Federalism in the History of Poland

The free with the free, the equal with the equal

19th Century: Let us be Europeans

The nineteenth century brought a fundamental change in the summer of the Polish political scene, which was the beginning of the national renaissance and the free movement of ideas. This period was characterized by a strong sense of national identity and a desire to reestablish the independence of the Polish state. The Polish nation was divided into two parts, the Western Polish Voivodeships, which were part of the Austrian Empire, and the Eastern Polish Voivodeships, which were part of the Russian Empire.

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The movement was led by such leaders as Jan Dąbrowski, Stanisław Makowski, and Stefan Batory. These leaders advocated for a federal system of government, which would allow for greater autonomy and self-determination for the different regions of Poland.

The movement was met with resistance from the Russian and Austrian authorities, who were determined to maintain control over the Polish territories. This resistance led to a series of uprisings and rebellions, including the 1863 Uprising, which lasted from March to November.

The Uprising was met with brutal suppression by the Russian and Austrian authorities, who used force to put down the uprising and to crush the Polish National Revival Movement. Despite this suppression, the movement continued to inspire a generation of young Poles, who would go on to play a significant role in the national and cultural revival of Poland in the 19th and 20th centuries.

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Pan-European movement and other projects

In Poland the Pan-European idea developed by Richard Coudenhove-Kalergi, who proposed a project of a Europe of Nations as a movement for granting permanent peace and the construction of the Cathedral of Europe (1919-1925). The project was aimed at creating a new international mechanism to prevent conflicts and war, by strengthening the solidarity of the nations of Europe.

The idea of the Pan-European union was to create a supranational association of states, which would participate in the governance of the world. The project was based on the ideal of creating a new Europe, which would be based on solidarity and cooperation among the nations of Europe.

Richard Coudenhove-Kalergi was a Belgian diplomat and writer who played a key role in the development of the Pan-European movement. He proposed the creation of a new Europe based on the principles of cooperation and solidarity among the nations of Europe.

The project was adopted on 10 February 1919 and was known as the March Constitution. It was intended to create a new Europe based on the principles of cooperation and solidarity among the nations of Europe.

The March Constitution of 1919 was a project for creating a Pan-European Union, which aimed to create a new Europe based on the principles of cooperation and solidarity among the nations of Europe. The project was based on the ideal of creating a new Europe, which would be based on solidarity and cooperation among the nations of Europe.

However, the project did not receive the support of all European countries, and the Pan-European Union was not established. Nevertheless, the project had a significant impact on the development of the European integration process.

On 10 July 1930 the Polish government supported the Briand initiative, which was an attempt to create a European federation. The initiative was based on the idea of creating a supranational association of states, which would participate in the governance of the world.

The Briand initiative was supported by the French Prime Minister Aristide Briand and the British Prime Minister Neville Chamberlain. The initiative was intended to create a new Europe based on the principles of cooperation and solidarity among the nations of Europe.

The government of the Republic of Poland, which had been active in supranational ventures, invited the French Prime Minister to participate in the preparatory work. The British Prime Minister also expressed his interest in participating in the preparatory work. The initiative was intended to create a new Europe based on the principles of cooperation and solidarity among the nations of Europe.

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The British government, seeking a counter-weight to the Pan-European Union, proposed in 1929 the creation of the European Union, which was intended to create a new Europe based on the principles of cooperation and solidarity among the nations of Europe.

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Polish Underground State

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Underground state, which existed on Polish territory at the time of the Nazi occupation, recognised the authority of the government of the Republic of Poland in exile, and remained unconditionally associated with the latter, referred to in its documents to the government succession of organizing a post-war order in Europe based on the principles of a federation.

Below we present the stands taken by the National Political Representation (Reprezentacja Polski Wolnej – NRP), an organ of the Polish Underground State, which included representatives of the four most important political parties, and the same four of National Unity, which in January 1944 stemmed from the KNPR.

