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**«CAUCASIAN VECTOR» OF YURIYA ZHDANOVA
(SOCIAL AND CULTURAL CONNECTIONS BETWEEN GEORGIA AND RUSSIA)**

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This article examines the concept of Russian-Caucasian cultural and scientific connections in works of Y.A. Zhdanov who was an outstanding Russian scientist, organizer of science, chemist, philosopher, Caucasian in the middle of the 20th and early 21st centuries. Georgian science and culture are singled out as an important component of the culture of the peoples of the former USSR and the ones of the Caucasus. Mental features of the scientific and artistic intelligentsia of Georgia are considered in the context of the specifics of the national culture. The Zhdanov's conception of the possibilities and prospects of scientific links between Russia and the peoples of the Caucasus is presented. Zhdanov's criticism of the essence of multiculturalism as the idea of the preservation of national cultures and customs is analyzed. The theory of multiculturalism contrasts the idea of the democratic development of the Region national cultures based on the synthesis of Western and Eastern spiritual values. In this regard, the reason for the high evaluation of the Georgian science and culture as the most important "stratum" of the culture of the Caucasian peoples is revealed. There are several arguments that allow us to draw conclusions about the "organic compatibility" of the Caucasian and Russian cultures, for which scientists have introduced a new concept - "tunnel effect of culture" to describe the processes of overcoming ethnocultural conflicts.

Key words: Culture and science of the peoples of the Caucasus, Georgian science and culture, national culture, integration of scientific capacity, Y.A. Zhdanov, K. Megreliдзе, M. Mamardashvili, I. Vekua, K. Abuladze, K. Tskhokadze.

[E.E. Несмеянов «Кавказский вектор» Юрия Жданова (социокультурные связи Грузии и России)]

Рассматривается концепция русско-кавказских культурных и научных связей в работах Ю.А. Жданова – выдающегося российского ученого, организатора науки, химика, философа, кавказоведа середины XX-начала XXI века. Выделяется грузинская наука и культура как важная составляющая культуры народов бывшего СССР и народов Кавказа. Рассматриваются ментальные особенности научной и художественной интеллигенции Грузии в контексте специфики национальной культуры. Представлена ждановская концепция возможностей и перспектив научных связей России и народов Кавказа. Анализируется критика Ждановым сути мультикультурализма как идеи консервации национальных культур и обычаев. Теории мультикультурализма противопоставлена идея демократического развития национальных культур Региона на основе синтеза западных и восточных духовных ценностей. В этой связи раскрывается причина высокой оценки грузинской науки и культуры как важнейшего "страта" культуры народов Кавказа, представлены аргументы, позволяющие сделать выводы об "органичной совместимости" кавказской и русской культур, для чего ученым введено новое понятие – "тоннельный эффект культуры" для обозначения процессов преодоления этнокультурных конфликтов.

Ключевые слова: Культура и наука народов Кавказа, Грузинская наука и культура, национальная культура, интеграция научного потенциала, Ю.А. Жданов, К. Мегрелидзе, М. Мамардашвили, И. Веква, К. Абуладзе, К. Цхокадзе.

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The declared theme is broad and multifaceted. In the article, we will focus only on a few uncertainties put forward by the famous figure of the Russian science – Y.A. Zhdanov in the late XX-early XXI century:

- Assessment of the mutual influence of cultures of the Caucasian peoples and Russian people, and the role of the Georgian scientific and artistic culture in this process.

- Determination of the peculiarities of the cultural mentality of the Georgian intelligentsia and its impact on integration processes in the science and culture of the Caucasus region.

- Synergy of Russian-Georgian socio-cultural ties in the context of the identity of spiritual and religious values.

We will try to discuss the above problems in the creative heritage of Y.A. Zhdanov. Yurii Andreevich did not share western fashionable ideas of multiculturalism that have been actively introducing since the mid-1990s of the XX century in the former USSR states. The reason for the rejection was the very essence of multiculturalism. The idea was to preserve small ethnic groups, their traditions and customs. Y.A. Zhdanov opposed the policy of "conservation of cultures" to the idea of democratic development of any national culture, creating conditions for free interaction and mutual enrichment of the content of cultures. The scientist believed that in Russia from the end of the XIX century and throughout the XX century historically a synthesis of Western and Eastern values exists as well as a certain balance of trends in the development of cultures. In a number of works, Y.A. Zhdanov conducts an idea of the importance and, above all, the compatibility of the Caucasian and Russian cultures.

To name this process, he uses the term "tunnel effect of culture." By this term, of natural scientific origin, Y.A. Zhdanov denotes "the ability of culture to overcome barriers of prejudice and conflicts in interethnic relations." Every national culture has a universal humanity core. It is where there is a possibility of interpenetration and mutual enrichment of national cultures. Elements of national cultures "leak" through potential barriers of prejudice. Similar processes are observed in quantum mechanics and in culture. Introducing a new term Y.A. Zhdanov used for formulating his author's, innovative understanding of the essence of the interaction of Russian and multinational Caucasian cultures. The essence of the innovation is in the transition from the generally accepted provision of "equality", "fruitful, organic ties", "mutual penetration" of cultures to the idea of "the defining importance of the culture of the peoples of the Caucasus on the humanitarian culture of the Russian people. This fundamentally new idea of Y.A. Zhdanov proves (does not declare!) with the help of the specific material of the culture of the peoples of the Caucasus, singling out specifically the Georgian humanitarian culture.

