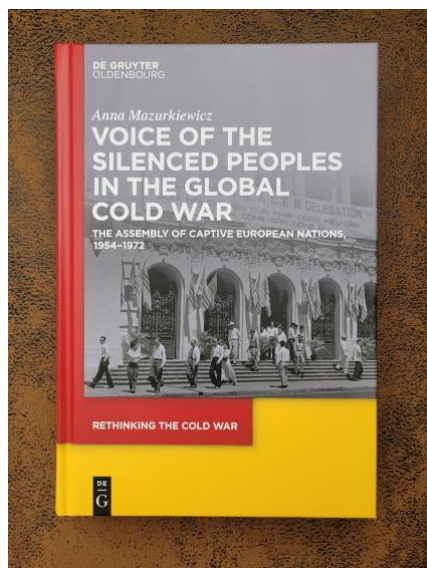
Josh Blank published an article in the Spring 2021 issue of *Historical Studies in Education* entitled, "Thrifty Trustees, Curriculum Clashes, and Gender Disparities: Late Nineteenth- and Early Twentieth-Century Barriers in Education in Rural Renfrew County." The journal's cover photo is his great-grandmother, Elizabeth (Etmanski) Shalla and her pupils (34 were there that day in 1912, and some didn't have shoes). It can be found: https://historicalstudiesineducation.ca/index.php/edu_hse-rhe/issue/view/451

In April 2021, **Anthony Bukoski** published his seventh short-story collection, *The Blondes of Wisconsin* with University of Wisconsin Press.

With the cooperation of the editors of *Polish American Studies* and *The Polish Review*, **John Bukowczyk** organized and published the University of Illinois Press volume, *Through Words and Deeds: Polish and Polish American Women*

in History (2021), in the Common Threads Series. The volume consists of a selection of articles from the two journals with a brief introduction by the editor.

Grażyna Kozaczka's book *Writing the Polish American Woman in Postwar Ethnic Fiction* (Ohio University Press 2019) was recognized by the Polish Institute of Arts and Sciences of America with the 2020 Waław Lednicki Humanities Award. At the virtual awards ceremony on May 15, 2021, Grażyna Kozaczka gave a talk, "Being a Woman in Polish American Fiction," which is available on PIASA's website: <https://piasa.org/virtual-event-and-presentation-featuring-professor-grazyna-kozaczka-from-cazenovia-colleg/>



Ania Mazurkiewicz published a new book, *Voice of the Silenced Peoples in the Global Cold War: The Assembly of Captive European Nations, 1954-1972* with De Gruyter. More info can be found here: <https://www.degruyter.com/document/doi/10.1515/9783110661002/html>

Michał Wilczewski recently accepted a Visiting Lecturer position in the Department of Slavic Languages and Literatures at Northwestern University. He recently published an article entitled "Obcy we własnym domu: Konflikty pokoleniowe i walka o 'wiejskiego człowieka' w międzywojennej Polsce" ("Strangers in Our Own Home: Generational Tensions and the Battle for the Rural Mind and Body in Interwar Poland") in *Centrum Światów Jest Tutaj: Galicja Jako Punkt Odniesień* published by University of Rzeszów Press in 2021. He has also become the new editor of the PAHA newsletter. Please feel free to contact him at michal.wilczewski@northwestern.edu if you would like to contribute to it.

ARCHIVAL ISSUES OF PAHA BULLETINS AND NEWSLETTERS

by: Iwona Flis

Archival issues of our bulletins and newsletters are now available through our website at <https://polishamericanstudies.org/text/79/newsletter-archive.html>.

