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and Perspectives

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**ANNALS of the University of Bucharest
Philosophy Series**

Vol. LXVI, no. 1, 2017
pp. 135 –154.

**ANALELE
UNIVERSITATII
BUCURESTII**

GEORGIA'S PHILOSOPHICAL LANDSCAPE – SPIRITUAL FOUNDATIONS AND PERSPECTIVES

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Abstract

This article discusses the main trends 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 questions of cognition, truth, identity, virtue and value, wisdom and power, as well as issues of ethical, social, political and aesthetic values, phenomenological, philosophical-theological and linguistic research are central to Georgian philosophy and exemplify its continuing relevance vis-à-vis the Western tradition in its broadest sense. Although philosophical ideas in Georgia rarely matured into a well-balanced, self-sufficient system, one may distinguish as original conceptions some ideas of *Christian Neo-Platonism* and *Aletheological Realism*.

Keywords: Georgian philosophy, European standard of philosophizing, Christian Neo-Platonism and Aletheological Realism, phenomenological-existential research, linguistic turn, philosophical-theological studies.

I. Anthem the Iberian and Name-Symbols in Georgia.

In Lieu of an Introduction

One of the central figures of Romanian and Georgian cultures, “a great person of the epoch of [the] Enlightenment and a great humanist”³

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³ This issue is recently precisely analyzed by a group of Georgian philosophers, in Zakariadze, A. Brachuli, I. and others (2016). *Anthem Iverianul and European Enlightenment*. Tbilisi: “Dobera” Press (in Georgian).

is Saint Anthim the Iberian, (1660-1716). Since 1699, his books that were printed in Bucharest's printing house, are signed as Anthim Iverianul. Following his ecclesiastical name, *Anthim*, he placed the name of his home country, Iveria. In effect, he used a name-symbol. It is necessary to define this symbol more precisely.

The academic world knows Georgia from two names that designate its region: Colchis and Iberia/Iveria. Colchis was the utmost stronghold in the Eastern ancient world. A well-known ancient Greek story tells us about the expedition of the Argonauts to Colchis.⁴ The Southern boundary of the ancient world, the forerunner of contemporary Europe⁵ was in Colchis, which was running along much of the river Phasis (now Rioni). Colchis was the country of king Aeetes and his daughter, Medea, who later on married the Greek hero Jason. "Colchis" is a name of pagan Georgia.⁶ According to the information provided by Herodotus, the boundary between Asia and Europe was believed to be the Colchian river Phasis (IV; 45). The mythical characters associated with Colchis, personify these links. According to some sources, Aeetes came to Colchis from Ephira, a historical part of Greece;

⁴ To be consulted the following works: Janet Ruth Bacon, *The Voyage of the Argonauts* (London: Methuen, 1925); Elizabeth J. W. Barber, *Prehistoric Textiles: the Development of Cloth in the Neolithic and Bronze Ages with Special Reference to the Aegean* (Princeton: Princeton University Press, 1991); David Braund, *Georgia in Antiquity: A History of Colchis and Transcaucasian Iberia, 550 BC-AD 562* (Oxford: Oxford University Press, 1994); Rismag Gordeziani, *The World of Greek Mythology* (Argonauts: Tbilisi, "Logos" 1999), 109-123.

⁵ An interesting debate on this problem can be seen in a monograph: T. Pipia N. Dundua, *Georgia and the Rest of World-making of Europe and Historical Forms of European Integration* (Tbilisi: TSU Publishing Press, 2009).

⁶ Greek sources from Homer to the authors of Byzantine period identify Georgia with Colchis. See in detail in Akaki Urushadze, *Ancient Colchis in the story of Argonauts* (Tbilisi: "Ganatileba" Publishing Press 1964); "The Argonautica" by Apollonius of Rhodes is one of the oldest Greek sources where we can find the name "Colchis". Apollonius of Rhodes describes an ancient kingdom and region on the coast of the Black Sea, populated by Colchians, an early Georgian/ Kartvelian tribes; he also noted Colchis capital Kutaisi, king Aeetes and princess Medea. See in Apollonius of Rhodes, "The Argonautica". Translated and commented into Georgian by Akaki Urushadze (Tbilisi: Ganatileba Publishing Press, 1972), 247-49 (in Georgian).

one of his sisters, Pasiphaë, is the wife of the legendary king of Crete, Minos, although his other sister, sorceress Circe, migrated to Italy and became the eponymous mother of a number of Italian tribes. Medea first went to Hellas, and afterwards returned together with her son, Medos, which likewise reflects the ties (Gordeziani 2010-2011, 252).