The awareness of Georgian culture as the closest to Russian humanitarian culture is an established fact widely spread in the literature. Here I would like to refer to the opinion of one of the most famous philosophers in the USSR and in Europe, Mikhail Samuilovich Kagan, his judgment about "an amazing harmony in cultural ties between our peoples (Georgian and Russian)" ... which ... " in Russian culture were closer than with other peoples of the Caucasus ... " [3, p. 138].

Yu.A. Zhdanov considers the Georgian culture "the key component of the culture of the Caucasus."

One of the reasons for such a high evaluation, Yuri Andreevich states a high level of education and scientific traditions of the Georgian intelligentsia. "Without exaggeration, I would say that the representatives of the Georgian intelligentsia, whom we happened to meet, were distinguished by high culture, refinement, gloss. Apparently, this is due to the

historical tradition and the level of education that exceeded other republics of the country "[2, p. 398]. To indicate the level of spiritual life of scientific and artistic intelligentsia of Georgia, Zhdanov Y.A. repeatedly named it "gloss" – (refinement, irreproachability) and "refined" – (authenticity, sophistication). In the '90s of XX century Yuriy Andreevich repeated his assessment, but in a different context. "How to make it clear for the most humanistic, refined intellectuals, that no one should quarrel, put against each other people, peoples, social strata and groups ... And we will not discuss what "leading "musicologists, philologists and writers do nowadays " [2, p. 412]. It was said about the "Memorandum" of Zviad Gamsahurdia and his government, calling for eviction from the republic of national minorities.

Personal relations of Y.A. Zhdanov with the Georgian intelligentsia were extensive and long-term. He visited Georgia many times, traveled all over the country, and corresponded with scientists and cultural figures. Among the latter, two presidents of the Georgian Academy of Sciences – Ilya Nesterovich Vekua and Yevgeny Kirillovich Kharadze, a well-known chemist – Ramaz Akhotyevich Gakhokidze (defended his doctoral dissertation under the direction of Y.A. Zhdanov), the famous physiologist Kalenik Sadianovich Abuladze; geographer – Vianor Panjovich Pachulia and many others.

I would like to dwell on two Georgian philosophers, whose works Rostov philosophers could study thanks to the rector of the RSU. This is Keta (Constantine) Romanovich Megrelidze and Merab Konstantinovich Mamardashvili. A few words of Y.A. Zhdanov about these thinkers. K.R. Megrelidze is the founder of the "sociology of thinking" tendency; he is also the author of the fundamental work "Basic Problems of the Sociology of Thinking". K.R. Megrelidze was illegally repressed in 1940 and rehabilitated in 1958. His monograph was published in Tbilisi in 1965 and became famous in the philosophical scientific community. But it should be recalled that a year later (in 1966), Yu.A. Zhdanov initiated the nomination of the work of Konstantin Romanovich to the State Prize of the USSR from the Rostov State University (RSU). Book K.R. Megrelidze was published in the same year in the RSU and recommended as a textbook for undergraduate and graduate students in the humanitarian field. Very few people know the relationship of the family K.R. Megrelidze with Yuri Andreevich. I want to cite a quote from the book "A glimpse into the past ..." "The legally repressed outstanding Georgian philosopher Konstantin Megrelidze died early. In front of me is his book "The basic problems of the sociology of thinking," the 1973 edition. On it is a donation inscription of the savior and publisher of the book, the brother of the author Joseph: "One of the first worthy connoisseurs of this book, now recognized in the philosophical world." The book is really a remarkable, serious achievement of Georgian and worldwide philosophical thought " [2, p. 411].

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Another Georgian thinker well-known in the USSR and Europe is Merab Konstantinovich Mamardashvili who was invited by Yuri Andreyevich to the Institute of Advanced Studies at the Russian State University for lecturing. In 1981, M.K. Mamardashvili read a number of special courses for teachers and students of the RSU and the humanitarian scientific community of the North Caucasus region (among the listeners was the author of the article). Based on the materials of these special courses, M.K. Mamardashvili later published several well-known works: "Cartesian Reflections" and "How I Understand Philosophy", which he presented to his friend – Y.A. Zhdanov.

All of the above illustrates well the attitude of the higher education intelligentsia of the Rostov region towards Georgian science and culture. The influence of Y.A. Zhdanov on the development of Russian-Georgian scientific and cultural connections is undeniable.

During his leadership (1960-1980 of the XX century), Georgian science and artistic culture became a necessary and indispensable component of the intelligentsia of the Don region. Unfortunately, as a result of the actions of the new leadership of the Southern Federal University (former RSU), after the year 2012 the North Caucasian Scientific Center of the Higher School of SFedU was closed, and with it the direction "Caucasus Studies" as well as the University's ties with the Georgian scientific and artistic intelligentsia weakened.