PAHA NEWSLETTERS

The first issue of PAHA Newsletter was published under an all-telling title: "Bulletin of the Commission for Research on Polish Immigration." PAHA began as the "Historical and Political Sciences Section" of the Polish Institute of Arts and Sciences in America (PIASA) and was quickly transformed into the Commission for Research on Polish Immigration, and in October 1944 into the Polish-American Historical Commission. PAHA bulletins were published under the auspices of PIASA until 1964, while PAHA's formal connection to PIASA lasted until 1972. Since late 1944, the PAHA Newsletters were published as "Polish American Historical Commission Bulletin." Number 54 of January 1949, entitled "Polish American Historical Bulletin," was the first to mention both PIASA and PAHA in the heading. But it was February 1949 when the name "Polish American Historical Association Bulletin" was used for the first time. From January 1965 (No. 245) bulletins were titled "PAHA Bulletin," and since June 1977 they have been published under the name of "PAHA Newsletter."

OPPORTUNITY FOR RESEARCHERS

The Newsletter archive offers abundant information on the history of our organization. The oldest issues tell the story of establishing organizational structures of PAHA. They include data on organizational committees, their officers, and actions. They allow us to track decision-making processes in the organization in its early stages of development. Numerous correspondence excerpts, sometimes in Polish, show opinions and comments on PAHA's resolutions and activities. Invitations to meetings, both general (annual) and local are followed by detailed reports, responses, and acknowledgements, as well as quotes from the press.

The bulletins are filled with frequent reminders of calls for papers related to planned meetings and publications, including "Polish American Studies" from its premiere issue. They contain notices on articles, lectures, books, and research projects of PAHA's members and their other accomplishments. Almost each of the early issues publishes names of new members with institutional affiliations or private addresses. Target values and campaigns for new

members are discussed. The financial condition of PAHA is commented upon, membership dues, grants and donations are reported, even small amounts are acknowledged.

As the organization developed, the bulletins became more elaborate. They include statements and messages from PAHA Presidents, reports of the Board, local chapters and editorial committees, proposed changes of by-laws. They inform about research projects and inquiries concerning Polish-American history, they contain notices on articles, lectures, books not only by PAHA members but also by other authors of value to Polish American studies. It is not uncommon that topics for research are suggested. The bulletins comment on anniversaries of significant historical events, but also discuss current problems of interest to PAHA members and students of Polish-American history. Furthermore, they abound in information on conferences and seminars, calls for proposals for research projects, scholarships and news from collaborating institutions, including the American Historical Association, notices of granted and received awards. Accomplishments of new members are regularly presented as well as tributes to appreciate deceased members.



COLLECTION NOW AVAILABLE ONLINE



The digitized archival collection contains typescripts and printouts of all preserved bulletins, beginning from 1943 to 1999. It consists of 369 units. Original documents are held in the Central Connecticut State University Library as part of "PAHA Records" (CPAA #05-11). The digitalization project was led by Renata Vickrey, University Archivist and Outreach Librarian at CCSU.

The frequency of PAHA bulletins and newsletters varied over time. In its first years the bulletin was usually published once a month, sometimes even twice a month. From 1967 to 1999 it was a quarterly, and in 2000 it changed into a biannual publication.

Since the start of the publication PAHA bulletins were numbered in absolute numbers. By January 1967, the organization published 268 issues (numbered from 1 to 268). In March 1967, a different system was introduced, and since then the bulletin has been published by volume and issue, starting with volume 23. Within each volume (year of circulation) issues always begin with #1.

The digitized archival collection is available to researchers upon request (see instruction and contact below).

Unfortunately, the collection is incomplete, and the following issues of our bulletins and newsletters are missing:

- No. 1, 2, 4, 5, 7, 10, 12, 13, 14, 16, 24, 31 and 32 from 1943-1946
- No. 122 and 125 from 1954
- No. 132 from 1955
- No. 139 from 1956
- Vol. 26 No. 3 from 1970
- Vol. 27 No. 4 from 1971
- Vol. 28 No. 1 from 1972
- Vol. 32 No. 3 and 4 from 1976
- Vol. 41 No. 4 from 1985
- Vol. 43 No. 3 and 4 from 1987.

