

**ELENE GEGESHIDZE**

PhD in Cultural Studies

Invited lecturer, scientist-researcher, TSU,  
Associate Professor at St. King Tamar University  
of Patriarchate of Georgia.

E-Mail: elene.gegeshidze@tsu.ge

ORCID: 0009-0000-6507-544X

**Abstract:** As it is known, civilization is the highest level of cultural development of society. It is characterized by well-organized socio-economic and political structures, the main driving force of which are the elements of spirituality and education. They were formed in the process of long-term, creative disconnection between the „intelligent person“ and the surrounding world. It includes not only the principles of state, democratic management, the system of beliefs and beliefs, but also moral norms, everyday regulations. Based on them, the relationship between people and individual social groups was formed, first in the family and then between the clan, community, tribe and tribal connections, which became the basis for the origin of the state, mainly city-states. The further development of city-states, their economy and culture *were* directly determined by the origin of writing, without which the process of civilization formation is unthinkable. The goal of civilization is the well-being of mankind, raising the cultural level of human life, ensuring security.

In modern culturology, the greatest attention is paid to the theory of civilizations and the history of culture, to understanding their future fate, in special scientific literature, they talk about the peculiarity of the contemporary local civilizations of the so-called „fifth generation“ of the XXI century, the future of civilization, the outlook of its development is still unclear. Currently, „civilization wars“ are still going on in the country. The confrontation between Western (European) and Eastern (Asian) cultures, Christians and Muslims, which makes it less possible to make optimistic conclusions about the future of our planet.

In the 21st century, sustainable development has been considered as an alternative way of development of any country. For Georgia, Black Sea ecotourism is a mechanism of conservation of natural and socio-cultural resources, as well as a means of sustainable development. Ecotourism has four main cornerstones: sustainability of development, economic usefulness, preservation of traditions and lifestyle specific to the place, and educational competences, on the basis of which it is possible to develop Georgia's progressive development.

**Key words:** civilization, sustainable development, traditions, ecotourism.

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**Introduction.** In the conditions of modern globalization, the Black Sea region is a subject of special attention in the political, economic and cultural spheres. This vast region has been an area of convergence of various civilizations since ancient times. It is a historical fact that the Black Sea region is where the peculiarities of the Mediterranean and the South, East and West converged and continuously interacted with each other and with the local world, and therefore, the role of the Black Sea region is special for the strength of Georgia, because it is in this region, due to its geographical location, that the development of tourism is most possible, which is the most profitable business in the world in the era of modern globalization.

The sustainable development of the Black Sea region should ensure a harmonious combination of social, cultural and economic criteria. Which will not only allow us to preserve natural and cultural resources, but will also become a prerequisite for their development.

**Discussion/Results.** According to scientists, the emergence of the first civilization took place several millennia ago in the territories of Asia, Africa and Europe. Despite the fact that the formation of these civilizations took place in different times and eras, there were many things in common in the process of their development, and it was this common line that became the springboard for the progress and cultural development of mankind. Georgia took an honorable third place in the ratings of the world's oldest civilizations, as confirmed by the American online platform (which presents the results of a survey of network users (top-10) on culture, education, history, modern communications and various fields. The site has been operating since 2005 and during this time millions of different ratings have been collected in its database). According to the site „TheTopTens“, Greece is in first place in the rating of the oldest civilizations, and Egypt took second place. As for our country, Georgia took an honorable third place with its ancient traditions, ancient civilization, writing, and ancient history. Users of the aforementioned site wrote, „Georgia is a beautiful country, which is the lot of the Virgin Mary, it is the homeland of wine and cheese, with unique stories and ancient writing, it is a country with amazingly brave people and the richest culture“ (Kodua, 2001, p. 24).

Many foreigners have traveled to Georgia, many of whom have even lived in our country for some time. Some of them wrote in their notes that „история началась именно с этого места“ (history began from this very place), (Уайт, 1997, p. 36), that Georgian dance and singing are unique and that all this is facilitated by the geographical location of Georgia. Many such records have remained in history, which is confirmed by numerous archival documentary materials, not only in Georgia but also abroad.

The Black Sea region of Georgia, with its geographical location, still remains a center of convergence and crossroads of different cultures and civilizations of the world. This region of the world is still functionally important today, taking into account its national-confessional, cultural diversity and political activities of the region. It is from here – this region of Georgia that the West and the East begin, civilizations, religious branches, including Christian (Orthodox, Catholic, Gregorian) and Islamic (Sunni and Shiite) movements intersect here; peoples of ancient origin and confessions (Jews, Kurds, Yazidis, Assyrians, etc.) are gathered, and in terms of this diversity, in this „intercultural center“ (in the bosom of the state) there is complete, historical peace – there is unique tolerance. This factor, in terms of knowledge, is also important for the world in the dialogue of civilizations, to be studied and evaluated. As a geographical crossroads of different interests, we do have a „certain“ geopolitical mission and function. Historical time has proven that modern cultures are formed as a result of numerous and long-term interactions.

