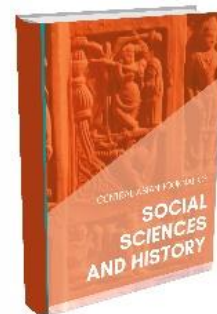




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Coverage of Political Conflict (Case of Tskhinvali Region, Georgia)

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Abstract:

In modern Georgian life, Georgian-Ossetian relation is part of Georgian-Russian's relation and it is a top problem. It has a centuries-old history.

The subject of this research is to reflect two-centuries-old complicated relations in the recurrent press. In the first part, the influence of the individual on the conflict's origin is depicted and its further reflection in Georgian, Ossetian and Russian media.

The so-called South-Ossetian problem, caused by great political ambitions, stands far from the Georgian-Ossetian interests and, probably, from Georgian-Russian ones too. Georgian-Ossetian relations, rich with traditions, are downgraded in the struggle of much more powerful interests.

As it is known from the studied materials, sensible powers tried to prevent the two nations' victims by means of the press, but Russian Imperial interests actively use the propaganda media to cause the conflict and to involve Georgians and Ossetians in it.

It is difficult to clarify the truth, when the guns are roaring. The Georgian Press tries to defend its own position, while the Ossetian Press presents the Ossetian population as the oppressed one. The Russian Press delicately manages to incorporate instability on Georgian territory.

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However, a wish for peaceful life always twinkles in the Georgian and Ossetian Press. In such a situation, its restoration will take much time.

It seems, that much more is to be done for full, mutual understanding of the sides. The meeting of two journalists of different nationalities in this direction is a difficult step. Non-harmonious reactions in the Ossetian and Georgian Press that exist from the reader's different positions and alienations are stipulated by this. Its eradication is possible by future discussions and demonstration of bilateral culture dialogue.

Discussion of issues between the sides, offers the reader a specific example of a dialogue, and it appears, that its direction and further extension is possible, with the aim of regulating relations.

Introduction

The difficult life of the natives of Georgia's important region, former South Ossetia's Autonomous District, ancient Georgian legacy's past, present and its future were the subject of the Georgian Press, and continue to be its subject nowadays.

We clearly remember the fatal most recent past, whose roots are to be found in the past of history. A well-known historian, Vakhushti Bagrationi, wrote about the settlement of Ossetians in Georgia: "In the mountainous places, where we observed some Ossetians, Georgian peasants lived from the outset. Later Ossetians settled there, who arrived from their owners; and Georgians came down to live on the plain land, as the people on the plain land were reduced by their enemies". (Vakhushti, 1941, p. 71) According to the Russian Ambassador to Georgia, M.I. Tatischev (1604-1615), in the beginning of the XVII century, Ossetians were already living in the villages of Zakha and Magran-Dvaleti. In the middle years of the same century, they also settled down by the river-head of "Didi Liakhvi". By the 70s of the XVIII century, 2860 Ossetian families lived on the South slopes of the mountain Caucasus. Hence, 860 lived in "Samachablo" (Part of former South Ossetian Autonomies Oblast), 200 lived in "Saeristavo" and the rest in different places. Until the XX century, only Georgians, Armenians and Jews were living in Tskhinvali. Settling down in "Kartli", a number of Ossetians were baptized as "Christians" and tried to adjust to Christian rites, which had a positive influence on their consciousness, general culture, disposition and behaviour. Newly arrived Ossetians were welcomed by the local Georgian population and the latter did a thorough service, both arranging the façade of their houses and helping them to grow fruit trees, and took part in the settlement of their vital problems.

Georgian kings, church and public figures made every effort to spread literacy and education among the Ossetians. The extremely educated King-Poet Archil had great merit in giving education to the young generation of Ossetians; he gathered the foremost public figures and advocated the importance of education. Ossetians expressed their agreement, and Archil took some of them to Russia. In 1700, in Moscow, he introduced Russian printing business and forms of Georgian letters to them; they liked it very much. As Zakaria Chichinadze noted: "The alliance of Georgians and Ossetians became so strong, and they so liked each other, that for a long time, there is no case of betraying either from the side of Ossetians or Georgians or doing some evil. In the ancient times, no news about evil between Ossetians or Georgian was heard; instead, after settling down in "Kartli", they always fought together with Georgia, they never betrayed while fighting, never retreated". (Chichinadze Zakaria, 1990, p. 12) Georgian kings greatly supported churches and monasteries of the Ossetians. Kartli King Giorgi XI (1671-1688 and 1703-1709), having a true mission of spreading education, as a sign of friendly relation with Ossetians, donated inscribed bells to the Dzivgisi Monastery of Tseisi Sioni.

