

Development Dynamics of the Georgian School of Metapolitology of the 3rd-18th Centuries

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The Georgian school of political studies, known as metapolitology existing since the 3rd century for the first time is presented as complex dynamic system. Methodological framework of the research is based on the concept of metapolitology, where political studies (unlike other national schools) are presented with a syncretic model of scientific and non-scientific knowledge. An „inclusive design approach” is also utilized, which ensures the use of other areas of science for political research and political practice. The concept of metapolitology is one of the pillars of metacognitive management that considers the use of various types of cognition to solve one problem. © 2024 Bull. Georg. Natl. Acad. Sci.

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To this day, the creation of Georgian political science has been associated with A. Amilakhvari (1750-1805). However, according to the authors, this date is connected with (at least) the establishment of the Academy of Phasis in 274 – the existence of the Kolkheti School of Rhetoric. The paper presents other important examples of political studies and practice (metapolitology) in the 3rd-18th centuries segment.

Metapolitology is considered within the holistic model of the unified RTI ECA system of metacognition: political: Research (R) – the creation or transfer of new (scientific and non-scientific) knowledge and innovation; Technologies (T); Innovation (I) (introduction of innovations into practice); Education (E); Culture (C); updating of the Administration (A). Metacognitive manage-

ment of the research process provides an opportunity to restore knowledge that has been underestimated to this day [1, 2]. Metapolitology is considered metascience [3], which represents the possibility of the pragmatic application of art and scientific knowledge [4]. According to the theory of metacognitive management, the whole spectrum of cognition includes experience, tradition, values, myth, faith, intuition, art and others.

The inclusive design of metapolitological studies, derived from the principles of knowledge and cognitive economy, in addition to (political philosophy, political theory, comparative studies, international relations), discusses politics in the spectrum of other sciences: history, law, education, culture, administration, psychology, sociology, geography, cartography, toponymy, linguistics,

mythology, theology, hagiography. Furthermore, the Georgian school has always used methods and tricks of political art that were in no way inferior to the results obtained by applying scientific knowledge in practice (folklore, poetry, prose, painting, theater, drama, humor and satire, fables, winesymposium, etc.) to achieve political influence [2]. The work reflects examples of polyrole portraits of significant figures.

The Georgian nobleman, representative of the opposition to Erekle II, Alexander Amilakhvari, to achieve influence simultaneously used the pamphlet of political historiography – „Georgian History“, the political treatise „Sage of the East“ and the dramaturgical scene „In Astrakhan“. Amilakhvari is represented as a political figure, criticist, pamphletist, theoretician, translator, playwright.

In 1776, Gaios Rector (1746-1821) translated and commented on the work of Greek writer Agapite Archdeacon (6th century) „Royal Charter or Sack“. Unlike A. Amilakhvari, Gaios Rector presents the opinion of the foreign author on what an ideal king should be to King Erekle II with great trepidation. Polyrole portrait of Gaios Rector includes being a political and ecclesiastical figure, administrator, rector, missionary, supplicant, rhetorician, writer, teacher, translator, commentator, advisor, diplomat, administrator, orator, a specialist in Christian rhetoric, theologian [5].

Timothe Gabashvili (1703-1764) laid the foundation for studies of political toponymy and political identity. He researched the history of the origin of the name „Georgia“ and also the common Iberian identity of Georgians and Spaniards. His applied research outside the borders of Georgia is an example of Georgian political culturology, cultural diplomacy and church diplomacy. In 1737, he compiled a polyfunctional relief map of Likhn-Imereti. Timothe Gabashvili's polyrole portrait supplicant, archbishop, public figure and statesman, educator, advisor, diplomat, geographer, cartographer, writer, linguist, specialist of onomastics, and artist.

Vakhushti Batonishvili (1696-1757) is recognized as a world-class scholar whose contribution extends beyond the borders of Georgia. As the famous 19th century French orientalist Marie Brose put it: „*Vakhushti described his homeland as no Asian country has been described, except China...*“. His first atlas was created in 1735. Vakhushti Batonishvili's multifaceted role includes being a mentor, enlightener, historiographer, geographer, cartographer, toponymicist, linguist, heraldist and also Caucasiologist, ethnographer, church and cultural diplomat and border researcher.

In 1723, the „Map of the Caucasus and the Caspian Sea“ was published in Paris, co-authored by Sul Khan-Saba Orbeliani (1658-1725). In addition to prose, he used the fable genre, and in his collection „Wisdom of Lies“, humor and satire are directed at the king, viziers and demos. His lexicon also represents the political technology of binding the nation together; promotes political communication between layers of society; development of science and education. His diplomatic work is also invaluable. His polyrole portrait encompasses being a political figure, educator, advisor, supplicant, diplomat, linguist, writer, prose writer, satirist, humorist.