If you are in possession of any of the missing issues please contact Dr. Pien Versteegh, Executive Director (pien@polishamericanstudies.org). We would greatly appreciate if you could deposit it in our archive or provide us with a scanned copy of it. If you would like to request access to this collection, please contact Dr. Pien Versteegh, Executive Director (pien.v@polishamericanstudies.org) for terms and conditions.

POLISH AMERICAN HISTORICAL ASSOCIATION



POLSKO-AMERYKAŃSKIE TOWARZYSTWO HISTORYCZNE

PAHA MISSION STATEMENT

PAHA's goals are: to promote the study of Polish American history and culture as part of the greater Polish diaspora.; to encourage and disseminate scholarly research and publication on the Polish American experience in the fields of history, the social sciences, the humanities and the arts, and advance scholarly collaboration across disciplines; and to support collection and preservation of historical sources regarding the Polish past in America.

**Polish Migrant Memoirs and Letters: Documenting the World War II
Diaspora**



With the outbreak of World War II on September 1, 1939, the Polish nation faced an overwhelming experience of displacement and dislocation. As a consequence, close to six million Poles found themselves outside Poland's new borders; at the end of the war, nearly 500,000 Poles remained in exile, scattered over many countries on all continents. About 140,000 Polish immigrants -- political exiles, civilian refugees, displaced persons, former soldiers, slave laborers, and prisoners of concentration camps -- settled permanently in the United States.

With this war generation passing, it becomes ever more urgent to tell their story, to preserve the record of their experience and make it available to the next generations. The Polish American Historical Association (PAHA) is a professional organization international in scope and in existence since 1943 (for more information please see www.polishamericanstudies.org) whose goal is scholarly research and promotion of the study of the history and culture of the Polish American diaspora. PAHA is alarmed by the disappearance of documentation on the history of the World War II and immediate postwar wave of Polish migration to the United States. Recognizing the contributions of Polish migrants to Polish American as well as American history, PAHA appeals to the members of the exile generation, their families, and their organizations to deposit their existing records in archival and research institutions.

To facilitate the preservation effort, the Polish American Historical Association is inaugurating a new project titled "Polish Migrant Memoirs and Letters: Documenting the World War II Diaspora." In collaboration with the Central Connecticut State University's Library (Polish Heritage Collection) and Stanislaus A. Blejwas Chair in Polish and Polish American History, the Polish American Librarians' Association, PAHA is announcing search in the United States for the following documents among members of the WWII Diaspora in North America: memoirs (published and unpublished); diaries; letters; interviews and photos. The war and immediate post-war period is the main focus of the search, however, we are interested in the entire life of these migrants, not just the war years.

The documents, along with the deed of gift, should be sent to:

Central Connecticut State University
Elihu Burritt Library
Attention: Ewa Wolynska, Head, Special Collections
PAHA Memoirs Project
615 Stanley St.
New Britain, CT 06050

If you are interested in donating to this project and are seeking more information please contact:
Ewa Barczyk (ewa@uwm.edu 414-412-6456)

PAHA'S ANNUAL MEETING IN NEW ORLEANS

6-8 JANUARY 2022

THURSDAY, JANUARY 6—1:30-3:00

SESSION #1: THEMES OF POLONIA IN FICTION AND FILM

Chair: Neal Pease (University of Wisconsin-Milwaukee)

1. Silvia G. Dapía (John John College and the Graduate Center, City University of New York)—The Uses of Resentment in Gombrowicz: Moral Feeling or Negative Emotion
2. Jill Walker Gonzalez (La Sierra University)—“In Mourning Robes with Fettered Hands”: Polish Woman as Nation in Nineteenth-Century American Literature”
3. Grazyna J. Kozaczka (Cazenovia College)—Between a Polish Shiksa and a Jewish Woman: Ambiguous Identities in Eva Mekler’s Novels
4. Joseph W. Zurawski (Independent Scholar)—How was “The Wrestler’s” Prayer Answered?

