

Humanities and Social Sciences

Philosophy

Philosophy in Contemporary Georgia

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ABSTRACT. The term “contemporary” in this article defines the period of the 16-century-old professional philosophy in Georgia after 1953, when totalitarianism remained, albeit in its milder form. Along with the renowned philosophers (Sh. Nutsubidze, K. Bakradze, S. Danelia, S. Tsereteli, Z. Kakabadze, et al.) the achievements of young philosophers working in Georgia, as well as abroad, are shown in the article. © 2007 Bull. Georg. Natl. Acad. Sci.

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Georgia is one of the South Caucasian countries. It is an ancient land of Colchis and Iberia. Georgia has been frequently mentioned in the Greek mythology and literature as the Country of the Golden Fleece and Medea. However, few know that, according to the Greek intellectuals Themistios of Paphlagonia (317-388) and Libanius (314-393), at the beginning of the 4th c. AD an authoritative Neoplatonic school already existed in Western Georgia, where Georgians, Greeks and Armenians studied.

By that time, the country was officially converted to Christianity by King Mirian in 337 AD [1]. Two Georgian thinkers – Bakuri (4th c. AD) and Petre Iberi (5th c. AD), Bishop of Gaza, have been mentioned in the Byzantine original sources. According to E. Honigmann (1892-1954) and Sh. Nutsubidze (1889-1969), P. Iberi was the real author of famous works by Pseudo-Dionysius the Areopagite. The first attempt to establish a philosophical-theological system in Georgia belongs to Joane Petrizi (11th-12th cc.). He is believed to have been a disciple of the Byzantine philosophers Michael Psellos (11th c.) and Johannes Italos (10th c.) [1]. This period is considered to be the acme of Georgian culture. The theologians translated Plato, Aristotle, Nemesius of Emessa, Ammonios of Ermios, Damascius, Maximus the Confessor, Dionysius the Areopagite, etc. J. Petrizi translated and commented

upon “Stoicheiosis Theologicis” by Proclus (5th c. AD) [2]. He intended to create a theology “untouched by materiality” for Georgian culture. The secular poets of this period (Chakhrukhadze, Shavteli) were well-acquainted with Greek and Medieval theology. This period in Western culture is defined by specialists as “the light of reason” [3]. At that time, a sort of renaissance took place in Georgia. But at the beginning of the 13th c. the Mongol invasion of Georgia resulted in the collapse of Georgian culture [4].

The revival of culture started in Georgia in the 19th c. In 1827 S. Dodashvili (1805-1836) published in St. Petersburg the first part of his widely-planned philosophical system “Logic” (in Russian) – that was obviously oriented towards Kant. For Dodashvili the ultimate scope of philosophy was foundation and realization of eternal peace. The book was enthusiastically welcomed by newspapers and journals in St. Petersburg and Moscow [5]. In 1858 Gerasime Kikodze (later the Bishop of Western Georgia) published “The Principles of Experimental Psychology”, cordially praised by Russian readers. In 1868 N. Nikoladze (1843-1928) successfully defended his doctoral thesis “Disarmament and its Economic Results” in Zürich. As a positivist, he fought against Marxism both in Georgia and in the West together with the anarchists.

Among them was V. Cherkezishvili (1846-1925), whose anti-Marxist works were translated into almost every European language and into Chinese and Japanese, as well. He was so influential that young Stalin (1879-1953), G. Plekhanov (1856-1918) and K. Kautsky (1854-1938) criticized him [6: 9].

The beginning of the 20th c. in Georgia was characterized by increasing orientation towards the West. Awareness of the great importance of science and education was elevated, as well. In 1909 Geronti Kikodze (1885-1960) graduated from Leipzig University and published a compelling research "Nation, Language and Aesthetic Culture". In 1910 he published a groundbreaking work, "The Life and Ethical Ideal". The author convincingly defended Kant's philosophy from Nietzscheanism (A. Chkhenkeli, D. Kasradze, G. Robakidze and others) that spread in Georgia after 1901, and from Marxism.

In 1909 D. Uznadze (1886-1950) defended his thesis (Halle, Germany) on "V. Solovyov's Theory of Knowledge and Metaphysics". He introduced the philosophy of life in Georgia and founded the well-known Theory of Set, highly appreciated by J. Piaget (1896-1977) [7: 95-135]. In 1979 A. Sherozia (1927-1980), in collaboration with philosophers and psychologists (M. Mamardashvili, V. Prangishvili, Sh. Nadirashvili, F. Basin), organized the World Congress in Tbilisi: "The Unconscious - Nature, Functions, Methods of Study" [8].