Declaration of a political agreement of the parties comprising the National Political Representation

Koszalin, 15 August 1943

In reference to the government programme-demonstration, four political parties: the National Party (Patriotyczna Narodowa), the Peasant Party (Ludowa Stronnictwa) the Labour Party (Stronnictwo Pracy) and the Polish Socialist Party (Stronnictwo Połeczne Socjalistyczna), which recognised themselves as representatives for an overwhelming majority of Poland as society, announced as regards the organisation of a post-war order in Europe a project of creating a confederation of states, whose core would be a Polish-Czecho-Slovak union or Poland on her own.

What is the Polish nation fighting for:

a declaration of the Council of National Unity

Warsaw, 15 March 1944

Their document acknowledged the unification of the states of South-East-Central Europe into federal states as an essential condition for guaranteeing permanent peace in Europe. Emphasis was placed on the active part played by Poland in the recognition of the states of Central and Eastern Europe. Emphasis was placed on the active part played by Poland in the recognition of the states of Central and Eastern Europe. Emphasis was placed on the active part played by Poland in the recognition of the states of Central and Eastern Europe. Emphasis was placed on the active part played by Poland in the recognition of the states of Central and Eastern Europe.

Principles of the Constitutional Act

of the Union of Poland and Czecho-Slovakia, 27 May 1944

Imprint Polski (Instytut Polski), Warsaw, 1943.

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Their document acknowledged the unification of the states of Central and South-East Europe into federal states as an essential condition for guaranteeing permanent peace in Europe. Emphasis was placed on the active part played by Poland from the outset of the war.

Presented book is a summary of Polish nationalism thought from the times of the Second World War, "New York 1945"

Polish edition (1944-1945), envisaged, designed a conception of a "democratic integral federation".
The Polish Freedom Movement (Independence and Democracy) (Polish: Ruch Wolności i Demokracji) (RWD), which existed from 1905 to 1945, was established in 1905 by the Polish National Emigration Committee, which was the political arm of the Polish National Emigration. The movement was formed to fight for the independence and autonomy of Poland and to promote Polish culture and language. The movement was active in Poland, as well as in the Polish diaspora, particularly in the United States and Brazil. The movement was led by such prominent figures as Seweryn Krajewski, Jan Karski, and Tadeusz Biskupski.

The movement’s goals included the establishment of a Polish state, the protection of Polish culture and language, and the promotion of Polish interests in international affairs. The movement was active in various forms throughout its history, including as a political party, a cultural organization, and a military force.

The movement was active until the end of World War II, when it was suppressed by the German occupation forces. After the war, the movement continued to operate in the Polish diaspora, particularly in the United States, and actively participated in the rebuilding of Poland.

The movement’s legacy is still felt today, as it continues to be an important force in Polish politics and culture. The movement’s ideas and goals continue to inspire new generations of Poles to work towards the development of a strong, independent, and democratic Poland.

**Kultura** – thinking Europe

"Poland is capable of ensuring independence and sovereignty for herself only as a federation. Every federation is always a sort of superorganism. The states when they federate others are no longer. Today, a federation is possible only with the principle of absolute equality. At present, we are unable to realize a federation of the nations of Central and Eastern Europe, but we should consider the question of the federation of these countries already as our joint problem."


During the post-war period the “Kultur” milieu first joined a debate on the controversy over the Soviet War and the division of Europe, and then at the turn of the 1940s, a discussion about the future of Europe as well as the attitude of Western Europe towards Eastern Germany. The Soviet Union and the status of the Soviet bloc. The “Kultur” milieu clearly showed at the beginning of Eastern Europe’s renewal, after taking up its part of the popular: the position of Poland (treated as an independent state in Eastern Europe) before its allies, and served in a European perspective.

A prominent museum in the 21st century, probably the most important in the West, is the Museum of the History of Jewish People in Jerusalem. The museum was established in 1993 by the World Federation of Jewish People, which was founded in 1882. The museum’s collection includes over 100,000 objects, including more than 2,000 Torahs, 4,000 Haggadas, and 3,000 other religious and cultural artifacts. The museum’s permanent exhibits focus on the history of the Jewish people, from ancient times to the modern era, and on the role of the Jewish people in the development of Western civilization. The museum is open to the public every day, and admission is free.