

SOCIAL-POLITICAL IDEOLOGIES IN SHOTA RUSTAVELI'S "THE KNIGHT IN THE TIGER'S SKIN"

ABSTRACT

Six political systems are described allegorically in "The Knight in the Tiger's Skin":

I. Arabia - educated absolute monarchy, non-imperial kingdom, based on humanistic providence of the king.

II. India - traditional absolute monarchy, the empire based on the military might/power.

III. Khataeti – a conquered vassal small kingdom, fighting for independence.

IV. Pridon's kingdom, in dire conditions, deeply engaged in inner disorders and oppressed by foes.

V. The Kingdom of the Seas - future commercial-capitalist and limited monarchy which would transform into either constitutional monarchy or republicanism.

VI. Kajeti kingdom - technocracy, the embryo of future scientific and technological progress.

The III and the IV represented unceasing threat for Georgia (essentially, the same is true today). During the reign of king Tamar and Rustaveli, intense political confrontation occurred between the II and the V.

Rustaveli, as well as the European Renaissance two centuries later, supported the I system - educated absolute monarchy, non-imperial kingdom, based on humanistic providence of the king. But it was too weak and soon failed just as Europe did. Presumably, this failure led to Rustaveli's exile abroad.

Just like romanticists, Rustaveli especially hated the V system (commercial-capitalist, limited monarchy). As for the VI one (technocracy), he considered it as the center of absolute evil. Rustaveli, with his profound psychologism, predicted the future of the world history: Renaissance and Humanism, the ideology of educated monarchy; the confrontation between merchants and knights; the development of capitalism and constitutional monarchy, and their close connection with technocracy.

Keywords: Socio-political ideologies, The Knight in the Tiger's Skin, Shota Rustaveli.