Georgia can boldly tell the world that it has its own, independent history of an original culture, the foundations of which are older than the history of European civilization. And it is not defined only by Orthodox culture, because it goes beyond the factor of religion and is a bearer of universal human values – in all spheres of human existence and thought. This original culture is well documented in the most authentic and representative sphere – in folk poetry, song and dance, as an expression of the most important values of national philosophy, aristocracy, chivalry and, in general, human values. Along with visible cultural diversity, there is a single global civilization, based on the common values of tolerance and freedom. In his opinion, global civilization is characterized by tolerance of opposing views, respect for cultural diversity, and commitment to „fundamental, universal human rights.“ This globalization is based on the belief that we should welcome the diversity of human cultures and not fear it. Many wars have arisen because people were afraid of those they considered different from them, and only through dialogue between cultures can such fear be overcome.

Religion is one of the components of Georgian civilization, which always appears as one of its shaping and defining factors. It is also one of the most important spheres in human life – the phenomenon of the relationship between man and God, which often determines the attitude of man to the existing environment and reality. Culture is created by society. It expresses its character, mentality, and just as each person is unique in mentality, each culture is original and unique. When talking about culture, it naturally means man and society, because these three concepts represent one indivisible whole. Their creation is simultaneous. The separation of man, society and culture is unthinkable, because they are three

aspects of the same essence. Culture is unthinkable without man and society, and vice versa, man is unthinkable without society and culture (Gegeshidze, 2013, p. 65).lity, his own role in it.

Culture is the child of man, and civilization is his grandson, because civilization is not created directly by people, but by the relationship of cultures. If culture is a society of people, then civilization is a society of cultures. Just as one man cannot create a culture, so one culture cannot create a civilization. However, one culture can become a civilization, but it will only be able to do this in relations with other cultures for the reason that it cannot consider anyone as its own and will remain separate. Civilization is a space that is formed in the relations of cultures. One of the important roles in the grouping of cultures into civilizations is assigned to conflict as a form of active relationship. It identifies cultures and establishes a watershed between them, that is, draws a border between „ours“ and „others“. Conflict is cause-and-effect. Its cause is the clash of different goals of society, and the result of the conflict is the regulation of society, because the outcome of the conflict determines the future life of society (Kodua, 2001, p. 21).

Georgia, from a geographical point of view, still remains the center of convergence and crossroads of different cultures and civilizations of the world (Metreveli, 2008:46). This geographical region of the world is still functionally important today, considering its national-confessional, cultural diversity and political activities of the region. It is from here – from Georgia that the West and the East begin, civilizations, religious branches intersect here, including Christian (Orthodox, Catholic, Gregorian) and Islamic (Sunni and Shiite) movements; peoples of ancient origin and confessions are gathered (Jews, Kurds, Yazidis, Assyrians, etc.), and in terms of this diversity, in this „intercultural center“ (in the bosom of the state) there is complete, historical peace – there is unique tolerance. This factor, in the dialogue of civilizations, from the point of view of cognition, is important for the world, it is worth studying and evaluating. As a geographical crossroads of different interests, we have a „some“ geopolitical mission and function. With the emergence of fine arts and writing, human capabilities in this regard have significantly expanded. The development of means of transport, book printing have further increased this ability, and in the 20th century, through the telegraph, telephone, radio, television and other information means, it has become practically limitless. One of the youngest and most influential in modern culturology is the symbolic school, the formation of which was conditioned by the powerful development of mass media mentioned above. Man is surrounded not by a real, but by an artificial, symbolic world.

Scientists have different opinions about symbolic thinking as one of the main features characteristic of humans. Among them, the definition of Leslie White, a prominent representative of American cultural anthropology, is noteworthy: „Culture is a class of objects and phenomena that depends solely on the ability characteristic of humans – to give symbolic meaning to thoughts, actions, objects, that is, to symbolize them and perceive the meaning of these symbols.“ He calls such objects and phenomena symbologies. Symbologies are ideas, beliefs-concepts, relationships, language, tools of labor, objects, etc. (White, 1997, p. 98) It is also important in White’s definition that symbologies can be discussed only in an extrasomatic context, since the discussion of symbologies in a somatic context goes beyond the boundaries of culturology and falls within the competence of psychology.

We are proud that the Georgian people have never lived in isolation and our culture has been completely naturally influenced by mythological and oriental or Hellenistic cultures. It is precisely because of these facts that Georgian culture, with its original character and the nature of its transformation in different eras, occupies a special, unique place in the history of world culture. To prove this, it is enough to look at the ancient manifestations of our culture – Georgian dance and song. With their plasticity, drama and grace, they represent the pearls of world choreography. Also, the most exquisite residential buildings and Georgian church architecture are national treasures.

If we recall once again and contrast the most visible monuments of world culture with inimitable carvings, as well as His Majesty, precisely our lexical richest carved language and the world masterpieces created in this language: „Vepkhistaqaosan“, „Ballad of the Tiger and the Young Man“, the poetry of Vazha and Galaktioni... we can boldly call the cherished word of Georgian culture „self-sufficient“ in the great temple of world culture (Mishveladze, 2012, p. 105)

In the historical essay „Caucasian Civilization in the Context of World Globalization Processes“ by Academician Roin Metreveli, it is discussed that the Caucasus occupies a special place in the Eurasian space; the task is set that the Caucasian civilization should not be lost in the global globalization system, the irreversible process of integration should be carried out in such a way that the cultural treasures that the Georgian people possess so abundantly are preserved and remain in the world treasury.

