

4) kariera zawodowa staje się dla wielu kobiet istotną częścią życia; która poza niezależnością finansową, daje satysfakcję, poczucie wartości i możliwość spełnienia aspiracji,

5) nastąpiła demokratyzacja życia rodzinnego w sferze planowania i podejmowania decyzji-partnerstwo decyzyjne.

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"INTERNATIONAL EXCHANGES DURING THE EARLY MODERN AGE: SILK, TRADE AND TRAVEL IN THE BALTIC COUNTRIES"

Elio Brancaforte

Tulane University, New Orleans, USA

In the following presentation I will examine certain sections of Adam Olearius's travel account from 1656 that deal with the Baltic countries, in particular his descriptions of the inhabitants, cities and customs of Livonia. Travel serves not only to foster trade and commerce, but it aids in the accumulation of information and the exchange of ideas.

In 1633, at the midpoint of the Thirty Years War, Duke Frederick III, ruler of the small Northern German duchy of Holstein-Gottorf came up with an idea to get rich. He decided to send an embassy to Persia, to see whether Shah Safi I would be interested in exporting his country's silk via Muscovy and the Baltic States to Gottorf. The war had blocked off the traditional routes through Southern Germany by which Northern Europe had obtained its silk, and the Ottoman monopoly of the trade had led to exorbitantly high tariffs. Duke Frederick wanted to sell the silk throughout his region and thus eliminate his duchy's debts. The scholar Adam Olearius (born Adam Ölschlegel in 1599) was chosen to chronicle the mission as its official secretary.

The Baltic countries—in the context of this embassy—served as a link between the East and the West, and even though the Holstein expedition was unsuccessful, Olearius's information about Riga, Reval, Narva and the surrounding regions was passed on to the Western

European public, which learned about these areas and their potential for international economic activity.

At this point I would like to give an overview of the journey before describing some of Olearius's observations about Livonia.

The embassy consisted of two parts: the first section, 1633–1635, describes the embassy's voyage to Moscow, negotiations with the Tsar Mikhail Feodorovich (the first of the Romanov dynasty), and the return of some of the leaders of the delegation to Gottorf in order to secure Duke Frederick's approval for the transit fee required by the Russian monarch. The route of this first trip went from Hamburg to Riga by ship, then through Wolmar, Dorpat, Narva to Neuschanz, Ladoga, Novgorod and Moscow. It returned via Novgorod, Narva, Reval, Riga, Memel, Königsberg, Danzig, Stettin to Gottorf.

The second part lasted from 1635–1639 and began inauspiciously, when the ship of the Holsteiners first ran aground off the Swedish island Öland, then was shipwrecked during a storm onto the coast of the island "Hochland" in the Finnish Gulf. But they made their way to Kunda (in present-day Estonia) and to Reval, where they recovered from their ordeal, before setting off for Moscow. There they secured the Tsar's approval, and continued down the Volga on a specially built ship named the "Friedrich," under constant threat of attack by Tatars and Cossacks. Upon reaching the Caspian Sea a storm once again destroyed their ship, but most of the entourage survived. The members of the embassy were able to proceed to Shamakha, the Persian point of entry, before proceeding to the Persian capital, Isfahan. There they spent more than four months in negotiations with the Shah before returning to Germany.

The mission to Persia was ultimately unsuccessful from a commercial point of view, but it did result in a number of scientific and cultural benefits for the duchy, primarily in terms of prestige. Olearius's travel account became a European bestseller, and was translated into Dutch, English, French and Italian soon after its publication in 1647. The enlarged second edition of the journey, the *Vermehrte Neue Beschreibung der muscowitischen und persischen Reyse* of 1656 combines a number of disciplines within its 800-page folio text and 120 engravings: a scholarly proto-ethnography, it also contains information on geography, biology, philosophy, linguistics, history, natural history...to name but a few of the subjects that are addressed in the work.

Olearius is a typical Baroque writer in that he is still deeply respectful of classical and Renaissance sources. He cites them copiously and compares them to each other, thus paying homage to the scholarly tradition. However, he does so with the critical attitude of a seventeenth-century scientist, whose own experiences and scholarly observations make the correction of faulty source material imperative. His attitude, which might seem rather predictable to a modern-day reader, represented a significant step forward for the scholarly world of his age. An example of Olearius's critical methodology occurs during the storm in the Baltic, near the beginning of the journey. Olearius notes that seasickness could not be caused by saltwater, as the humanist Pontanus maintained, but rather by the motion of the waves, since the crew felt the same effects later on the freshwater Caspian Sea.