In 1913 an important Russian periodical "Problems of Philosophy and Psychology" published Sh. Nutsubidze's research paper "Bolzano and the Theory of Knowledge", in which the author highly praised the importance of the Czech philosopher B. Bolzano (1781-1848) for the Philosophy of Future. Later, Sh. Nutsubidze attempted to realize this possibility in his works [9]. These books were praised by Western philosophers. The similar progress took place in other sciences. The country was prepared for the revival of traditions of Gelati and Ikalto Academies (11th-12th cc.) and for the foundation of the University. In 1918, after World War I, Tbilisi University was opened. For 3 years (i.e. before the second Russian invasion) the University had done much to resist the Soviet regime and continue its existence.

Before the foundation of the Georgian Academy of Sciences (1941) many fundamental works had been published, of which some earned international acknowledgement. Sh. Nutsubidze's "Aletheological Realism", S. Danelia's (1888-1963) "Philosophy of Xenophanes of Colophon" (1925) and "Philosophy of Socrates" (1935), K. Bakradze's "System and Method in Hegel's Philosophy", Petrizi's (11th-12th cc.) translation of Proclus and Commentaries (eds. Sh. Nutsubidze, S. Kaukhchishvili, M. Gogiberidze) [10], Russian translation of Shota Rustaveli's "The Knight in the Panther's Skin". In 1941 Sh. Nutsubidze published a remarkable hypothesis on Dionysius the Areopagite (5th c. AD), which was ad-

vanced independently 4 years later by the Belgian scholar E. Honigmann (1892-1954). As it was customary in all the socialist countries, Georgian philosophers were trying to disguise their principles with the quotations from the classics of Marxism-Leninism. In spite of this, the aforementioned philosophers in Georgia could not gain the trust of the government. Other branches of science were in similar conditions.

In 1946 the Institute of Philosophy was formed at the Academy of Sciences. It was a new centre in the country for philosophical research that functioned side-by-side with the Faculty of Philosophy at Javakhsivili State University.

In 1950 All-Union debates on problems of Logic started with K. Bakradze's article [11]. The high level of Georgian philosophers was obvious (L. Gokieli, S. Tsereteli and others defended a position different from that of K. Bakradze).

The term "contemporary" in the present article is understood as the period of the history in Georgia and other socialist countries that followed Stalin's death (1953). Earlier, in the same year, on the basis of a denunciation sent from Tbilisi (against S. Tsereteli's Dialectical Logic accused of being idealistic) the defence of his doctoral thesis was banned by Stalin's order. At that time Tsereteli was Director of the Institute of Philosophy and Head of the Chair at I. Javakhsivili State University. He was dismissed from both positions. 16 years earlier, S. Tsereteli's teacher K. Bakradze was punished similarly. When defending his well-known book "System and Method in Hegel's Philosophy" as a doctoral thesis K. Bakradze was voted down, as his main proposition - system and method in Hegel's philosophy did not contradict each other - was opposed to Engels' opinion. After Stalin's death, both teacher and his disciple were rehabilitated in Moscow. Totalitarianism, however, remained in the Soviet Union, but in its milder form. This situation was first used by aestheticians: Z. Kakabadze (1926-1982), N. Chavchavadze (1923-1997), V. Kvachakhia (1924-1982). They fought against the domination of the so-called Socialist Realism, i.e., against the theory of depiction in Aesthetics. After hot disputes in 1955, they were summoned to Moscow (to the Central Committee of Komsomol), where they were instructed about the strength of Marxist-Leninist world view, and nothing more... That was giving some hope. Only the opponents were discontented, they defended the Old Party style of work and predicted the defeat of such a political system. The encouraged K. Bakradze published the 2nd edition of his book "System and Method in Hegel's Philosophy" in Russian and started to deliver lectures and seminars on Contemporary West-European Bourgeois Philosophy. He brought forward the principle of immanent critique of that philosophy as the intensification of traditional ideological critique in the Soviet Union: in 1960 K. Bakradze's

“Essays on the Newest and Contemporary Bourgeois Philosophy” was translated and published in Polish and other languages [12].

S. Tsereteli based his arguments on Plato’s analysis of 8-sided relation between the One and the Not One in “Parmenides”. He argued that the kind of proof as the development of Cartesian Cogito has its self-own grounds and reason. It, like Descartes’ Cogito, cannot be rejected. S. Tsereteli’s works in Georgian – “On the Nature of Relation between the Basis and Consequences” (1957), “Rational Core in Hegel’s Theory of Inference” (1959), “Dialectical Logic” (1965) were the way to construct a new Logic [13]. In 1958 S. Tsereteli presented his paper at the 12th International Philosophical Congress in Venice.