In 327 CE, Christianity was announced as an official state religion in Iveria. During late antiquity, Iveria was the name of the Eastern kingdom of Georgia.⁷ The first Christian communities,⁸ which were founded, according to tradition, by the apostle Andrew and Simon the Zealot/Cananaeus, took up residence in Georgia. The first Christian King Mirian the IIIrd of Iberia replanted a Byzantine way of thinking about the Christian state into his country⁹ and was opposed to Persia, etc. and the Georgian Church entered under the jurisdiction of the Greek Orthodox World Patriarchy. The terms “Georgia” and “Iveria” coexisted until the nineteenth century in various sources and documents. With Mirian’s decision to accept Christianity as the state religion of his country, pagan Georgia-Colchis symbolically ceased to exist; even in historical sources we cannot find the term “Colchis” ever longer; from now on, Colchis, the so-called “The Old Israel”, becomes “The New Israel” – “Holy Iveria”¹⁰ a stronghold of ancient and Byzantine civilizations, of the European-Christian world in the East.

The short description offered here presents a summary of the symbolical content of the term “Iverianul” as it was shaped and

⁷ For clarifying this statement see: Tyannius Rufinus, “References of Byzantine writers about Georgia” in GEORGICA. Vol. I. Texts with Georgian translation and comments are done by A. Gamkrelidze, and S. Kaukchishvili, (Tbilisi: “Mecniereba” Publishing Press, 1961). Rufinus said that “at that time Iberian tribes (*iberorum gens*) which lived on Ponto’s side adopted God’s commandments, laws and belief in eternal life.”

⁸ Tamar Adamir, *The Apostles Andrew’s and Matthias’ Activities in Georgia* (according to Georgian, Greek and Latin sources) in Magazine “Religion” Issue 3:2013, 12-20 (in Georgian).

⁹ Nodar Lomouri, *Relations between Georgia and Byzantine Empire*. Part I (fourth-ninth centuries) (Tbilisi: TSU Publishing Press, 2011), 85-90.

¹⁰ This term can be found in Georgian hagiographical literature; see e.g. the tenth century authors: Giorgi Merchule, and Ioane-Zosime. They called Iveria – “Holy”, because it “has given birth to Saints.”

manifested itself in the formation process of Anthim's identity from his childhood on (Zakariadze & others 2016, 14-56). Those who conduct research into Anthim's cannot fix exact dates of young Anthim's capture in Georgia, when he was being sold, as a slave, on Constantinople's slave bazaar, was meeting with the Patriarch of Jerusalem, Dositheos Notara and was liberated and by sent by him as a monk in Jerusalem, where he worked as an oikonomos of the Church of Savior. What we know on the basis of historical documents, is the date of his arrival in Wallachia: the year – 1689. An official note declared that in that year he became an archpriest of a monastery in Wallachia.¹¹

When he began his activities in Romania, he also came to see this country as a stronghold of Europe, as a part of the Christian *Universe* in the Balkans, as a country that was proud of its Romanian roots (Eliade 2014, 62-63).

Christianity was a product of ancient civilizations. One of these civilizations was the Greek one, which, to a noticeably large extent, was characterized by its concern for and commitment to philosophy. Christianity contributed to renewing and reshaping this civilization, moving it forward towards a new level of spirituality and morality. The harmonious unity of faith and knowledge, Jerusalem and Athens, might be regarded as the ideal of the world. Two strongholds of this unity are Georgia in the East and Romania in the Balkans. St. Anthim's name, Iverianul, expresses this conceptual position.

The example of Anthim Iverianul, a man of thinking and writing, who was committed to his country of origins, serves well as a characterization of the essence and tendencies of learning and the investigation of philosophical thought in Georgia.