Comment: Chair and Audience

THURSDAY, JANUARY 6—3:30-6:30

PAHA Board Meeting

FRIDAY, JANUARY 7—8:30-10:00

SESSION #2: DIASPORAS OF THE EAST EUROPEAN BORDERLANDS

Chair: Anna Mazurkiewicz (University of Gdańsk)

1. Iwona Flis (University of Gdańsk)—Cooperation Among Professional Diasporic Associations: PIASA’s Contacts with East European Academic and Cultural Organizations in the U.S.
2. Lynn Lubamersky (Boise State University)—Kejdany and Heritage Communities
3. Andrzej Pieczewski (University of Łódź) and Aliaksandra Sidarava (Belarusian State University, Minsk)—Polish Diaspora in Belarus: Functioning Under the Lukashenka Regime

Comment: Chair and Audience

FRIDAY, JANUARY 7—10:30-12:00

SESSION #3: NONOBVIOUS SOURCES FOR POLISH AMERICAN HISTORY

Chair: Joanna Wojdon (University of Wrocław)

1. Anna Fiń (Pedagogical University of Cracow)—Migration Photography as a Source in Research of Migration Groups and its Role in Re-search of Polish Americans
2. Anna Mazurkiewicz (University of Gdańsk)—Polish Americans in the Sources of Intelligence Services
3. Anna Rudek-Śmiechowska (Polish Institute of World Art Studies, Warsaw)—A Story That Has Been Painted: Can we Treat Artwork as a Historical Source?

Comment: Adam Walaszek (Jagiellonian University, Kraków)

FRIDAY, JANUARY 7—1:30-3:00

SESSION #4: BOOK: *WRITING THE POLISH AMERICAN WOMAN IN POSTWAR ETHNIC FICTION* by Grazyna J. Kozaczka (Ohio University Press, 2019), winner of the Polish American Historical Association’s Oskar Halecki Prize for best monograph, and the Polish Institute of Art and Sciences in America’s Wacław Lednicki Humanities Award

Chair: Anna D. Jaroszynska-Kirchmann (Eastern Connecticut State University)

Panelists: Grazyna J. Kozaczka—author (Cazenovia College); Mary Patrice Erdmans (Case Western Reserve University); Karen Majewski (Independent Scholar); Jill Walker Gonzalez (La Sierra University); Mary Jo Bona (State University of New York, Stony Brook)

Comment: Chair and Audience

FRIDAY, JANUARY 7—3:30-5:00

SESSION #5: WAR AND ITS AFTERMATH

Chair: Pien Versteegh (Maastricht University)

1. Christopher Blackburn (The University of Louisiana at Monroe)—Spirits are Splendid: Morale, Welfare, and Recreation in the Polish Camp, 1917-1918
2. Agata Błaszczyk (Polish University Abroad [PUNO], London)—The Experience of Deportation, Exile, and Displacement of the Polish Children to Post-War Britain
3. Piotr Derengowski (University of Gdańsk)—Gaspard Tochman's "Polish Brigade" Revisited
4. Vivian Reed (Independent Scholar)—The Personal Service of Hugh Gibson and Anthony Drexel Biddle to Poland during WWII

Comment: Chair and Audience

SATURDAY, JANUARY 8—8:30-10:00

SESSION #6: POLISH IMMIGRANTS IN THE UNITED STATES: EARLY 20TH CENTURY

Chair: Karen Majewski (Independent Scholar)

1. Marta Cieślak (University of Arkansas at Little Rock)—Imagining American Womanhood: Progressive Reformers and Immigrant Women in American Cities at the Turn of the Twentieth Century
2. Anna D. Jarszynska-Kirchmann (Eastern Connecticut State University)—“We’ll Live Through This Cooking”: Reading Polish American Community Cookbooks
3. John Radzilowski (University of Alaska)—Tracking Secondary Migration among Polish and Slovak Immigrants
4. Pien Versteegh (Maastricht University)—Intergenerational Mobility Patterns of Polish Migrants in the United States, 1890-1940