Doctor Communis of Georgian Philosophers, Sh. Nutsbidze published 2 volumes of “The History of Georgian Philosophy” (1956, 1958) [14]. He argues that Philosophy in Georgia, started in the 4th c. AD, up to the present has been significant for understanding Western philosophy and its history. Defending this opinion, Sh. Khidasheli, Sh. Nutsbidze’s supporter (1910-1974), presented a paper in Rome, at the International Congress: “Plotinus and Neoplatonism in the Orient and Occident” (1970).

It should be noted that by this time the traditional interest in Ancient and German cultures remarkably changed. K. Bakradze, an adherent of German culture and philosophy, presented himself more as a follower of B. Russell, rather than that of Hegel or Kant in the 2nd edition of his book “System and Method in Hegel’s Philosophy” (1958) [15]. Also in 1958, A. Begiashvili (1928-1996), an already famous critic of Analytical philosophy and K. Popper, returned from Moscow. Soon afterwards his works were published: “The Method of Analysis in Bourgeois Philosophy” (1960), “Modern Positivism” (1961, in Russian), “The Problem of Origin of Cognition by Husserl and Russell” (1969), etc. His works have been translated into Czech and Slovak [16]. Ash Gobar (Transylvania University) agreed with A. Begiashvili that a futile attempt of Neopositivists to exclude philosophy from Science would lead to conventionalism, this attempt being arbitrary, unscholarly and non-philosophical [17]. To that type of research in Georgia belong the works of S. Avaliani’s “Essays on the Philosophy of Natural Sciences” (1967, in Georgian), V. Gogoberishvili’s (1929-1999) “Philosophy of Pragmatism” (1966, in Georgian), and V. Erkomaishvili’s (1932-2001) “Logical Positivism” (1974). [18]. In 1996 S. Avaliani founded the Academy of Philosophical Sciences of Georgia and the Annual – “Philosophical Investigations”.

In 1959 E. Topuridze (1922-2004) [19], a remarkable specialist of aesthetics, returned from Moscow. Her books on Eleonora Duse (1960, Moscow), Benedetto Croce (1967, Tbilisi, in Russian; 1978, Tokyo, in Japanese), L. Pirandello (1971, in Georgian) and “The Man in Classi-

cal Tragedy” (1984, in Russian) significantly raised the level of this sphere of knowledge in Georgia.

In 1956 Z. Mikeladze (1917-1993), K. Bakradze’s disciple, returned from exile. Together with L. Gokieli he gathered a group of young scholars who worked on philosophical problems in mathematics and mathematical logic (M. Bezhanishvili, L. Mchedlishvili, and others). They participated actively in international Congresses and Symposiums in Russia and abroad, as well. Z. Mikeladze edited Aristotle’s works in logic and prefaced the book with a significant introduction [20]. In 2006 Moscow University published M. Bezhanishvili’s book “Logic of Modality, Knowledge and Opinions” [21].

In the 1960s productivity of philosophy in Georgia was sustained by inclusion of the well-known linguists: G. Margvelashvili, G. Ramishvili (1932-1998), G. Lebanidze, G. Margvelashvili [22], a famous writer in Georgia and Germany alike, provided an original analysis of Hegel, Heidegger, N. Hartmann in the aspect of language. He published “The problem of Finality in the Ontology of N. Hartmann and M. Heidegger” (1983, in Georgian), “The Life in Ontotext” (1999, Berlin), etc. G. Ramishvili introduced F. de Saussure’s Structuralism and V. von Humboldt’s Theory of the Inner Form of Language to Georgian readers. For many years, G. Ramishvili was an acknowledged leader in these spheres in the Soviet Union.

In 1965 the All-Union Conference on the Problems of Axiology in Tbilisi [organized by the deputy-director of the Institute of Philosophy N. Chavchavadze and his like-minded colleagues O. Jioev (1928-1999), Z. Kakabadze, T. Buachidze (1930-2001), E. Kodua (1931-2002), O. Bakuradze (1926-1986)] was the first victory over the official position in the Soviet Union. This was the position trying to prove that Philosophical Anthropology was an anti-Marxist theory.

Two years later (in 1967), the eminent Georgian psychologist and philosopher A. Bochorishvili (1902-1982) formed the Department of Philosophical Anthropology at the Institute of Philosophy (G. Tsintsadze, O. Tabidze, A. Bregvadze, R. Balanchivadze, A. Bakradze). A. Bochorishvili’s works: “Principles of Psychology” in 3 volumes (1957-1962, in Georgian), “Phenomenological Aesthetics” (1966, in Georgian), “Theoretical Principles of Philosophical Anthropology” (1976, in Georgian) have always been trailblazers [23]. In 1989 G. Shushanashvili published “A Critique of Phenomenological Ethics” [24].