¹¹ For further reading one may recommend the following books: Emile Picot, *Notice biographique et bibliographique sur l'imprimeur Anthim ed'Ivir, metropolitaine de Valachie*, in *Nouveaux Melanges Orientaux* (Paris, 1986) 513-560; Constantin Noica, *Modelul cultural European* (București: Humanitas, 1983); Gabriel Ștrempel, "Un cronograf ilustrat atribuit mitropolitului Antim Ivireanul", în *Romanoslavica*, anul XIII, 1966, 309-353; Gabriel Ștrempel, *Antim Ivireanul* (București: Editura Academiei Române, 1997); Mihail Stanciu, "Consideratii despre originea Sfantului Antim Ivireanul", *Ortodoxia*, 2012/Issue 3; Mihail Stanciu, "Descoperiri recente referitoare la venirea Sfantului Antim Ivireanul in Tarile Romanesti", *Ortodoxia*, 2014/Issue 1.

II. The Quest for a “European Standard” in Philosophy and Debates about the Character and Identity of the “Georgian Philosophical School”

The idea of the existence of a “Georgian Philosophical School” emerged in the middle of the 20th century and right away became a subject for debate. In the Judeo-Christian Scriptures, “philosophy” is referred to as “Hellenic wisdom.” Heidegger thought that philosophy is the “Greek order of thinking”, the renewal of which occurred in more modern-day Europe, namely in classical German Idealism. In the nineteenth century, philosophy once more experienced a period of modernization. This process continued through the establishment of a number of well-known philosophical schools in the course of the twentieth century.

As for Georgia, we could argue, on the basis of ancient sources¹², a philosophical school at the Black Sea existed in Colchis in the 4th century CE. This was the so-called Phasisi Academy, a philosophical school that had a wide reach, with participants coming from very distant parts of the Hellenic world. This information may support the idea that “Georgian philosophy” has a history of at least sixteen hundred years. The Phasisi Academy may have been a Greek school founded in the Greek colony, Colchis.

When we speak about “Georgian philosophy”, we think of the movements and articulations of philosophical thought in the form of cultural and linguistic expressions in Georgian. We cannot understand the Georgian philosophical expression as being a mere spectator of the European main center, as being the one keeping to “European standards.” Instead, it appears as an independent player, a figure on a chess desk of the world of philosophy.

¹² See, e.g. that a letter of Libanius (314-393) tells us that “near the river Phasis, where there Argonauts came to Colchis, is the perfect school of rhetoric and also the “school of Muses”. References of Byzantine writers about Georgia can be consulted in *GEORGICA*. Vol. I. Texts with Georgian translation and comments are done by Alexandre Gamkrelidze and Simon Kaukchishvili (Tbilisi: Ganatleba Publishing Press, 1961) 59-68.

According to this criterion, it is believed that Georgian had twice the opportunity to become a player in the game of world philosophy. For the first time, the opportunity arose at the beginning of 12th century, when the Georgian philosopher Joane Petrizi, upon the invitation of the Byzantines, arrived in Georgia, to deliver lectures at the Gelati Academy.¹³ Here he developed an original version of Christian Neo-Platonism. His conception was a reasoned response to the challenges of that epoch. For the second time, at the beginning of the 20th century, while still being a doctoral student of the University of Heidelberg, the philosopher Shalva Nutsubidze established an original line of philosophical thinking which came to be called *Aletheological Realism* (Begiashvili 1980, 219-220).

III. Christian Neo-Platonism and Aletheological Realism

Ancient philosophy continued its existence in the deepest layers of Byzantine theology. Joane Petrizi is recognized for building up a Georgian conceptual system which would be equal to the Greek philosophical terminology, translated into Georgian, so to say. He developed the basic philosophical concepts of *Logos, cosmos, noema, nous, psyche, anima, ethos, theos, Aletheia, dianoia, gnosis*, etc., in Georgian. Joane Petrizi translated Proclus Diadochus, "The Elements of Theology", supplying it with comments. These comments articulate an original conception of philosophy.¹⁴

¹³ The Galati Academy was founded in a medieval monastic complex in the West Georgian region in the 12th century. Historically, Galati was one of the main cultural and intellectual centers in Georgia. The Academy employed some of the most celebrated Georgian scientists, theologians and philosophers, many of whom had previously been active at various Orthodox monasteries abroad. Among the scientists, scholars were also celebrated. Due to the extensive work carried out by the Galati Academy, people of the time called it "a new Hellas" and "a second Athos".

