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Doctoral thesis:

### **Social community of Jarosław in 1918-1939**

During the interwar period, like many places in Poland of that time, Jarosław was a multicultural town which was developed due to socio-economic relations of representatives of various nations and religions who lived together. The Poles (53%) belonged to the most numerous nationality group. One could also state living there such minorities as Jews (33%), Ukrainians (14%) and Germans (0,1%) who practiced various religions. The dominant religious group constituted the believers of the Catholic Church; the followers of the Mosaic faith and the Evangelicals lived there too.

The inhabitants of Jarosław with Polish nationality were inherent in the sense of patriotism and devotion to the Polish state. They participated willingly in public, military and religious celebrations organized in the town. They got on well with national minorities and governed the town due to active participation in the local self-government. The inhabitants of Jarosław also belonged to numerous organizations of the main economy sectors - industry, trade and services. Polish people who were mostly the followers of the Latin Catholic Church, were concentrated in the parish of Corpus Christi and took part in parish organizations and religious fraternities. Polish citizens set the tone for everyday life and participated in cultural, educational, social and recreational organizations, and on the sports level they competed according to the *fer play* principle with players of other nationalities.

The Jewish minority differed in language, clothing, culture and religion. The Jewish diaspora, which included several thousand representatives, played a great role in activation and consolidation of the centuries-old tradition. They participated in the development of the town - its economic, cultural, sports and social life. While performing many functions in public institutions, the representatives of the Jewish community were in charge for the town development. They practiced Judaism and gathered in synagogues and houses of prayer.

The Ukrainian community was characterized by significant national and cultural identities. The representatives of the Ukrainian community were engaged in occupations that dealt with land cultivation and food production; they also took part in the associations' activities of a national character. Practicing the Greek Catholic religion, the Ukrainians attended the parish Church of Transfiguration of Our Lord. They constituted an essential consolidated structure due to strong ties with the Roman Catholics.

The German minority in Jarosław was not characterized by social activity, because of a small number of German residents in the town. It is worth noting the parish of the Evangelical Church with Augsburg Confession with the prayer center in a church building. The parish, divided into provenances, included the parishioners of the Augsburg and Reformed denominations.

The residents of Jaroslaw were not only civilians, there were also the soldiers of the Jaroslaw Garrison among them. The presence of the army in the peacetime was a significant “town-forming” factor which supported the representatives of trade, craft and service. The development of the barracks infrastructure and a large number of troops had an impact on the dynamic development of a hotel industry, food industry and culture. Participation of soldiers in patriotic and religious ceremonies became a tradition and was the main factor of good relations with the civilian population of the town community.

The coexistence of Jaroslaw residents in the interwar period was deeply rooted in their consciousness and it should be considered as a continuation of good neighbor relations established during the Second Polish Republic. The inhabitants of Jaroslaw were tolerant in terms of religion and world view. Social activity of Jaroslaw inhabitants in organizations and societies was the key factor that consolidated the everyday life. The participation of the residents in national and religious holidays was an element of social activity, while good neighbor relations of the residents of the interwar Jaroslaw were the result of intensification of civic ties on a variety of levels.

The cultural diversity of Jaroslaw residents did not interfere with their everyday life. It was a process of mutual penetration of cultures, customs and languages that resulted in assimilation phenomenon. Before the period of study, the community of Jaroslaw had created a model of a traditional society. The new geopolitical system, which resulted in the Second Republic of Poland, initiated the evolution of a multinational society that was transformed into a model of a modern society.

Each of the communities and religious groups that were mentioned above has made a significant contribution to the development of Jaroslaw and its history. The driving force for the coexistence in the centuries-old tradition was a common history, professional work and social activity. An important role was played by the outstanding people of Jaroslaw whose common tasks did not deal with national and religious divisions. The Poles and national minorities were characterized by strong neighbor relationships and showed a truly civic attitude at the time of significant history periods. While participating in the activities on the state and local levels, they cultivated national traditions with due dignity. The cohabitation of Poles, Jews, Ukrainians and Germans had resulted in participation in such spheres as culture, sport, recreation, as well as social and political life.

The coexistence of Poles and national minorities in the interwar period was in general true, cordial and friendly. Though, there were sometimes resentments and prejudices of different nature, the residents coexisted in a good way, and that allowed to record momentarily the above period on the maps of the town history.