The official “Socialist friendship” with Friedrich-Schiller Jena University was successfully used. In 1970 the Chair of History of Philosophy at Javakhishvili State University held a joint conference on Hegel. It was an important stimulus for further collaboration in the study on German philosophy. Various symposia and conferences were held in Tbilisi (1974, 1984, 1988). A group of Georgian philosophers was invited to Kaliningrad (Koenigsberg) to participate in the celebration of the 250th

anniversary of Kant's birth (G. Tevzadze, G. Shushanashvili, N. Kvaratskhelia, A. Popiashvili, R. Petriashvili, G. Nodia). In 1982 a "Dictionary of Philosophers" [25] was published in Berlin, wherein a number of articles were written by philosophers from Georgia (Sh. Khidasheli, M. Chelidze, G. Lebanidze, L. Mchedlishvili).

In 1970 G. Tevzadze presented a paper, "The Structure of Transcendental Apperception", at the III International Kant Congress (Rochester, USA). His book "I. Kant" was published in 1974 in Georgian (1979, in Russian). "Voprosy Filosofii", "Filosofskiy Nauki", "Kant-Studien", "Deutsche Zeitschrift für Philosophie", "Georgica" published articles on Georgian scholars who worked on Kant [26]. In 1989 R. Shengelia's interesting monograph "Aesthetics and the Problem of Unity of Reason in Kant's Philosophy" was published in Georgian [27].

1970 was a significant period for Georgian anthropologists: Z. Kakabadze's book "Man as a Philosophical Problem" was published (Tbilisi, in Russian). After heated debates this book won the first place on the All-Union scale. In 1971 it was translated into Chinese. The following step in this direction was G. Bandzeladze's book "The Concept of Man's Dignity" (1976, in Georgian; 1987, in German). The author, a former party functionary, rejected his previous position on the class nature of morality that he had defended in his book "Ethics" (1963, in Russian) [28]. On the basis of an ongoing dialogue on the above-mentioned problems T. Pipia and O. Gabidzashvili held an International Conference jointly with the Catholic University of Giessen in 1990. The participants were: A. Hampel (Giessen), V. Bernet (Augsburg), H. Stingle (Wiesbaden) and others. The well-known Georgian linguists Th. Gamkrelidze (presently President of the Georgian National Academy of Sciences) and G. Ramishvili participated in the discussions. A high level of the young Georgian philosophers (L. Aleksidze, G. Baramidze, M. Beriashvili, M. Bichashvili, I. Brachuli, V. Nibladze, K. Katsitadze, M. Sanaya, Gigi Tevzadze, T. Pipia, I. Tsereteli, A. Zakariadze and others) was noted. The papers were published in Georgian in Tbilisi [29], some of them – in Germany in the Proceedings dedicated to the 70th anniversary of A. Hampel [30].

In parallel with this process, the historians of philosophy (Sh. Khidasheli, M. Chelidze, M. Makharadze) with the specialists of Byzantine and Greek cultures at Javakhsishvili University (Rismag Gordeziani, T. Dolidze, I. Garakanidze, A. Kharanauli and others) founded a seminar, "Aristotelian Readings". Biennial All-Union Conferences were held in Tsalka (Georgia), where the majority of population was of Greek origin. The initiators from Moscow were: F. Kessidi and D. Jokhadze. The first conference was held in 1979, the fourth and the last – in 1987. The developments in Georgia at that time made it impossible to continue these gatherings.

Once again, with the help of German colleagues, the following scientific event became possible: M. Beriashvili, who had been working at Bochum University for years, was able to make German scholars interested in the Georgian philosophical culture. Special thanks are due to Prof. Th. Kobush and Prof. B. Moisisch (both are Honorary Members of the Georgian Academy of Sciences). They provided everything they could (including financial support) to hold a Bilateral Conference in Tbilisi (1998) on "Neoplatonism and Subjectivity from Plotinus to German Idealism". Meetings were held at Javakhsishvili State University, at the University Hotel at Tabakhmela and Signaghi. As acknowledged by Georgian (L. Aleksidze, T. Dolidze, M. Beriashvili, M. Makharadze, K. Katsitadze, M. Bichashvili) and German (Th. Kobush, B. Moisisch, M. Erler, R. Zukhla, V. Goris, M. Enders, H. Meinhardt) specialists the Conference had been held at high level and was very useful for both sides. Both under- and post-graduate students were present at the meetings. Later, many of them went to Germany and studied there under the guidance of Prof. Th. Kobush and Prof. B. Moisisch. Among them, first of all, mention should be made of T. Iremadze, G. Zedania, D. Dumbadze, I. Tsereteli who completed the MA course at Bochum and now actively participate in the scientific and cultural life of Georgia. In 2003, T. Iremadze (b. 1973) defended his doctoral thesis (Faculty of Philosophy, Philology and Publicism at Bochum Ruhr University) "Conceptions of Thinking in Neoplatonism" (supervisors: Prof. B. Moisisch and Prof. Th. Kobush). This work was published in 2004 as the 40th volume of "Bochum Philosophical Studies". The author demonstrated Petrizi's importance for better understanding of the Middle Ages. A year later, T. Iremadze received a scholarship at Weimar and wrote a significant treatise entitled "Friedrich Nietzsche". In 2006 this book was published in Georgian. The same year T. Iremadze published an article on Petrizi in the Stanford Encyclopedia of Philosophy [30]. Presently T. Iremadze is Head of the Department of the History of Philosophy at the S. Tsereteli Institute of Philosophy.