¹⁴ For further reading one may consult Lela Alexidze, *Ioane Petritsi und die antike Philosophie* (Tbilisi: TSU Publishing Press, 2008); see also L. Alexidze & L. Bergemann, *Ioane Petrizi. Kommentar zur Elementatio theologica des Proklos* (Amsterdam, 2009);

During Petrizi's time, comments were the most wide-spread genre of philosophizing (Joane Petrizi 1937, 9-165). Petrizi's version of Neo-Platonism deeply influenced Georgian culture. A vivid example of this influence is Shota Rustaveli's philosophical poem "The knight in the Panther's Skin," a masterpiece created during the early Renaissance period (Nutsubidze Sh. v. VII: 19, 85).

In 1918 upon the initiative of Shalva Nutsubidze, the first philosophical society named after Petrizi, the "Joane Petrizi Philosophical Society," was founded in Tbilisi. The aim of the society was to restore a philosophical tradition that had been lost during the preceding centuries. During Petrizi's period, the language of philosophy was Greek; with the beginning of the 20th century, German philosophy took the leading position in the world. Neo-Kantian philosophical schools became predominant. In Europe, phenomenology and existentialism took their first steps. At that time, a new system of articulating Georgian philosophical concepts, which would address topics that also were relevant in the wider realm of philosophy and could be equivalent to German philosophical concepts, such as *Geist*, *Sein*, *Dasein*, *Sosein*, *Werden*, *Wesen*, *Ursprung*, and others, was needed.

Shalva Nutsubidze began to work in this direction. In his monographs that were printed in Berlin and Leipzig, "Truth and the Structure of Cognition" (Nuzubidze, 1926) and "Philosophy and Wisdom" (Nutsubidze, 1931), Nutsubidze worked out the main principles of aletheology. Its author called the original philosophical conception *Aletheological Realism*. Aletheology was situated somewhere midway between philosophy and what might be called wisdom. Nutsubidze distinguished between "the truth for me" (*episteme*), "my truth" (*doxa*) and "the truth in itself"; this last one is an ontological reality. Truth,

B. Gigineishvili & L. Grüner, *The Platonic Theology of Ioane Petritsi* (Gorgias Press, 2007); Levan Gigineishvili, *The harmonization of Neo-Platonism and Christianity in the Gelati monastic school*, *Annual of Medieval Studies at the Central European University for 1994-1995* (Budapest: Annual of Medieval Studies at the Central European University for 1994-1996, 124-139); Tengiz Iremadze, *Joane Petrizi*. Stanford Encyclopedia of Philosophy (2006, <https://plato.stanford.edu/entries/joane-petrizi/> edited in 2011).

according to Nutsubidze, is not a state of empirical reality – but the Aletheological one. Truth is not an attribute of thought; it is not a fixing of correspondence between knowledge and thing, but a state of reality as “the truth in itself”. Scientific knowledge is the correspondence between “the truth in itself” as a reality and “the truth for me”. Thus Nutsubidze argues that “the truth in itself” as a system of interrelation of reality became a system for me, i.e. “the truth for me.”

“Truth by itself” has three levels: “being” (*Sein*), “being-thus” (*So-Sein*) and “more-than-being” (*Mehrsalssein*). This last level is a sphere of non-relation. It is pre-logical and it is present in each creature. Nutsubidze insisted that such a higher being also does exist in itself and it is present within each empirical entity¹⁵ “Aletheological reduction” is more than a form of logical conclusion. Aletheological reduction leads us beyond the sphere of “relation” and content (*Inhaltlichkeit*) in “pre-logical” terms. In this it reveals its peculiarity and difference from the “eidetic reduction” of Husserl.

In discussing Georgian Neo-Platonism and the poem “The Knight in the Panther’s Skin,” Nutsubidze founded the comprehensive conception of “Oriental Renaissance”. He presented his original theory in several studies: “Rustaveli and the Oriental Renaissance” (1947) and two volumes of his “History of Georgian Philosophy” (1956-58). Similar studies introduced Nutsubidze to the fifth-century mystical author known as Dionysius the Areopagite. Nutsubidze argued that this name was a pseudonym of Peter the Iberian.

Shalva Nutsubidze’s heritage is still alive. Generations of Georgian philosophers have been brought up on his works and ideas. His works on aletheology and on matters pertinent to questions of the Renaissance are an active element in philosophical debates in Georgia and abroad.¹⁶

¹⁵ See in Tengiz Iremadze, *Der Aletheologische Realismus. Shalva Nutsubidze und seine neuen Denkansätze* (Tbilisi: Neker Publishing House, 2008) and in Basil Lourie, “Possible Areopagitic Roots of Nutsubidze’s Philosophical Inspiration. Introduction”, in “Philosophical-Theological Review”, Issue 3, 56-61 (Tbilisi: TSU Publishing House, 2013).

