

History

On the Issue of the “Two Europes”

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Abstract. This study explores the views of ancient authors on the purpose of human existence and the accounts of medieval chroniclers on the vicissitudes of the Crusades. The views of Renaissance thinkers on questions of governance, patriotism and humanism are discussed through the reference to the works of both Georgian and foreign researchers devoted to the history of relations between medieval Europe and the Middle East. A scholarly discussion of the causal links between the worldview and consciousness of ancient, medieval and modern European peoples is presented. Particular attention is given to Pope John Paul II's concept of the “Two Europes”. The issue stems from the historical past of a segment of European society; though its preconditions were not created in our time, it remains relevant today. © 2025 *Bull. Georg. Natl. Acad. Sci.*

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Introduction

Already in antiquity, the view was advanced that people should “live unnoticed,” withdrawing from public life (Epicurus, IV-III cc. BC). However, prior to this, there was a completely different idea of how a person should achieve happiness, i.e., who could be called a happy mortal, and that is exactly how a person who sacrificed himself for his country was called (Solon – VI c. BC). It can be assumed that Solon's ideology served as a basis for the idea expressed during the Renaissance that a person who limits himself to research and exploration will be of little use to the state as a public figure (Vergerio, XV c.).

The term “national” implies its true, original meaning – Georgian in our case – and should not

reflect only the “state” meaning as it has become established in the modern liberal world. This fact, in turn, indicates that the sphere of activity of a scholar should preferably include topical issues related to the development of the Georgian nation. One such issue seems to be Georgia's current foreign policy course, which is oriented toward integration with the Western world.

Results and Discussion

At an International Colloquium on the Common Christian Roots of the European Nations held in Rome in 1981, Pope John Paul II declared: „There are two Europes. One is the Europe of culture, with its great philosophical, artistic, and religious achievements that elevate it above all other continents.

This is the Europe of labor... But it is also the Europe of tragedies of peoples and nations, the Europe of blood, tears, struggle, and cruelty – Europe, which must be saved from the most terrible catastrophe of all“ (Rashkova R.T., 1989). It is interesting whether the Pope's assessment was a concern about only the contemporary existence of European peoples, or was concerned with the past and historical reality of Europeans (?!).

In ancient Rome, apart from rulers obsessed with their own egos, there were always people who respected the institution of the family, ancestral lands, and the like. Moreover, they were able to see and appreciate such traditions and customs in other ethnic groups. Valerius Maximus (I c. AD) refers to Herodotus' report that the Scythians, who surrendered their cimmense fields to Darius I without resistance, were ready to sacrifice themselves in the battle with the Persians if they approached and encroached on the graves of their ancestors. The Roman author in recounting this episode, notes that he approves this Scythian custom, which washed away the stain of “savagery” from them (Latyshev, 1904).

Among the rulers of medieval Europe, there seem to have been so many representatives of the first class, that is, so obsessed with their own “ego,” that this era and Europe of its time were labeled by the following terms: the “Barbarism of the Middle Ages,” the “Age of Darkness and Decline,” the “Dark Field of Humanity,” where Europe was described as the “a foster child of the Middle Ages.” However, at the same time, it should be noted that during these “dark centuries,” the preconditions were created that subsequently gave impetus to the establishment of the Renaissance in Europe (Could the Middle Ages really have been a living hell in which humanity lived for a thousand years and from which poor humanity extracted the Renaissance? – N.I. Konrad).

It was in the thinking of the figures of this era that the theme of patriotism and concern for the family arose that was undoubtedly included among

the virtues that were to be revived. For example, Matteo Palmieri (1406-1475) emphasized that caring for one's homeland is a person's primary duty: “Among all human deeds, the most excellent, the most noble, and the most worthy is that which is done for the strengthening and good of the homeland.” Maffeo Vegio (1407-1458) also calls for tender care for parents, family, and homeland, writing that: “The homeland should be revered by us with such decency that we say nothing that would diminish its dignity and glory, and do nothing that could harm it.” Guarino Veronese (1370-1460) was concerned with the ruler of the country, who, in his opinion, should be distinguished by the following good qualities: “Peaceful rule, concern for the prosperity of the homeland, generosity, and selflessness...” (Revyakina, 1986). However, before that there was the era of the Crusades with its diverse events and ambiguous results that in turn raised many questions. Among the Crusaders, there were often both children of “Europe as a foster child” and truly devout individuals. Some were ready to sacrifice themselves for Christian ideals, to sacrifice themselves for the liberation of the Holy Land, while others did not spare even Orthodox Christians, just like Muslims or Jews. There are known cases when the Crusaders, while in Helenopolis, burned Greek babies on spits (Komnina, 1965), and smashed the heads of the children of the indigenous inhabitants in Jerusalem with stones (Larina, 2015). Pilgrims lived and acted on the Holy Land, caring for the preservation of Orthodox churches and monasteries, while others desecrated the temples of Constantinople with the dung of their horses and plundered them and threw sacred objects taken from sarcophagi into the dirt (Niketas Choniates). However, the question is whether it mattered who prevailed among the Crusaders having come to the Middle East – faithful believers in the Christian faith or cruel people obsessed with greed. The main thing was the ideology that Western Europeans sought to implement through the Crusades – the