G. Zedania (b. 1977) defended his doctoral thesis in 2005 at Bochum: "Nicholas of Cusa - Researcher of Areopagitas" (supervisor Prof. B. Moisisch). The work was based on studying the original sources and is now in press. G. Zedania participated in a number of international conferences and meetings. He has published several significant works. At present G. Zedania is an Associate Professor at I. Chavchavadze University and lectures on the philosophy of the Middle Ages and modern philosophy. G. Zedania is a skillful and accomplished translator from English and German. Among others, he has translated L. Wittgenstein's "Philosophical Investigations" with noteworthy and insightful commentaries.

D. Dumbadze (b. 1975) is a representative of the "Bochum School". He actively participates in the scien-

tific and cultural life of Germany and Georgia, publishes essays in the Georgian and German languages, translates philosophical works from German and English into Georgian. I. Tsereteli studied at Bochum (supervisor Prof. Th. Kobush) and defended her thesis in 1999 (in Tbilisi). She is a senior scientist at the Institute of Philosophy. S. Ratiani (b.1967) defended his thesis in Tbilisi (2001). In 2003 he worked under the supervision of the famous phenomenologist B. Waldenfels (Bochum) on the problem of Body (*Leib*). He is an Associate Professor at I. Chavchavadze University. S. Ratiani lectures on new and contemporary philosophy. He has published a number of works in Georgian and German. Unlike the aforementioned young scholars, Th. Tskhadadze is entirely focused on English-American philosophy. She defended her thesis (Tbilisi, 2006) on K. Popper's Epistemology. She was a visiting scholar at the Moscow (1998) and Stanford (2004) Universities. At present Tskhadadze is an Assistant Professor at I. Javakhishvili State University and lectures on contemporary philosophy. She is a productive and well-known translator of K. Popper, O. Quine, Th. Kuhn, N. Murphy, D. Donaldson, and others.

It should be noted that young philosophers actively participate in the educational reforms of higher education (Gigi Tevzadze, S. Ratiani, I. Tsereteli, G. Zedania).

Prof. L. Aleksidze (I. Javakhishvili State University) is an acknowledged specialist of Ancient and Medieval cultures. One of the results of her multi-year collaboration with the well-known German historian V. Bayerwaltes is a translation of I. Petrizi's "Commentaries on Proclus" into German, supplied with highly professional interpretations. Selected parts of the translated text were published in Munich (1995) in "Orthodoxes Forum", #42. At present, the complete translation is in print. L. Aleksidze worked successfully in Bochum, Paris, London, Princeton, Saarbrücken. Her work abroad has been supported by European and American grants.

Translatory tradition continues in Georgia: the well-known translator B. Bregvadze has published in Georgian nearly all the works of Plato, pseudo-Longinus, Pascal and Machiavelli. D. Labuchidze, scientific worker of the Institute of Philosophy, has translated into Georgian famous works of J. J. Rousseau, M. Montaigne, Ch. Montesquieu, E. Durkheim, M. Foucault, and others. Supported by the French Embassy in Georgia, she has published a series of popular booklets on great philosophers (Kant, Hegel, Rousseau, Mamardashvili, Rozanov, and others).

M. Dolidze (Institute of Philosophy) established productive collaboration with London and Oxford Universities on the basis of the joint program of the British and Georgian Academies of Sciences. He continued collaboration with American philosophers, initiated by N. Chavchavadze, K. Katsitadze and T. Bochorishvili. Supported by American Phenomenologists in 2004, M. Dolidze

published a book on "Phenomenology of Quantum Physics and the Stream of Consciousness in Polyphonic Fiction" [32]. In 2005 he published the article "Phenomenological Thinking in in 20th Century Georgian Philosophy". M. Dolidze participates in seminars of Philosophical Centres (London, Oxford, Rome, Washington). In 2006 he founded the "Phenomenological Society of Georgia".