The work claims to be not only a geographic account of a journey, but an ethnography, in the modern sense of the term, since it depicts the "nature" and customs of the peoples encountered and studied along the way. The author devotes an entire chapter to the "Non-German or old Livonian inhabitants," and mentions their forced conversion to Christianity during the Middle Ages. Yet despite the fact that they converted more than 400 years ago, many of them—especially in the countryside—still adhere to pagan beliefs and sorcery (e.g. they tie red ribbons around the branches of certain trees located on top of hills, and pray and perform heathen ceremonies beneath the branches). These non-

Germans serve the landed gentry and the inhabitants in the cities, and speak Estonian, their ancient mother tongue—which has no relationship with Latvian. They have very distinctive clothing, especially the females, who wear tight skirts that are like sacks, on the back of which they attach brass chains from which they hang pennies. The unmarried women go with uncovered heads in the winter and in the summer, and let their shoulder-length hair hang down so that their heads look very similar to those of the youths. Their clothing is made of simple woolen cloth and linen that they themselves produce.

Their marriage ceremonies involve the groom from one village picking up the bride in a different village and placing her on his horse. He is preceded by a bagpiper and two witnesses (who hold unsheathed swords in their hands), and is followed by the rest of the bridal party, also on horseback. The groom has a stick to which two copper coins are attached; that are given to the person who guards the roads, so that he will let the party through. During the meal the bride's head is covered with a cloth, which covers her face. After the bride and groom eat and drink a bit, they withdraw for two hours (even though it is still daylight), then, when the couple returns they all dance and drink throughout the night, until they fall down and sleep.

The city Reval has an accompanying engraving (that includes examples of typical dress of the inhabitants, and shows a German artist sketching the scene). Despite the fact that the area has experienced many battles, every year a great number of trees and bushes are burned and the land is used for farming. The resulting ashes provide an excellent fertilizer, and they produce high-quality grain, as well as healthy cattle and good, strong beer. The city, which is not much smaller than Riga, is very well-fortified and has high walls (and has successfully withstood two separate sieges by the Muscovites). Because of the city's natural location and ample harbor, it has devoted itself to commerce, ever since it was founded. It has attracted inhabitants to itself and grown daily; through commerce it has prospered and as a result built churches, convents, city walls, streets and stately stone houses and warehouses (that protect the merchandise from fire and other dangers). Ships of many nations can be found there, and the city was accepted into the Hanseatic League along with the cities Riga and Dorpat...it is rightly considered the most important marketplace in the Gulf of Finland.

Olearius describes how the nobility was established there, as well as which system of justice is in place. When Livonian peasants are punished, they have to take their shirts off and either lie down on the ground or let themselves be tied to a post. Another non-German administers the punishment, beating the individual according to the crime. The peasants are given only enough land on which to survive (and some of them secretly have plots of land in the forest on which they plant seeds and harvest the grain...but they are severely punished if they are caught). They have little money in general, and when the lords of the land are not severe toward them, then the overseers are cruel. Olearius recounts the story of a persecuted peasant who hanged his family and then himself because he couldn't pay his taxes. When the overseer entered the dark house of the peasant, he bumped his head against the feet of the victims.

Another reason for the success of the *Vermehrte Neue Beschreibung* are the numerous illustrations included in the work, some of which were even drawn by Olearius himself. After his return to Gottorf, he personally supervised the layout and production of the engravings. The title page emphasizes the language of pictorial representation: the customs of the observed peoples are "depicted with diligence and are decorated with many figures mostly drawn from life" (VNB, III). These illustrations support the scholarly aspirations of the account in a number of ways. Frequently, illustrations are used for their entertainment value, to highlight what might be termed the most adventurous moments of

the journey. The storm in the Baltic is depicted with the poignant detail of a drowning person's hand still sticking out of the water; the disaster on the Caspian Sea is portrayed at the moment of greatest danger, just as the mast is shattered into many pieces. Olearius notes the perils of the journey from Narva to Reval, by recounting recent wolf and bear attacks in the region.

At the center of one image, a rabid wolf attacks a peasant lying prostrate on the ground, next to another victim. A dead tree, with a jagged, broken-off trunk (probably a symbol of death) frames the picture on the right-hand side, while almost the entire left portion depicts the consequences of the attack. What appears to be a page of a book inserted into the left foreground of the engraving shows the front and back bust of a victim—an open-eyed corpse, gazing directly at the viewer—worthy of any modern-day horror movie. The upper right-hand corner of the page is slightly peeled back, to underline the temporal displacement, that is, to show the aftereffect of the attack. Another image includes two anecdotes about bears: in one, a farmer's horse is eaten by a bear, which then grabs the farmer, who is saved by his little dog when it barks and bites the bear's heels; in the second, a noblewoman traveling through the forest in a sleigh observes how a bear carries off a corpse that it has disinterred, and the shroud of the corpse scares the woman's horse.