* * *

A few words should be said about the attitude of Y.A. Zhdanov to the public-cultural activities of the Georgian Orthodox Church and the Don Metropolitanate of the Russian Orthodox Church. It is well known that Y.A. Zhdanov was a convinced materialist and atheist. But his atheism was not "warlike." He recognized the role and significance of world religions in the history of mankind, as he recognized the positive state-forming role of the Orthodox religion in the history of the Russian state.

Yurii Andreevich did not deny the importance of the spiritual unity of peoples on the basis of the common moral and cultural values of Orthodoxy. Another thing is that his deep conviction of replacing the religious way of thinking of peoples with scientific one in the future. However, his atheistic preferences did not prevent him from recognizing the peace-keeping and cultural mission of the Orthodox churches of Georgia and Russia as useful and effective. The position of the Orthodox spirituality directed against the postmodern ideas of the destruction of the traditional family and cultural values, Y.A. Zhdanov supported the adoption of Christian principles of morality and aesthetic values in the current difficult situation of political differences of the peoples of the former USSR.

In the "Zhdanov times", the North Caucasian Center of Higher Education was actively working with the Don Metropolia in the field of advanced training of priests, sociological research, and cultural events. The priests of the Don Metropolia studied in the postgraduate school of the SKNTS VS, participated in the work of scientific journals, defended their dissertations on the specialty "Philosophy of Religion" in the dissertation councils of the university. Y.A. Zhdanov strongly supported the synergistic ties between the Orthodox Georgian Church and the Don Metropolia. The work in this direction was assigned to the author of this article, E.E. Nesmeyanov – Deputy of Yuri Andreevich for humanitarian sciences and advanced training.

In this regard, it is appropriate to recall some results of synergy (collaboration of Orthodox church and the scientific intelligentsia of the Don region with the Vardzia Georgian community. The Earthmanship has existed since 1992 with about 15 thousand inhabitants

of the Rostov region. The modern name of the Rostov Regional Georgian National Association, cultural association – autonomy Vardzia."

The main goal of the fellowship is "the preservation and spread of the Kartvels culture, and customs language and traditions" Over the past decades, Avtonomiya Vardziya has developed with the personal participation of Patriarch Ilia II of Georgia and Metropolitan Donskoy Mercury. The result of the joint efforts of the churches and the Orthodox community was the construction of the Church of the Holy Equal Apostles Nina in Rostov-on-Don and St. Tatiana on the territory of the Don Technical State University. Currently, the temple complex is being built, where there will be a museum of Georgian culture, a Sunday school, a library (bilingual in content).

Summing up, I would like to note that, unlike many other peoples inhabiting the Don land from the 18th century, the Georgians who came to the region of the Don Army were always perceived by the Don Cossacks as Orthodox believers with the same value system both on the spiritual and everyday-life level. This historical tradition continues today. In this regard, only the Armenian ethnos can compare with the Georgian ethnos.

Y.A. Zhdanov understood and accepted the historically established tradition as well as its "Orthodox component", and, despite his atheistic convictions, did not interfere with the work of the SKNTS VS staff with the Orthodox community.

* * *

How did Yuri Andreevich see modern opportunities for integrating Russian-Georgian scientific, humanitarian ties, taking into account the socio-political and economic realities that had developed by that time? First of all, Y.A. Zhdanov defined our peoples as a single civilizational community. Based on the ideas of V.I. Vernadsky, a scientist condemned both the "Russification" and the "isolation" of national cultures. He believed that: "No culture can develop without influence of other cultures. Our motherland, thanks to the unity of the historical destinies of the peoples inhabiting it, has created the most favorable opportunities for the mutual enrichment of cultures. This is an axiom recognized throughout the world "[1, p. 44]. Since in the 21st century these opportunities were largely lost, Y.A. Zhdanov put forward a program of resuscitation of scientific and cultural relations of the peoples of the Caucasus. Under his leadership, the "Concept of the Caucasian Policy of Russia" was created, which was presented in 2001 to the government of the Russian Federation." In his article "Integration of the intellectual potential of the South of Russia" this concept was published "[1, p. 362-366]. Within the limited framework of the article, we cannot analyze it. But it makes sense to introduce the readers to the names of sections of the concept, each of which was saturated with specific ideas: Section 1. Socio-cultural programs. Section 2. Public education. Section 3. Public health and environmental safety. Section 4. Co-operation on a voluntary basis with the CIS countries in the field of science and culture. Section 5. The Caucasus in the world science.

In the tasks of his program, Y.A. Zhdanov outlined the most important participation of the Republic of Georgia, its scientific and cultural potential. Hopes of Yuri Andreevich were not destined to come true. However, confidence remains that the collaboration of the scientific and cultural intelligentsia of the Georgian-Russian and Russian peoples compensate and level the passing political circumstances that impede the restoration of scientific and cultural ties between Georgia and Russia. We look forward to the future with hope.

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