Undoubtedly, the talent and diligence of young Georgian scholars resulted in a bilateral Conference held in 1993. The Conference was not left without continuation: in 2001 the Proceedings of the Conference were published in a wonderful collection "Self, Singularity, Subjectivity", edited by Th. Kobush, B. Moisisch, and O. Summerel. In 2004, on the basis of Prof. W. Geerling's seminars, the book "Commentaries on the Antiquity and Middle Ages (vol. 2). New Essays on Their Understanding" (Editors: W. Geerling and Ch. Schulze. Leiden - Boston) was published [33]. In both collections nearly half of the authors are Georgian scholars. The third collection on the "Problem of Freedom" is now in press.

The aforementioned trend should not be perceived as Georgian philosophers turning away from Russian philosophy and Russian culture in general. Despite the fact that philosophers in Russia endure the same financial problems as we do, the S. Tsereteli Institute of Philosophy tries not to sever the existing ties, though they are obviously weakened. During the period of 2001-2005 Georgian philosophers, in cooperation with their colleagues from St. Petersburg and Moscow, organized four international conferences and symposiums. The Proceedings of these conferences have been published in six volumes of collected articles printed in Tbilisi and St. Petersburg; namely: "Alienation of Man in the Perspective of World Globalization" (St. Petersburg, 2001, in Russian); "Perspectives of Man in the Globalizing World" (St. Petersburg, 2003, in Russian); "Russia and Georgia: Dialogue and the Kinship of Cultures" (Tbilisi, 2003, in Russian); "Man: Interrelation of the National and the Common to All Mankind" (St. Petersburg, 2004, in Russian); "Man of the Post-Soviet World" (St. Petersburg, 2005, in Russian). More than 50 papers by Georgian philosophers dealing with a wide range of topical actual problems of Philosophy have been printed in these Collections. Readers' special interest was aroused by the following papers: "Peculiarities of the Philosophical Analysis of the Problem of Man's Destination" by T. Buachidze, "On the Semantics of a Partial Description of the Possible Worlds" by M. Bezhanishvili, "Interpretation of One of the Arguments in Aristotle *Prior Analytics* by L. Mchedlishvili, "The Problem of Intercultural Dialogue in the Globalization Process" by T. Mtibelashvili, "The System of Values Common to All Mankind in the Globalization Process" by I. Kalandia, and others.

In 1991, after the official restoration of Georgia's independence, special importance attached to the compila-

tion of textbooks that would not be restricted by ideological frames. It would not be exaggerated if we say that nearly every school, institute or university started to compile their own textbooks or translate foreign textbooks on their own choice. A real function and new value were ascribed to the importance of philosophical outlook by society, especially by young people. It became possible to show the real, antiauthoritarian (i.e. critical) essence of philosophy. It was not an easy thing, though. In searching for ways of fulfilling this idea, contradictions still exist, but this process little by little shapes out a possibility of seeing a common basis for various positions, a common basis that will establish its own position for Georgian culture in the irreversible process of contemporary globalization. The history of philosophy, as the phenomenology of the human mind, is an indispensable principle of this search. This refers to the history of philosophy in general and to the history of philosophy in Georgia, as well.

In 1993, Javakhsivili University published "Essays on the History of Philosophy" (M.Chelidze, Rezo Gordeziani et al.). The same year a thesis on Heidegger

was defended for the first time in Georgia (Gigi Tevzadze). In 1998 M. Chelidze published "Philosophy of Hellenism in the Time of Early Christianity". In the 1990s the S.Tsereteli Institute of Philosophy started to work on a four-volume edition of "The History of Georgian Philosophical Thought" (Editor-in-Chief: Sh. Khidasheli, Managing Secretary: M. Makharadze). The first volume covers the 4th-12th centuries; it was published in 1996, the fourth volume – in 2003, the third volume is being prepared for publication. It can be said that at present in Georgia those who are interested in philosophy can familiarize themselves with the ongoing investigations, get acquainted with their results and, if they choose so, can search for their own way.

Philosophers in Georgia hope that, on the grounds of world-view analysis of the fantastic achievements of contemporary basic and experimental sciences, the 21st century philosophy, as a next attempt to establish a well-founded outlook, will be able to overcome another nihilism towards philosophy, i.e., it will assimilate Hegelian faith in the possibilities of human cognition, but will give Socratic evaluation to each particular achievement of man.