¹⁶ Two volumes of research have recently been dedicated to the theme: *Philosophical Theological Review*, Issue #3/ 2013 at TSU, and *Georgian Christian Thought and Its Cultural Context: Memorial Volume for the 125th Anniversary of Shalva Nutsubidze (1888-1969)*. eds. Tamar Nutsubidze, Cornelia B. Horn, and Basil Lourie (Texts and Studies in Eastern Christianity; Brill, 2014).

IV. Nietzsche in Georgia

At the beginning of the 20th century, professional philosophical activity could be re-established in Georgia. The country had come back to the European cultural fold. It gained independence and was able to found the first Georgian university. In order to understand this development, it is necessary to analyze the spiritual situation at the time. Many of the leading thinkers in Europe and in Georgia considered Friedrich Wilhelm Nietzsche as their Master. Up to now, Nietzsche still remains a source of inspiration for Georgian philosophers.

The history of the interpretation of Nietzsche's philosophy in Georgia began in 1900 and continues up to today¹⁷. Scientists even discuss the periodization of a "Georgian Nietzscheology" (Elizbarashvili 2005, 7-12). Indeed, it is possible to identify several periods, as it follows.

The first period, from 1900 to 1930, may be referred to as a romantic stage. Nietzsche was conceived of as a prophet of free thinking. He was seen as the one who liberated mankind from the fallacy of rationalism. Grigol Robakidze's (1880-1962) aesthetical-mythological visions were full of such ideas. Robakidze's thought stood within the Georgian-German linguistic continuum. He immigrated to Germany and there issued his Nietzsche-styled mystical novels in German. Robakidze joined the principles of a philosophy of life with the Georgian Mythos and ancient Eastern Mysteries. Konstantin Gamsakhurdia's novel, "The Smile of Dionysus", reproduced Nietzsche's Dionysian aestheticism. Several published studies (such as those published by Sergi Danelia and Konstantin Kapaneli) have argued that Nietzsche was connected with Vaja-Pshavela's epic poetry and thus with the aesthetic character of the Georgian spirit.

During the second period, from 1930 to 1950 of, the Soviet ideological cliché was dominant: Nietzsche was seen as the ideologist of Fascism. From the Academy, the issue was shifted to the realm of political agitation and propaganda.

The third period, from 1960 to 1990, is characterized by the attempt to rehabilitate Nietzsche. We can find certain positive moments, that

¹⁷ See Tengiz Iremadze (ed.), *Nietzsche in Georgia* (Tbilisi: Neker Publishing House, 2007) (in Georgian).

were emphasized in this process. Nietzsche was brought closer to Kierkegaard. Nietzsche was discussed as an ally in the struggle against scientism and technicism. The philosophers, Tamaz Buachidze and Zurab Kakabadze, that considered this problem relevant for their studies, saw Nietzsche in that light. In the late '80s, Heidegger's interpretation of Nietzsche was dominant. Nietzsche was seen as a thinker who noted challenges and dangers of the 19th and the 20th century.

The fourth period, from 1990 until nowadays, is marked by the distance that the philosophical writings took from Heidegger's heroic¹⁸ hermeneutics. It was replaced with more precise scientific approach (Tengiz Iremadze, Avtandil Popiashvili) that applied Nietzsche's thought in searching for new ways in the areas of ontology and metaphysics¹⁹, reinforcing his philosophy through postmodern paradigms.²⁰ In recent years, Nietzsche's philosophy is discussed under the influence of French post-structuralism. Scholars are also interested in how Nietzsche was presented by Michel Foucault, Gilles Deleuze, Jacques Derrida, and Jean Baudrillard (Elizbarashvili 2005, 146-167).

V. Phenomenological-Existential Investigations

In Georgia, phenomenological studies were founded during the 1920s, directly by Edmund Husserl's Georgian disciples and students, mainly by those who participated in Husserl's, Nicolai Hartman's, and Martin Heidegger's classes in Germany. In one of his letters dated to 1926, the Georgian philosopher Kote Bakradze described his visit to the Husserls and how Mrs. Husserl, quite picturesquely, explained the essence of phenomenology: "Wesenschau" she said, "is a method of opening a new horizon. What my husband observes is like a view which

¹⁸ Term belongs to John D. Caputo; see his monograph John D. Caputo, *Demythologizing Heidegger* (Indianapolis: Indiana University Press, 1993).