These are just a few of the anecdotes and descriptions that Olearius provides of his journey and his experiences in Livonia.

After the embassy returned to Germany in 1639, a Persian delegation was sent by Shah Safi to Gottorf. When this Persian embassy arrived in Narva, a crowd gathered in front of the inn where they were staying, in order to catch a glimpse of the ambassador's Tatar wife. The ambassador, a certain Imam Quli Sultan, however, dashed their hopes when he ordered his coach to pull up next to the inn and had two tent walls attached from the wagon to the door, so that his wife would be able to walk into her lodgings without being seen by the public. He also asked whether all the women in the city were whores, since they let their faces be seen openly.

The Persian embassy arrived in Holstein in order to discuss details of the proposed agreement, express the Shah's friendship to the Duke, and invite further contact. As it turned out, the few bales of silk that they presented to Duke Frederick as a present from the Shah were the only amounts of the precious material that Gottorf would ever obtain from the mission.

Olearius's duties in Gottorf kept him extremely busy until his death in 1671. He was appointed court librarian by Duke Frederick, and charged with developing the Duke's cabinet of curiosities. Olearius produced a number of superior maps of the areas to which he traveled and corrected previous depictions, many of which were considerably flawed. His interest in the sciences led him to build an astrolabe, a microscope, a telescope, and his crowning achievement, a giant globe. This globe, ten feet in diameter, was hollow and seated twelve people inside, who could then watch the movement of the stars put into motion by an ingenious hydraulic system. The globe was later presented to Peter the Great, and is now located in the "Kunstammer" in St. Petersburg. All these achievements contributed to Olearius acquiring the name "the Holstein Pliny."

Adam Olearius produced a rich body of work that spans a number of disciplines, in the modern sense of the term. He is both a humanist and a scientist, and his methodology is that of a comparatist. He juxtaposes the customs and social structures of the people he meets in the Baltic States, in Muscovy and Persia with those of his native land. At times he even expresses admiration for some of their traits though they are so different from his

own. It is travel and trade that made this international exchange of information possible, and that helped prepare the way for the Enlightenment.

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ПРОБЛЕМА СОЦИАЛЬНОГО ГОСУДАРСТВА, КОНВЕРГЕНЦИЯ ИДЕЙ И ИСПОЛЬЗОВАНИЕ ОПЫТА ЕРОПЕЙСКИХ ГОСУДАРСТВ

Даля Эйдуkene

Вильнюсский Гедеминовский технический университета, г. Вильнюс, Литва

В политической системе общества ведущим звеном выступает определенная модель государства. Современный этап общественной системной трансформации в постсоциалистических странах происходит в условиях создания правового государства. Воплощение в жизнь этой долгосрочной, стратегической и конституционной цели-идеала государственности сопровождается попытками преодолеть традицию классового государства, желающего стать политической, правовой организацией сотрудничества разных социальных групп и гарантией их благополучия. Это связано с общей демократизацией политической жизни народов, потому что идея правового государства всегда шла и идет вместе со свободой, демократией и идеей защиты прав человека, потому что демократия не может ничем другим конкретизироваться, как только господством права. Но правовое государство не может ограничиться только гарантиями минимальной безопасности своих граждан, заставляя власть повиниться закону. Оно должно идти дальше, гарантируя максимум безопасности прав, т. е. послушания властей не только ей самой изданным законам, но и от нее независимо существующим ценностям и социальным правам человека. Именно в этом таится необходимость расширения идеи правового государства в социальном направлении.

Именно в этом направлении развивается модернистская концепция и практика европейских государств. Влияние идеи социального государства общему прогрессу настолько значимо, что после Второй мировой войны она была возведена в конституционный принцип ряда стран — Великобритании, ФРГ, Японии, Австрии, Греции, Италии, Португалии, Франции, Швеции, Швейцарии и т. д.

В конституциях почти всех постсоциалистических стран также продекларировано, что они являются социальными государствами, а программные документы основных политических партий в явной и неявной форме содержат в себе те или иные элементы ориентации на социальную справедливость, решение социальных вопросов, которые, так или иначе, сводятся к проблеме социального государства. Но на деле мы имеем совсем иное положение дел. Торжество идей социальной справедливости и социального государства в данном пространстве длится короткий миг — в момент выборов. Но скрытая актуальность темы остается. Она обостряется очевидным кризисом радикал-либеральной политики, который оголяет нерешенность социальных