ფილოსოფია

ფილოსოფია თანამედროვე საქართველოში

გურამ თევზაძე

აკადემიის წევრი, საქართველოს მეცნიერებათა ეროვნული აკადემია

ტერმინი "თანამედროვე წინამდებარე წერილში გულისხმობს საქართველოში პროფესიული ფილოსოფიის 16 საუკუნოვანი არსებობის იმ პერიოდს, რომელიც იწყება ი. სტალინის გარდაცვალების (1953) შემდეგ. ამ დროიდან ტოტალური იდეოლოგიური დიქტატი მნიშვნელოვნად სუსტდება და იქმნება შემოქმედებითი იდეოლოგიური მუშაობის მეტი შესაძლებლობა. 50-იანი წლების მეორე ნახევრისა და 60-იანი წლების ფილოსოფიური კვლევა-ძიების გამორჩეული ნაყოფიერება ყოფილი საბჭოთა კავშირის ფარგლებში, საბოლოო ანგარიშში, ამ ვითარებას უკავშირდება.

საერთაშორისო დონის ისეთ მოაზროვნეებს, როგორებიც იყვნენ შ. ნუცუბიძე, ს. დანელია, კ. ბაქრაძე, ლ. გოკიელი და სხვ., შესაძლებლობა მიეცათ საკუთარი კვლევის შედეგების გამოქვეყნებისა როგორც ქართულ, ასევე რუსულ და ე.წ. შორეული საზღვარგარეთის ენებზე (ინგლისური, გერმანული, ფრანგული, პოლონური, ჩეხური, იაპონური).

ამ პერიოდში დააფუძნა შ. ნუცუბიძემ „ქართული ფილოსოფიის ისტორია“ (ტ. I, 1956, ტ. II, 1957) როგორც მეცნიერების დარგი, დაიწყო კ. ბაქრაძის ცნობილი სემინარები თანამედროვე ფილოსოფიის ისტორიაში, ჩამოყალიბდა ს. წერეთლის "დიალექტი-

კური ლოგიკა”, ლ. გოკიელის “ძირეული დასკვნების თეორია”. ზ. კაკაბაძის ორიგინალური თეორია ადამიანის პრობლემაზე, ო. ჯიოფის კონცეფცია კულტურის შესახებ და სხვ. 1965 წელს შესაძლებელი გახდა საქართველოს მეცნიერებათა აკადემიის ფილოსოფიის ინსტიტუტის ბაზაზე ჩატარებულიყო პირველი საკავშირო კონფერენცია ღირებულების პრობლემაზე. ეს, შეიძლება ითქვას, იყო პირველი ოფიციალური გამარჯვება ტოტალიტარულ იდეოლოგიაზე: ანთროპოლოგიამ და ღირებულების პრობლემა დაიწყო ოფიციალური სტატუსის მიღება მარქსისტულ ფილოსოფიაში.

აღნიშნულის საფუძველზე 60-იანი წლების დასასრულისათვის შესაძლებელი გახდა საბჭოთა კავშირის გავლენის ქვეშ მყოფ ქვეყნებს შორის დეკლარირებულ ე.წ. “სოციალისტური მეგობრობის”, უფრო ღრმა, მეცნიერული შინაარსით გამდიდრება. საქართველოსთან მიმართებაში ეს, უპირველეს ყოვლისა, ითქმის ფ. შილერის იენის უნივერსიტეტზე. ამ თანამშრომლობის საფუძველზე ჩატარდა რიგი მნიშვნელოვანი სამეცნიერო კონფერენციებისა კანტისა და ჰეგელის შესახებ. ასევე გამოქვეყნდა ქართველ მკვლევართა პუბლიკაციები ბერლინში, იენაში, ვაიმარში, კალინინგრადში (კიონიგსბერგი). ამ პერიოდის ქართული ფილოსოფიის კვლევის შედეგების ანალიზი და მაღალი შეფასება გამოქვეყნდა ცნობილ ჟურნალში “ნარკვევები საბჭოთა აზროვნების შესახებ” (1978, 4.). ავტორი ეთანხმება ქართული ფილოსოფიის იმ შეფასებას, რომელიც ცნობილმა პოლონელმა ფილოსოფოსმა ე.მ. ბოხენსკიმ დააფიქსირა 1963წ. და რომლის აზრითაც თბილისი აღმოსავლეთ ევროპაში ფილოსოფიური კვლევის მნიშვნელოვანი ცენტრს წარმოადგენდა. სტატის ავტორი, კენტაკის უნივერსიტეტის ფილოსოფიურ პროგრამათა მაშინდელი დირექტორი, პროფ. ეშ გოუბარი (დაბ. 1930) ეთანხმება ამგვარ შეფასებას და საკმაოდ დაწვრილებით ახასიათებს შემდგომ პერიოდში საქართველოში შემოქმედებითი ფილოსოფიური კვლევის შედეგებს.