¹⁹ For further one may turn to Valerian Ramishvili, *Fate and Destiny (Metaphysics of Time)* (Tbilisi: Meridian Publishing Press, 2006) (in Georgian).

²⁰ In this context see Irakli Brachuli, *World outlook of Superman (Energetic paradigms of Hermeneutics)* (Tbilisi: Ganatleba Publishing Press, 1996) (in Georgian).

is seen from one of the tops of the Caucasian ridge. You, his disciples, will observe another horizon from other peaks” (Bakradze 2014, 95-96).

For a long time, phenomenology has been a subject of thorough investigation in the Georgian school of philosophy. The works of several Georgian philosophers, including Kote Bakradze, Angia Bochorishvili, Zurab Kakabadze, Guram Tevzadze, Merab Mamardashvili, and Givi Margvelashvili, are devoted to this area of study. This tradition continues today. One of the contemporary researchers, for instance, notes in his monograph that his objective is “to review phenomenological studies in contemporary Georgian philosophy,” in particular, “the problems of Hartmann’s epistemology and existential ontology” (Dolidze 2013, 13-14). Kote Bakradze noted that it is very difficult to reproduce Husserl’s system, given that each one of Husserl’s works is an independent meditation, which opens a new horizon. The founder of phenomenology himself changed his point of observation in each one of his works. In his “Logical Investigations,” Husserl argued that logic is independent from psychology. Its subject is ideal. Phenomenological or eidetic reduction, unlike logical reduction, is a reflection towards cognition. Phenomenology is the description and reflection of “Eidoses”. Bakradze saw it as a weakness of phenomenology that it could not coordinate transcendental subjectivity with the apriori of idealism (Bakradze 1970, 359-456). Angia Bochorishvili was one of the prominent Georgian phenomenologists. His holistic research is dedicated to the importance of Husserl’s method for psychology, anthropology, aesthetics, and epistemology (Bochorishvili 1959, 7-24). His goal was to develop Max Scheler’s anthropology. For that purpose he tried to fill Scheler’s personalism with Dimitri Uznadze’s theory of set.²¹ Jean Piaget called this theory “the Uznadze’s effect”. Bochorishvili agrees with Scheler’s idea that *Persona* is neither a thing, nor a function or a structure. Person is “the readiness for an act,” a set, which is neither subjective, nor objective. It is the premise for pure relevance (Bochorishvili 1979, 59-78).

²¹ For further one may turn to Dimitri Uznadze, “The Psychology of Set” (a monograph) (New York, NY: Guilford Press, 1966).

Zurab Kakabadze belongs to the new generation of Georgian phenomenologists. Immediately after releasing of his monograph about Husserl, published in Georgian and Russian, he has become a “Soviet classic” for those who know Russian. The book was dedicated to the author’s teacher Kote Bakradze, as in the case of Heidegger, who dedicated his *Sein und Zeit* to his tutor, Husserl (Kakabadze 2002, 10-11).

Zurab Kakabadze focuses on phenomenology as a way out of the “crisis of the European sciences”. He asks whether Husserl’s conception can play the role of “a new milestone” in the history of mankind. For him, Husserl was right when he noted that the essentialism of traditional idealism could not be an “indicator” of existence. The intentional life of my consciousness and the phenomenological reflection of the *self-analysis* of one’s *Lebenswelt* lead to the “self-manifestation of this world. Due to this insight, which is based on self-analysis and the opening of the “inter-subjective” (Kakabadze 2002, 107) as a “constituting factor” of the world’s existence, this work belongs fundamentally to the ontological method. By accepting the intentional life of my consciousness, the meaning-producing, freely self-determining action as a primary basis of the existence of the world, phenomenology accepts existence into being. Husserl hoped that the “crisis of life” can be overcome by the infinite horizon of actual experiences.

Zurab Kakabadze considered that Husserl could not get rid of the tradition of rationalism, that he could not finish the search for a specification of the “life of consciousness”. Former disciples of Husserl criticized him for his insufficient radicalism. This applies, in particular, to Heidegger. Kakabadze argued that Husserl could not find any other way except consciousness. Finally, the *telos*- a constituting factor for Husserl is consciousness.

