

I was born in 1866 in Warsaw to an poor landowning family.

My father, Damian Poznański, was the property manager. Cheerful, optimist, patriot, unfortunately did not live to see the moment of rebirth of Poland.

My mother, Aniela from Puternicki, could not agree with life in the countryside, but they both raised me, my sister and my brother very carefully, caring for physical development (gymnastics, horse riding, ice skating, trips to the sea), and for learning.

At the age of 12, or even less, I decided to become a doctor of philosophy. At the moment I was attracted to mathematics, to which I had great abilities, but the first encounter with socialism decided otherwise. A crucial moment in my life was a trip to the University of Zurich.

There, I graduated from the philosophy department, and ... I was the first woman to be allowed to defend my doctorate! The first woman - Ridiculous!

At the same time, I followed the socialist movement with intensity, not leaving almost a single workers' congregation.

Here I will tell you about my attitude to socialism. In addition to the first few years of ruthless faith in Marx's teaching, I have not been and yet I am not an orthodox, absolutely believing in the socialist doctrine.

The regime can be transformed into a socialist only, through human efforts. Therefore, renouncing the definition of a program for a future system, as Marxists do, is an unrealistic escape from responsibility.

I do not believe in social revolution in the same way. A political revolution can be made even one night. In order to carry out social change, it is necessary to transform individual humanities: feelings and beliefs. External influences, such as laws and institutions, are less influential here than social awareness. The evolution of relations and gradual transformation of feelings, views and habits is possible. "

In Zürich, I married Feliks Daszyński, who also studied philosophy.

Our marriage lasted two years, my husband died in Meran. He was an extremely talented man, an outstanding speaker, agitator, volcanic nature, and at the same time gentle and kind to people. His brother, Ignacy Daszyński, later became prime minister of Poland.

After my studies and my husband's death, I decided to return to Warsaw. It was a compulsory case. Arrested on the border, I was punished with the order to stay in Warsaw, which was very handy to me, because I found myself in my hometown. I started working, lecturing in the so-called. flying university. I wrote a lot. In general, there was almost no newspaper to which I would not write. It was worse with censorship, which came to me with such antipathy for my very well-expressed anti-state views, that even with capital letters, I could not only sign the article: everything was crossed out. Finally, in 1894, I was arrested for participating in a demonstration in honor of Kiliński, and after a few months expelled from the borders of the Poland, without the right to return. At that time I went to Berlin. In Berlin, I started working at the Humboldt University.

I missed the country, so at the first opportunity I came back. Moving to Krakow has begun a new phase in my life, especially since I married doctor Stanisław Goliński, botanist and gardener. Until mid-1918, and therefore for 20 years, we lived in Krakow, and I can not say that we are coddled there. Admittedly, my husband and I had a lot of appreciation, and perhaps a certain impact on the course of life, but we only had income that was hardly enough to support. We were comforted by a mutual attitude based on great friendship, love, perfect understanding and consideration of mutual interests. (...)

I have always dealt with very little politics, I have read very few newspapers. It was only the Great War that caused special interest in the affairs of the day. And here I saw the important role of women!

The woman must play a significant role in shaping the new democratic Poland.

Women have always been and are always against the war, and wherever they were allowed to participate in public work, they devoted themselves to social tasks. Since mankind is saying that wars must be reduced and prevented, the hour in which this woman calls for public work is beating.

It is not in the name of the interests of her sex, but to achieve the type of a new peaceful culture today, women are demanding political rights, that is, the possibility of co-ordination in civilized countries. '

The woman woke up today as a strong personality with a crystallized will and a decisive program. I do not want to be just a "reproductive tool and a machine for work". Consciously restricting the number of descendants is proof of their responsibility towards them, as well as a necessity in connection with the professional work of women. Finally, the woman feels her rights to individual existence.

From an early age I also noticed how alcohol destructively affects a person, which is why in a more conscious age I fight with alcoholism. It is a viper that lurks for the weak people to unleash wild beasts in them. The most susceptible to addiction to drunkenness are ordinary workers. Alcoholism causes numerous family tragedies. Also here I see the role of women, because only a rational, conscious, independent, equated in all rights with a man, wife, sister, mother can influence ethically on husband, brother, son.

From November 1918 to July 1, 1921, I was a senior clerk at the Ministry of Labor and Social Welfare. I wrote two draft laws: On the protection of women's work and protection of young people's work, and on domestic service. I took part in the Poland Senate, from March 1928 to September 1930.

Here I am again here in 2019, and what I see women, despite winning the right to vote, do not take full advantage of them, do not vote, do not go to politics, the same goes even here to the new Council of the City of Kraków, only 10 of them to 42 councilors women.

Women are still treated as a reproductive tool, limited access to contraceptives, no further faith in her wise and informed decisions. Despite broad access to education, it still believes in superstitions, despite the fact that women are often more educated than men earn less from them.

Although in 1921 I wrote projects about the protection of women's work, a woman who decided to become a mother, after returning to work after maternity or educational leave is deprived of the position of this work.

Yes and in my time most people do not see the problem, do not fight, do not go out into the streets, and in the current press I read, for example: "Since Poles have 100 (electoral) rights - in addition to British or French - what they are fighting for today ? This pathetic struggle of feminists, balancing a long-open door, is worthy of pity. " Really?

At the end I will quote my text from 1920, still current:

"The protest should be against the curse of terror, the bureaucratization of life, the rise of a clique of small, ruthless and power-hungry people who, under the guise of doctrine and saving projects in the distant future, choke life, trample the gains of democratism, override culture and scientific theories, because it simplifies them path and give unlimited power.