universal integration of the Middle East under the auspices of Catholicism. The pressure exerted by Western European states on Eastern countries, and among them, first and foremost, on Byzantium, was so strong that Pope Innocent III (1198–1210) feared that the Greeks may have a reason to hate the Crusaders like dogs (Zaborov, 1960). Such a mood did indeed arise among the Byzantines immediately after the start of the Crusades – the Patriarch of Constantinople himself, in his festive sermons, called the Crusaders dogs (Parfentyev) and called for their destruction – in Constantinople, the Romans did indeed call the city's stray dogs “popes.” The mutual non-acceptance between Western European and Byzantine secular figures was not much different in intensity from the confrontation between the clergy. The public consciousness of Western Europe had long been hostile toward Eastern Christians, and this “near enemy,” as Guillaume de Tyr called them, included Greeks, Syrians, and other non-Catholic Christians alike. This hostility toward “schismatics,” to put it mildly, reached its peak in the epoch of the Crusades, when, following in the footsteps of pilgrims, Western Europeans, even prominent figures of the Renaissance, further deepened the ideological gap between Western and Eastern Christians with their appeals. One can recall Petrarch's famous statement about the Orthodox, about whom he wrote that “the Turks are enemies, and the Greeks are schismatics, that is, worse than enemies” (Gozalishvili, 1960).

This statement by Petrarch, recognized as the founder of humanism, naturally resonates in a society that officially renounced the Council of Chalcedon in the 11th century and recognizes the Papal Union primacy, i.e., the superiority of Catholicism over Orthodoxy. Therefore, it is not surprising that in the center of the then Orthodox world, Constantinople, called the “Second Rome,”

there was equally strong rejection of Western ideology. This was publicly expressed by the Byzantine statesman Loukas Notaras, who stated: “I prefer the Sultan's turban to the cardinal's tiara” (Dvorkin, 2003). These words reflect the Greek perspective that it was better to physically submit to the Muslims and preserve one's faith than to give one's soul to the Latins.

The confrontation between these two Christian worlds did not cease even in the late Middle Ages and continues to this day...

The European Aeschylus of the 6th century BC, describing the Persian-Greek wars, wrote: “Greece and Persia are blood sisters” (Aeschylus, 1978). In the 19th century, the European Rudyard Kipling articulated the Western attitude towards the East as follows: “East is East, and West is West, and never the twain shall meet” (Erenburg, 1961). Between the Hellenic Aeschylus and the Englishman Rudyard Kipling, there is a gap of 25 centuries. These two different worldviews have shown us that the attitude of Europeans towards this issue has changed, as over the centuries the political aspirations of one part diverged from the noble beginnings that originated in antiquity and moved away from the harmonious coexistence symbolized by the “blood sisters” of the Hellenic era.

Conclusion

The concept of the “Two Europes,” proposed by Pope John Paul II at the end of the 20th century, and his concern over this division, have their origins in the historical past of a segment of European society. The prerequisites for such a situation no longer exist in the present, yet the issue remains relevant even today. This reality, I believe, should be taken into account when implementing our country's foreign policy on the international stage.

ისტორია

„ორი ევროპის“ საკითხის გაგებისათვის

ნ. ჯაველიძე

აკად. გ. წერეთლის სახ. აღმოსავლეთმცოდნეობის ინსტიტუტი, შუა საუკუნეების მახლობელი აღმოსავლეთის განყოფილება, თბილისი, საქართველო

(წარმოდგენილია აკადემიის წევრის ე. ნადირაძის მიერ)

ნაშრომში წარმოდგენილია ძველი ანტიკური ხანის ავტორთა მოსაზრებები ადამიანის არსებობის მიზნის თაობაზე და შუა საუკუნეების მემკვიდრეობა ცნობები ჯვაროსნული ლაშქრობების პერიპეტეიების შესახებ. წარმოჩენილია აღორძინების ეპოქის მოღვაწეთა თვალსაზრისები ქვეყნის მართვის, პატრიოტიზმის, ჰუმანიზმისა და სხვა საკითხების გამო. ასევე გამოყენებულია ქართველ და უცხოელ მკვლევართა ნაშრომები, მიძღვნილი შუა საუკუნეების ევროპისა და მახლობელი აღმოსავლეთის ქვეყნების ურთიერთობების ისტორიის საკითხებისადმი. კვლევის საფუძველზე გამოვლენილია მიზეზ-შედეგობრივი კავშირები ანტიკური ხანის, შუა საუკუნეებისა და თანამედროვე ევროპელი ეთნოსებისა თუ ერების მსოფლალქმასა და ცნობიერებას შორის. გაანალიზებულია რომის პაპის, იოანე-პავლე II-ის მოსაზრება „ორი ევროპის“ შესახებ. არსებული პრობლემა სათავეს იღებს ევროპული საზოგადოების ერთი ნაწილის ისტორიული წარსულიდან და მისი წინაპირობა არ შექმნილა ჩვენს დროში, მაგრამ იგი დღესაც აქტუალურია.

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