Comment: Chair and Audience

SATURDAY, JANUARY 8—10:30-12:00

SESSION #7: POLONIAN BIOGRAPHIES

Chair: Mary Patrice Erdmans (Case Western Reserve University)

1. Magdalena Blackmore (University of Manitoba)—Mother International, The Legacy of Mary Panaro
2. Anna Mazurkiewicz (University of Gdańsk)—Polish Americans in US Diplomatic Service since World War II: Preliminary Survey
3. Neal Pease (University of Wisconsin-Milwaukee)—Murder in South Africa: Janusz Waluś and the Assassination of Chris Hani
4. Maja Trochimczyk (Moonrise Press)—George Adamski: The Most Famous Polish American in Space

Comment: Chair and Audience

SATURDAY, JANUARY 8—1:30-3:00

SESSION #8: RECENT ISSUES IN POLISH AMERICAN AND POLISH DIASPORA LIFE

Chair: Marta Cieślak (University of Arkansas at Little Rock)

1. Dorota J. Allen (Independent Scholar)—Elderly Care in Post-Communist Countries as Experienced by Polish Immigrants Living in the Chicago Area
2. Mary Patrice Erdmans (Case Western Reserve University)—Jewish Polish Identity Construction in Wrocław, New York City, and Mississippi
3. Anna Fiń (Pedagogical University of Cracow)—Poles and Ukrainians in New York's East Village: “A Reconstructed Neighborhood”

Comment: Chair and Audience

SATURDAY, JANUARY 8—3:30-5:00

SESSION #9: POLISH AND EAST EUROPEAN DIASPORAS: THE COLD WAR ERA

Chair: Neal Pease (University of Wisconsin—Milwaukee)

1. Kristina Kwacz (Independent Scholar)—Exploring Cultural Identity via Family Photographs
2. Kinga Alina Langowska (University of Gdańsk)—Seeking Transnational Partnerships and International Sponsors: A Microhistorical Look into the Fate of Political Exiles in the 20th Century
3. Francis D. Raška (Charles University, Prague)—American and West European Support for Human Rights and Dissidents in East-Central Europe in the 1970s and 1980s
4. Robert A. Sloma (Independent Scholar)—Finding Meaning in a Cold War Era Love Letter

Comment: Chair and Audience

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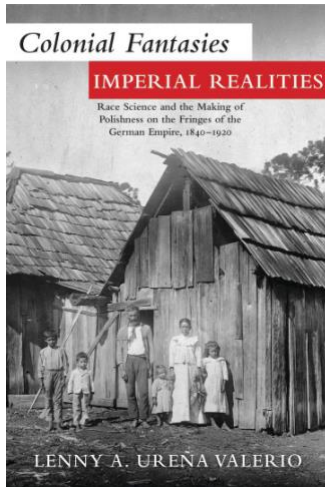
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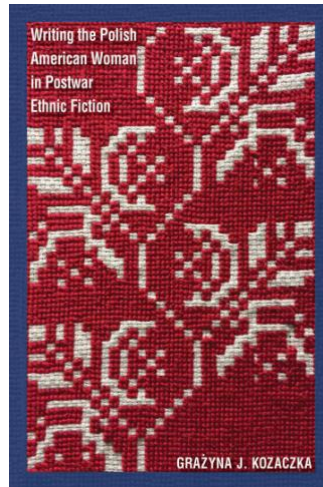
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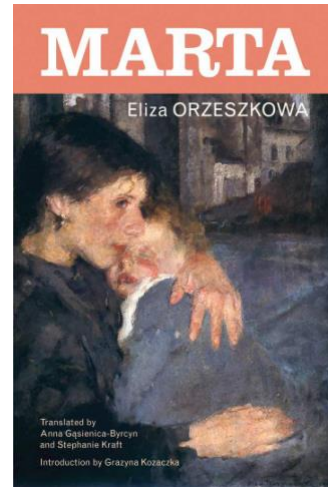
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