

კულტურული მემკვიდრეობა და მედია

დოლიძე მაკა

დავით აღმაშენებლის უნივერსიტეტი

გაგოშიძე მანანა

სოხუმის სახელმწიფო უნივერსიტეტი

საქართველო იმ ქვეყნების რიცხვს მიეკუთვნება, რომლისთვისაც კულტურულ მემკვიდრეობას განსაკუთრებული მნიშვნელობა ენიჭება. ქართული პრესა ყოველთვის დიდ ყურადღებას უთმობდა ქრისტიანულ სარწმუნოებასა და ქართულ ეკლესიას. პრესაში იბეჭდებოდა სხვადასხვა ჟანრის მასალები ქართული მართლმადიდებლური ტრადიციების, ქართველი ბერმონაზვნების, ქართულ ენაზე წირვა-ლოცვის წარმოების შესახებ. საქართველოში გამოძვარილი ჟურნალ-გაზეთები „ივერია“, „დროება“, „კრებულო“, „საქართველო“ და სხვ. ყოველნაირად ცდილობდნენ სააშკაროზე გამოეყვანათ ის პიროვნებები, რომლებიც ხელს უწყობდნენ ქართული ეკლესიის დანგრევასა და გაპარტახებას, კულტურული მემკვიდრეობის განადგურებას.

საინტერესოა, როგორ ეხმაურება ქართული ეკლესიებისა და მონასტრების მდგომარეობას თანამედროვე პრესა. რა რეზონანსი აქვს ამ ფაქტს და რა სახის პუბლიკაციები შუქდება. უნდა ითქვას, რომ ამ ბოლო დროს ქართული მედია განსაკუთრებით დაინტერესდა დავითგარეჯის საკითხით. წლების მანძილზე საზოგადოებისაგან მივიწყებული ისტორიული ძეგლი მედიას მხოლოდ ახლახან გაახსენდა. ახლა, როცა დავითგარეჯის კომპლექსი, აზერბაიჯანთან სადავოდ გადაგვექცა. ქართველი პუბლიცისტები ისტორიული ფაქტებისა და მოვლენების სწორი ანალიზისა და შეფასების გამოყენებით გვესაუბრებიან დავითგარეჯის შესახებ, როგორც კულტურული ძეგლის მნიშვნელობაზე. საყურადღებოა, ქართული მედიის განცხადება იმის თაობაზე რომ, ჩვენ მოძმე აზერბაიჯანთან მეგობრული და პარტნიორული ურთიერთობა გვაქვს, მაგრამ აქვე აღნიშნავს, როცა საქმე საქართველოს კულტურული მემკვიდრეობის დაცვას ეხება, თვალის მოხუჭვას არ ვაპირებთ.

ჩვენს მიერ განხილული პუბლიკაციების მიხედვით შეიძლება დავასკვნათ:

1. პუბლიკაციების მიზანია წარმოაჩინოს დავითგარეჯის გარშემო არსებული პრობლემები;

2. მედიის მიზანია არსებული სიტუაციიდან გამოსავლის მოძებნა;

3. ქართული მედია არ ცდილობს აზერბაიჯანის დადანაშაულებას. ჩვენი აზრით, მნიშვნელოვანია რომ ორივე ქვეყნის მედია განსაკუთრებულ ყურადღებას უთმობს როგორც საქართველოს, ასევე აზერბაიჯანის პოლიტიკურ, ეკონომიკურ, საგარეო ურთიერთობებს. მიმდინარე მოვლენები ორივე ქვეყანაში სტრატეგიულად განიხილება და ხშირ შემთხვევაში ისინი გადაწყვეტ ზომებს იღებენ.

Cultural Inheritance And Media

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Georgia belongs to the number of countries in which cultural inheritance is very important. Georgian press has always paid great attention to Christian religion and Georgian church. Various materials about Georgian Orthodox traditions, Georgian monks, conducting liturgy in Georgian language were printed in press. Magazines and newspapers published in Georgia such as "Iveria", "Droeba", "Krebuli", "Saqartvelo" and etc. tried to show evidently those people who supported destroying Georgian church, cultural inheritance.

As it is known, since the dawn of time, people of other nationalities took possession over Georgian churches and monasteries and tried to erase and eradicate Georgian signs. For example: Georgian Jvari monastery in Jerusalem was possessed by Greeks and Shota Rustaveli's fresco was put out eyes, churches of Khandzta, Oshki, Ishkhani and Otxta of Tao-Klarjeti are on the territory of Turkey, Azerbaijanians are trying to possess Davit-Gareji.

It is interesting, how the modern press comments current condition of Georgian churches and monasteries. What resonance does this fact have and what kind of publications are highlighted. It must be denoted that lately Georgian media is especially interested in Davit-Gareji problem. "A precious complex of Davit-Gareji, which has become a subject of argument with our neighbor strategic partner Azerbaijan, has been ignored from everyone for a long time". – "Pressa.ge" (presa.ge, 12 March, 2011) declares and, really, Georgian media has almost never been interested in ancient and unique cultural monument. A historical monument forgotten by the society for many years have been remembered by media just recently. Now, when Davit-Gareji became a subject of argument, Georgian media often speaks about the fact that Azerbaijanians call Bertubani part of Davit-Gareji as Qeshik-Chigda-gi (the mountain of God servants). Let alone, they wanted to take Davit-Gareji entirely, it came to a point that this complex had to become a tourist resort area and received income would be divided in two. Scientific academy of Azerbaijan even published a brochure in which churches and monasteries in Saingilo, including St. George's church of Qurmukhi, are announced as monuments of Albanian culture. Five-six years ago St. Georges's church was functioning. Now Georgians are allowed into the church only at "Giorgoba" and Easter holydays. In other days the temple is closed and the reason is that it is being damaged (Kviris Palitra, 27 December, 2008).