Despite everything, Georgia can boldly tell the world that it has its own, independent history of an original culture, the foundations of which are older than the history of European civilization. And it is not defined only by Orthodox culture, because it goes beyond the factor of religion and is a bearer of universal human values – in all spheres of human existence and thought. This original culture, documented well in the most authentic and representative spheres – in art, poetry, singing, dancing, cooking and sports, as an expression of the main values of national philosophy, aristocracy, chivalry and, in general, human values.

The methodology of the interaction of cultures, in particular, the culture of dialogue, was developed in his works by M. Bakhtin, according to which dialogue is the mutual understanding of the participants in this process, at the same time, maintaining one's own opinion, one's own in the other (merging with it) and maintaining distance (maintaining one's place). Dialogue is always development and interaction. It is unification, not disintegration. Dialogue is an indicator of the common culture of society. „Dialogue is an end in itself, not a means. Being already means dialogical relations. When the dialogue ends, everything ends“ (Бахтин, 1986, p. 48). According to M. Bakhtin, each culture coexists with other cultures, and great events in culture are born only in the dialogue of different cultures, at the point of their intersection. The ability of one culture to absorb the achievements of another is one of the sources of its vitality. „A foreign culture only opens up in its fullness and depth in the eyes of another culture... The thought of one reveals its depths when it meets another, foreign thought, when it comes into contact with it..., as if a dialogue begins between them, which overcomes the closedness and one-sidedness of these thoughts, these cultures... In such a dialogical meeting of two cultures, they do not merge and do not interfere with each other, but are mutually enriched“ (Bakhtin, 1986, p. 49). The dialogue of two cultures is fruitful for both sides. „We ask the foreign culture new questions, such as it does not ask itself, we seek answers to our questions with it, and the foreign culture answers us, opens up new sides of itself, new moral spaces before us“ (Bakhtin, 1986, p. 49).

No country can exist and develop in isolation from its neighbors. The dialogue of cultures has always been a key factor in the development of humanity and remains so today. Over the centuries and millennia, cultures have enriched each other, from which a unique mosaic of human civilization has emerged. The process of interaction and dialogue between cultures is complex and uneven. Of course, much depends on the ratio of the stages of cultural development and the accumulated experience. In the depths of each national culture, various components of culture develop in a differentiated manner.

Within the framework of globalization, international dialogue of cultures is growing. International cultural dialogue strengthens mutual understanding between peoples and provides an opportunity to better understand one's own national identity. If earlier it was thought that the cultures of the East and the West would not intersect, today, as never before, their points of contact and mutual influence are becoming apparent. It is not only about interaction, but also about mutual complementation and enrichment. The dialogical development of such a concept as „culture“ should be part of the international dialogue of cultures. Here I would also like to briefly touch on the proximity of Georgian culture to the cultures of other nations (Gegeshidze, 2013, p. 67).

Georgian culture is among the ancient cultures that form the backbone of world civilization. One of the special features of our cultural history is that Georgian society has never been a closed society. For example, „The Knight in the Panther's Skin“ did not emerge from the depths of a closed country. It is a creation born from the wide horizons of an open country. Georgia, as a crossroads between Europe and Asia, has always had deep cultural and spiritual ties with great nations of high culture. More than one study and literary work has been devoted to Georgian-European literary relations.

Georgians, at least since the time of Saba, have been actively and consciously striving for union with Europe. Their spiritual profile has been shaped primarily by their relationship with European culture, and therefore, proximity to European culture has always been important to us.

The 4th century is considered a key moment in Georgia's relationship with the West (and not only). The time when Christianity entered. This religion completely changed the fate of Europe. It became one of the main characteristics of Western culture. The necessity of cultural relations with the West was pointed out by Ilia Chavchavadze, Sergi Meskhi, (the latter was especially impressed by the American education system), Niko Nikoladze, Archil Jorjadze and others (whose list would take us far). They supported all progressive Western initiatives, European innovations had to be adapted to Georgian reality, so that the fruits of this synthesis were viable.

In conclusion, I would like to emphasize that the dialogue of cultures is necessary as a condition for the self-preservation of humanity. Although the dialogue of cultures in the modern world is a difficult and sometimes painful process, it is necessary to ensure optimal interaction. The dialogue of peoples and cultures should take place taking into account the interests of each party participating in this interaction, as well as the interests of society, the state, and the world community.

All UN member states agree that in order to achieve a better and more sustainable future, it is necessary to take into account the 17 goals and 169 indicators developed by the UN Commission. As for our goals, they relate to the modern global challenges we face: issues of poverty, inequality, well-being, peace and justice, as well as climate and environmental challenges. These goals are closely interconnected and in order to ensure that no one is left behind, it is important that each of these goals and indicators is fulfilled by 2030, so that the economical and well-organized sustainable development of our country, which, according to scientists, is focused precisely on the Black Sea region, will bring prosperity and authority to.

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