Givi Margvelashvili, a Georgian philosopher and novelist, while dealing with the problems of existential ontology, could not do without consideration of phenomenological philosophy. According to Margvelashvili, apart from the methodological resemblance, there is a deep conceptual similarity between the works of Heidegger and Husserl (Margvelashvili 1998, 121-145).

Givi Margvelashvili is a bilingual (German-Georgian) writer and philosopher. He was born in a family of emigrants in Berlin. From 1946

till 1992 he lived in Tbilisi. For almost 30 years now, however, he chose Berlin as a place for living. His original conception is called “the theory of onto-textuality”. Here Margvelashvili explained the implicit foundation of Heidegger’s study. The author brought to the discussion the difference between existential time and story time. He argued that the study of the temporality of speech and language describes only story time. Existential time, on the other hand, is unreachable (Margvelashvili 1976, 102-137). Margvelashvili tries to discuss this unreachable stratum on the basis of a reflection on his artistic activity (novels, plays). He writes about “onto-textual ties” between poetry and philosophy (Margvelashvili 1992, 221-224).

Another contemporary thinker, whose work reveals the phenomenological roots of aesthetic thinking, was the famous Georgian philosopher Merab Mamardashvili (1930-1990). Mamardashvili was able to change the “German orientation” of Georgian philosophy to some extent. He embarked upon a French “style of thinking”, which was characterized by “artifacts of Georgian culture”²². In the course of the lectures, entitled “Cartesian Meditations,” which he delivered at Lomonosov Moscow State University in 1981 (Mamardashvili 1993), Mamardashvili made an attempt to restore a course of lectures under the same title Husserl had used when delivering his lecture at the Sorbonne.²³ The starting point of thinking is Descartes’ *evidentialism*, a radical self-reflection on a stream of experience and inner creativity of the internal life of consciousness that constitute the essence of thinking. That is expressed by the word “life”. In his study “Psychological Topology of the Path”, Mamardashvili examines how the life of thought takes place in the text. For this purpose he discusses Marcel Proust’s novel *The Remembrance of Things Past*. It turned out to be an aesthetic experiment using the phenomenological way of thinking in literature.

²² In this context for further reading are recommended: Merab Mamardashvili, *Cartesian Meditations* (Moscow: Progress Publishing House, 1993 I ed., 2001 II ed.) (in Russian); Merab Mamardashvili, *Psychological Topology of Path (Lectures on Proust)* (St. Petersburg: Publishing House of Humanitarian Institute, 1997).

²³ This course of lectures was secretly typed by his students at the auditorium and the first edition consists of the notes taken at those very lectures.

The past is an unreachable phenomenon; we have to refer to the present state of mind, which acquires the meaning of the past. Through reflection, the restoration of things past, primal intentions have a methodical meaning; it turns out to be an explication of the history of mankind. Husserl examined phenomenology in this perspective. Mamardashvili observes a certain methodological analogy between Descartes, Husserl, and Proust here. Yet Nietzsche also spoke about the methodological restoration of authentic intentions.

According to Mamardashvili, thinking is ecstatic: it is re-borned in an alien, hidden home country and return to the self. This is the common moment that unites Descartes, Husserl, and Mamardashvili's "Cartesian Meditations". This kind of meditations is particularly needed in the chaotic conditions of the present world; under conditions of systematic order, there is less of a need for them.

VI. An Echo of the Linguistic Turn

During the 1950s, a discussion of the matters pertinent to logic became the main trend of Soviet philosophizing. This was the case, in particular with regard to interrelations between formal logic and dialectical logic. The focus of the discussion was on a dispute between two Georgian philosophers: Kote Bakradze and Savle Tsereteli, both of whom were authors of major works in logic (Bakradze 1995 and Tsereteli 1971).

The author of a first manual in logics was Solomon Dodashvili. He issued his book in 1827. This original text of a young Georgian philosopher served as the only manual in the Russian Empire for many years. On the one hand, Savle Tsereteli argued that formal logic is a moment of dialectical logic. He created his theory on the basis of Hegel's conception. On the other hand, Kote Bakradze did not agree that formal logic is a lower, more elementary science; rather, he argued that dialectical logic is a higher stage, because it can get integral forms of existence. Whereas dialectics is a specific method of knowledge, logic can only be formal. As he defended the traditions of Aristotelian logic, Tsereteli tried to develop the dialectical logic of Hegel.