საქართველოს მიერ დამოუკიდებლობის აღდგენისათვის ბრძოლის პროცესში, მიუხედავად გაუსაძლისი ეკონომიკური და სოციალური პირობებისა, დასავლეთგერმანელი კოლეგების დახმარებით, ი. ჯავახიშვილის უნივერსიტეტის ფილოსოფიისა და ფსიქოლოგიის ფაკულტეტის დეკანის ო. გაბიძაშვილის (1927-2003) და ახალგაზრდა პოლიტოლოგის თ. ფი-

ფიას (1958-1996) ძალისხმევით კავშირი დამყარდა ქ. გისენის უნივერსიტეტის კათოლიკური თეოლოგიის ფაკულტეტთან. რიგი მოსამზადებელი შეხვედრებისა და გვირგვინდა საერთაშორისო კონფერენციით თემაზე “მსოფლმხედველობა, რწმენა, ადამიანის ღირსება” (თბილისი, 1990), რომლის მოხსენებები გამოქვეყნდა ქართულად და გერმანულად. საქართველოში ფილოსოფიური კვლევა-ძიების მომდევნო ეტაპად უნდა ჩაითვალოს ქ. ბოხუმის რურის უნივერსიტეტთან კავშირი. ბოხუმში მუშაობის დროს ახალგაზრდა ქართველმა ფილოსოფოსმა მ. ბერიაშვილმა მოახერხა საქართველოში მიმდინარე ფილოსოფიური მუშაობით დაეინტერესებინა ცნობილი პროფესორები თ. კობუში და ბ. მოიზიში (დღეს საქართველოს მეცნიერებათა ეროვნული აკადემიის უცხოელი წევრები). მათი დახმარებითა და მონაწილეობით ქართული კულტურისათვის მნიშვნელოვანი საერთაშორისო კონფერენცია (“თვითი, სინგულარობა, სუბიექტურობა. ნეოპლატონიზმიდან გერმანულ იდეალიზმამდე”) ჩატარდა 1998წ. თბილისსა და ტაბახმელაში, მოხსენებები გამოქვეყნდა 2002წ. გერმანულად. ამ წარმატებული შეხვედრის შედეგი იყო, რომ ი. ჭავჭავაძის სახელმწიფო უნივერსიტეტში გაგრძელდა ყოველწლიური შეხვედრები და ლექცია-სემინარები, როგორც თბილისში, ისე ბოხუმში. პარალელურად ხდებოდა და ხდება ქართველი ახალგაზრდების განსწავლა ბოხუმში. ამ პროცესის ერთ-ერთი გამოხატულება იყო ქართველი მკვლევარების მონაწილეობა პროფ. ვ. კერლინგის სემინარებში. ეს აისახა 2004წ. ბრილის გამომცემლობაში გამოქვეყნებულ კრებულში „ანტიკურობისა და შუა საუკუნეების კომენტარები. ტ. 2. ახალი წვლილი მათ კვლევაში“).

წინამდებარე სტატიაში ნაჩვენებია ახალგაზრდა ქართველ ფილოსოფოსთა ნაყოფიერი მუშაობის შედეგები გერმანიის სხვა ქალაქებში, ასევე საფრანგეთში, რუსეთში, ინგლისში, ამერიკაში. შეიძლება ითქვას, რომ დღეს საქართველოში პროფესიული კვლევა მიმდინარეობს თანამედროვე ფილოსოფიის თითქმის ყველა აქტუალურ პრობლემაზე. საქართველოს ფილოსოფოსები დარწმუნებული არიან, რომ XXI საუკუნის ფილოსოფია შესძლებს ფილოსოფიისადმი მორიგი ნიჰილიზმის მოგერიებას და იმედოვნებენ, რომ ახალი ფილოსოფია გაითავისებს გონების შესაძლებლობების ჰეგელისეულ რწმენას და, ამასთანავე, გონების ყოველი კონკრეტული მონაპოვრის სოკრატისებურ შეფასებას.

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The term "contemporary philosophy" refers to the current era of philosophy, generally dealing with philosophers from the late nineteenth century through to the twenty-first. The nineteenth century also began to see a division in the approach to philosophy being taken in different areas of western philosophy. In the United Kingdom and North America, a focus on logic, language and the natural sciences was becoming predominant in philosophy, and this tradition was labeled analytic philosophy. Those who did not find themselves in this analytic trend were mostly based in Europe, and the idea of continental Philosophy in Georgia: from neoplatonism to postmodernism. This research discusses the main tendencies of Georgian philosophy: its basic principles and perspectives, the importance of the Western, especially the European cultural heritage, and the Georgian contribution to the history of ideas in a global perspective. Metaphysical issues of cognition, truth, identity, virtue and value, wisdom and power; problems of ethical, social, political and aesthetic character, as well as phenomenological, philosophical-theological and linguistic research, are central to Georgian philosophy and exemplify