Azerbaijanians announced Mamrukhi monastery in Zaqatala region, Okhtieqe-ti in Kakhi, Leqiti church and many others as monuments of Albanian culture. They give them Azerbaijanian names. Azerbaijanians try to prove that they are Muslim descendants of Caucasian Albanians and Christianity monu-

ments on their territory belong to them. The publicist underlines those conditions and pays attention to that Azerbaijanians not only declare that Christianity monuments on Karabachos territory belong to them but they strengthen the argument why Karabachos should belong to Azerbaijan.

Newspapers and journals write about relations between Georgia and Azerbaijan and in the same time they denote that let Azerbaijanians hang any kind of signboards on the monuments on their territory but everyone knows they are Georgian ones. Georgian publicists speak about Davit-Gareji, using historical facts and correct analysis and estimation of events, as about importance of the cultural monument. We must denote a declaration of Georgian media that we have friendly and partnership relations with our neighbor Azerbaijan but also denotes that when the issue of protecting Georgian inheritance rises we are not going to close eyes. "On the issue of Davit-Gareji Georgia works with Azerbaijan carefully and seriously", "Taboo Davit-Gareji", "When the issue of Davit-Gareji rose..." – citations of this kind are published in Georgian press. Azerbaijanian press does not even sound this issue. They know that monastery complex of Davit-Gareji is a cultural monument of Albania, it is their proved belonging and there is nothing to speak about. They do not try to speed up demarcation process of borders, Azerbaijanians decided uniquely that Davit-Gareji must be under their ownership.

Mamuka Areshidze's comment published in "Kviris palitra" is quite interesting. It would be better if the publicist denoted personality of Mamuka Areshidze. The publication is interesting because the correspondent speaks not only about demarcation of Georgia-Azerbaijan borders but denotes that Azerbaijanian part of Davit-Gareji (Bertubani) is not ceded by Azerbaijan and instead of it Georgia suggested another part of Georgian territory. It can be a hope of the nation. The attitude of Georgian authority is fixed in the publication. Respondent expresses anxiety in relation with the issue that Georgian government can be left deceived and the events of 90-s can be repeated. "Ours gave the territory adjacent to Red bridge to Azerbaijan but did not receive anything instead" – Mamuka Areshidze declares (Kviris Palitra, 24 January, 2011).

An actor Gia Burjanadze says in one of his interviews that we have to save and protect our language, homeland and religion. Interviewee expressed each of them in a very interesting way and added that Church and Orthodoxy have always been unifying powers of Georgia. He tried to separate several main sides. The actor speaks about a tense situation in Georgia and considers as a reason improper protection of our language, homeland and religion by us. To convince a reality of his words he tries to pay attention to several facts and obtain reader's attention (Kviris Palitra, 1 November, 2008). Interviewee speaks to us in critical tone, with live and convincing facts and arguments. Nothing surprising is in this. It is really revolting that we must prove that Davit-Gareji is a monument of Georgian culture, on the territory of Chichkhrituri tower there is Azerbaijanian border guard, Azerbaijanians promise that they will not interfere Georgian pilgrims and tourists to visit this territory.

According an information of Kakheti news center Georgian side suggested exchange territory to Azerbaijan, namely, it propounded to move the border from dessert mountain to the south but could not consent Azerbaijan to that (ick.ge, 17 March, 2011). However, the government denotes that it does not

make any concessions, Georgian side will act only coming out of national interests. And exactly coming out of national interests DavitGareji complex is especially important for Georgians. It is not only a monastery for us but it is a cultural monument, it is our historical inheritance. Azerbaijanians consider that for them DavitGareji is a military height in attitude with Armenia.

On this background a new problem rises around DavitGareji. Georgian media spread information about destroying monastery by monks living in DavitGareji. Nika Vacheishvili, a manager of national agency of protecting cultural inheritance, named this fact vandalism and declared that all people who encroach a monument of our cultural inheritance would be punished with all due rein (ick.ge, 17 March, 2011).

This fact induced public indignation. Publications in press put monks "on the pillory". Most of the information was not objective and it was unchecked. Their target was to find out the fact from only one side. They blamed monks because of the behavior they did not really commit. Disclosing monks the publicist thought that they helped saving cultural inheritance Entirely opposite was a view of publicists' another part. By their opinion in information broadcasted by media remedies there were many lies and lapses. Using publications of different genre the publicists tried to disclose media remedies. The target of such publications was objective estimation of events and introducing them to readers. Later it was revealed that what the "tempest in a teapot served is obvious for everyone. Although its authors could not consider that it was not so dark in this country and society would know the truth. Traditions are not broken and only defenders of DavitGareji are Georgian Church, patriarchy and ecclesiastics." – We read in the letter published in "Pressa.ge" (presa.ge, 9 March, 2011). Indeed, Georgian Church and patriarchy have always cared of nation and cultural inheritance, because it believed that falling of the nation and its depravity start when it forgets about its history and cultural inheritance.

Thus, according the publication discussed by us we can conclude that:

1. The aim of publications is to show problems existing around DavitGareji;
2. The goal of Media is to find a way out of this situation.

3. Georgian media isn't trying to blame Azerbaijanians. In our opinion it is very important that media of both countries pays special attention to either Georgian or Azerbaijanian politics, economics, external relationships. Current events in both countries are reviewed strategically and mostly they take decisive actions.

References:

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