Influenced by logical positivism, from the '60s on, the process of separating logic from philosophy has gained strength and popularity in Georgian philosophy. A new generation of Georgian philosophers tried to “clean” logic from metaphysical and speculative elements and move closer to mathematics.

From the '90s motives of non-classical logic and linguistic philosophy paved the way. There were Georgian translations and studies of the works by of Ludwig Wittgenstein, Karl Popper, and Gottlob Frege, John Dewey and Charles S. Pierce etc. with regard to language and culture; on William James's pragmatism and on the semantic theories of Ernst Cassirer and Susan Langer²⁴. Debates were reopened between classical and non-classical logic. Classical logic entered a phase of pluralism. Some asserted the point of view that, with regard to logical systems, existing systems do not exclude each other but are complimentary to one another.²⁵

With regard to articulating points of orientation on the thought of the late Wittgenstein, one notes that the analytical theory of linguistic acts and the growing interest towards semiotics is an echo of the linguistic turn in Georgia²⁶. Wittgenstein's theory of “Linguistic games” opens a wide pathway for both: for returning logic back to philosophy and for other branches of philosophy. The phenomenon of game has a unique feature: by using different rules, one can build multiple different games from one and the same material. Thus the existence of the human being can be looked at as an infinite game of his/her possibilities.

The “Emergence” of Anglo-American philosophy in Georgia is another important phenomenon²⁷. During the 20th century, Georgian philosophers

²⁴ For further readings one may consult A. Zakariadze, *Specificity of Art Symbol* (Tbilisi: TSU Press, 2007) (in Georgian).

²⁵ These considerations show up in the volume: *Aspects of Necessity: Apriority, Identity, Contradiction* (Tbilisi: Iliani Press, 2009) 19-25, 40-51, 89-96.

²⁶ Much of interest is printed in a newly issued volume dedicated to the memory of the philosopher Mamuka Bichashvili, *Language, Culture, and Philosophy* (Tbilisi: Meridian Publishing Press) (in Georgian).

²⁷ Studies in this direction have been undertaken by M. Bichashvili, K. Katsitadze, A. Zakariadze, see e.g. A. Zakariadze, *Surveys of American Philosophy* (Tbilisi: Meridian Publishing Press, 2008).

looked down upon empiricism, positivism, and pragmatism. These branches of philosophy were not considered to be true philosophy. Only the European/Continental philosophy was acknowledged as being a part of the “local classics”. In the mind some people, for example, the English language was not sufficiently suited for articulating philosophy. The new orientation, however, provides an opportunity to find a new approach to the analysis of such an important phenomenon as religious language²⁸ or the language of science, the language of art, political language, and other discourse practices.

VII. Philosophical-Theological Studies

In Europe, as well as in Georgia, philosophy in the 20th century was marked by a main epistemological problem. The censorship of Marxist ideology suspended the development of philosophical thought in Georgia. The leading philosophers had to move to the sphere of the history of philosophy. From the '70s on, the accent shifted to the sphere of philosophical anthropology. The spheres of religion and ethics remained in a vacuum throughout. The communist censorship forbade any spreading of literature on these themes. There also was a thorough lack of theological education.

Now, during a time that is marked by being in a so-called “post-secular” condition, one part of Georgia’s intellectuals is addicted to Heidegger’s “heroic hermeneutics”, while another part adheres to the deconstructivist type of nihilism. The first decade of the 21st century is marked by philosophical-theological studies, that is, with investigations that aim to fill the vacuum. Together with the active cooperation of Romanian theologians, a Minor Program in Theology has been prepared at TSU, a scientific research center for philosophy and theology that is named after Anthim Iverianul. Also, TSU has established a scientific magazine, called the “Philosophical-Theological Reviewer.” Nutsubidze’s

²⁸ N. Dura, A. Zakariadze, I. Brachuli, *Philosophy of Religion* (Tbilisi: TSU Publishing Press, 2015) (in Georgian).

rich heritage, his ontology, and his paraconsistent epistemology can play the role of being a bridge between theology and philosophy, as his aletheological realism is inspired by both Areopagitica and Petrizi's theory (Lourie 2013, 56-58; Koplatadze 2013, 61-71). Yet, also his studies in the ancient and medieval history of philosophical-theological ideas, the theology of politics, and his research on different issues of moral philosophy and applied ethics from theological perspectives, etc., will also support the development of the philosophical-theological studies in Georgia.

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