Attention is drawn to the first map of Georgia created by King Archil II (1647-1713) in 1703. His works – „Sakartvelos Zneobani“, „Gaabaseba Katsisa da Soplisa“, „Mepeta Sakebelni da Samkhilebelni“, „Sakebelni da Sakvedrebelni Ghmrtismshoblisani“, „Gaabaseba Teimurazisa da Rustvelisa“, „Leksni Aseulni“, „Leksni Asdaatni“ („Morals of Georgia“, „Conversation on Man and World“, „Praises and Revelations of Kings“, „Praiseworthy and Supplicants of the Mother of God“, „Conversations of Teimuraz and Rustveli“, „Hundred Poems“, „Hundred and Ten Poems“), represent great value and fill his polyrole portrait of a statesman (king), educator, historiographer, cartographer, theologian, axiologist [6].

Shota Rustaveli's „The Knight in the Panther's Skin“ is of special interest to metapolitology.

„Tamar, to whom the epic is dedicated not only portrayed as „Godly“, but also is mentioned as „similar to Christ“ and „Christ-blessed ruler“, i.e., the concept of Christ-centered royal authority, which E.Kantorowicz has introduced into science, in this work coexists alongside the God-centered royal government in general“ [7-9]. The polyrole portrait of Shota Rustaveli is a thinker, reviver, utopian, humanist, anthropocentrist, Christian monarchist, poet, theologian, axiologist and royal treasurer („Mechurchletukhutsesi“ – office of royal treasurer in medieval Georgia).

Giorgi Merchule's work should be of interest to specialists in political and canonical law, especially his views on the legal regulations of relations between the state and the church. „Merchule“ is a name denoting a profession and means a specialist in canonical law, a bishop of justice [10]. In 951, he dedicated a hagiographic work [11] to Grigol Khandzteli (Gregory of Khandzta), which represents a research direction of political hagiography as a subsystem of political theology. Early Church Fathers and representatives of the church in general had a great influence on political figures and political decisions. Grigol Khandzteli had such a strong influence that the representatives of the highest secular and church authorities used to obey his will.

Political hagiography discusses the study of prayer, as a type of political rhetoric. In *Kartlis Tskhovreba* (The Georgian Chronicle), a unique scene of the common prayer of King Archil I, King Mir, and King Leon is described in the 8th century Cathedral of Anakopia, in front of the hand-made icon of the Mother of God – before the battle with the Arabs, which is still of great interest for the research of wars and peace. Therefore, we cannot fail to gratefully mention Leonti Mroveli, Juansher and other unfortunately unknown co-authors in our „scientific prayer“.

The unique direction of research is the struggle of Christianity against pagan cultures. Therefore, in the 4th-5th centuries, such a tool of political struggle

as the science of Christian oratorical art, the founder of which is considered to be Saint John Chrysostom, appears in the heart of religious organizations. A prominent example of this era is presented in the essay „For the Reign of Justinian“, by the Greek historian Agathias Scholasticus (536-582), where the fact of the brutal murder of King Gubaz in 554 and the words of conversation spoken by the scholars of the Academy of Phasis – Aiet and Phartaz is presented. They were supposed to influence the political choice of Colchis – the murderers of King Gubazi either the Byzantines coreligionist or the fire-worshipper Persians [12]. This event confirms the participation of scholars of this era in Georgian politics, which confirms the fact of the real use of metacognitive monitoring in 6th – century Georgia.

It should also be noted that rhetoric has always enjoyed special honor in traditions of Georgian thought and politics, which was well reflected in the tradition of the Georgian table-symposium.

Conclusion

The research shows that Georgian school of applied politics (research, technology, innovation, education, culture and administration) – metapolitology has existed since at least the 3rd century. This school encompasses various disciplines: rhetoric, oratory, historiography, translation, theology, hagiography, axiology, geography, cartography, linguistics, onomastics, law. Also, with cultural, ecclesiastical and academic diplomacy, war and peace studies, analysis, evaluation, criticism, commentary and diverse political art genres, which is confirmed by the polyrole portraits of public figures.

The centuries long history of the Georgian Metapolitological School requires a new perception, a systematic description according to the stages of development of world science and a worthy representation in the unified international system of other national schools.

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ნაშრომში პირველადაა წარმოდგენილი პოლიტიკის კვლევების (მეტაპოლიტოლოგიის) ქართული სკოლა, როგორც III საუკუნიდან არსებული რთული ტიპის დინამიკური სისტემა. კვლევის მეთოდოლოგიური საფუძველი ეყრდნობა მეტაპოლიტოლოგიის კონცეპციას, რომელშიც პოლიტიკური კვლევები (განსხვავებით სხვა ეროვნული სკოლებისაგან) წარმოდგენილია სამეცნიერო და არასამეცნიერო ცოდნის სინკრეტული მოდელით. გამოყენებულია ასევე „ინკლუზიური დიზაინის მიდგომა“, რომელიც უზრუნველყოფს სხვა მეცნიერებათა გამოყენებას პოლიტიკის კვლევებისა და პოლიტიკური პრაქტიკისათვის. მეტაპოლიტოლოგიის კონცეპცია წარმოადგენს მეტაკოგნიტური მართვის ერთ-ერთ საყრდენს და ითვალისწინებს ერთი პრობლემის მოგვარებისთვის შემეცნების სხვადასხვა სახეობის გამოყენებას.

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