In the chapel of Nuzali, a Georgian text “Ialguziani” was discovered, that belonged to the bright Ossetian writer, teacher and poet, Ioane Ialguzidze, who was brought up at the royal court of Erekle II. It proves our closeness to Ossetian culture.

Together with good neighbouring and positive events in the relations of these two people, there were inexcusable examples that were the result of an enemy trick of the Ossetian side.

According to a historical source, the first raid was realized in 1292.”...Ossetians devastated, killed and routed Kartli, and the town of Gori was captured by Ossets”. (History of Georgia (Kartlis Tskhovreba), 1959, p. 296)

Later, the Ossetians` raids were stopped. King Giorgi V, also known as Giorgi the Bright, severely attacked the Ossetian hordes that invaded Georgia`s borders in the 20s of the XIV century.

Ossetians in the Georgian Media

In the earliest Georgian newspapers, published materials about Ossetians were characterized by warmth and tact. As the researcher Makvala Gachechiladze writes: “Ossetia and Ossetians were an almost everyday theme of the newspapers, as maintaining their national image and orthodox belief that was very important, and was believed to be an urgent business. Our intelligentsia specially took care of it”. (Makvala, 1996, p. 3) At that time, the number of educated people of Ossetia was small, and it was obvious, that they couldn`t make a serious step forward without Georgian support. Journalists brought up manners and customs, belief, education, work and other social and economic problems of Ossetians who lived in Georgia, for wide discussion, with the aim to expose evil and introduce good, to improve their lives by profitable business proposals, and to put them in contact with civilized nations. Due to the Georgian fraternal relation, Ossetians preserved their language and national image that became the basis for the development of national culture; and unlike the inhabitants of North Ossetia, they did not agree to study only Russian.

The term “South Ossetia”, was rarely used; its semantic significance turned out to be much richer in comparison with other names of Ossetians that lived in Georgia. Usage of the term was stipulated only since the 80s of the XIX century.

If correspondence began with the word “Ossetia” – it meant the mother country of the Ossetians, North Ossetia.

One of the official resolutions that was dedicated to the change of some vicious manners of “Shida Kartli” Ossetians has the following title: “Government order. To execute the regulations on the villages and society agricultural management on this side of Caucasia”. (The newspaper “Droeba”, 1878)

Until 1878, the name “South Ossetia” was not used in writing and oral communication; but when newspapers and important correspondences about the life of Ossetians, their manners and customs, character and change of some negative vestiges became more frequent, it was necessary to think of a term that denoted the unity of Ossetians, who inhabited the Georgian territory. The names appeared “Face to Hither Ossetia”, “Mountainous Ossetia”, “South Ossetia”, “Samachablo Ossetia” and others. Regarding Liakhvi Gorge and Tskhinvali itself, it was the subject of concern of Georgian kings from the earliest times, as during the difficult times, they found shelter in these places, where it was difficult to come. There is an interesting example of visiting the Machabeli by Iulon and Parnaoz Batonishvili, who wished the Machabeli to incite their subordinate Ossetians against Russians. The newspaper “Droeba” said: “Iulon was said to be infatuated about Samachablo – Tskhinvali Gorge, and when he

was sent to Russia, he often recalled this paradise – he beseeched one of the princes, who was returning from Russia to Georgia, to look from the hill at Tskhinvali, and at that moment to recall him, maybe his soul would feel that it was in Tskhinvali”. (The newspaper “Droeba”, 1887) The feeling of nostalgia was gently expressed in that way by the newspaper.

Georgian and Ossetian relations researcher of literature and journalism, Professor Avtandil Tsotniashvili noted:

“Georgian journals were always interested, and are still interested, in the life of Ossetians, their culture, advanced literature and problems of public education. It was in the end of the XIX century and at the beginning of the XX century”. (Tsotniashvili A. , 1990, p. 27) . By this time, newspapers “Iveria”, “Tsnobis Purtseli”; journals “Akaki`s Monthly Collection”, “Moambe” and others were especially interested in these issues.

Ilia Chavchavadze published the newspaper “Iveria” in the mentioned period, where great interest, and at the same time, warmth was expressed towards the Ossetian population. A letter was published here “Who are the Ossetians”. (Georgia, 1877) Later, “Iveria” touched upon several features of Georgian and Ossetian spiritual life. He greatly highlighted the grief of Ossetian people, expressed with the connection of Mikheil Kipiani`s death. At the mourning action, the speech of the great son of Ossetian people, Kosta Khetagurov, was conveyed as follows: “He, Kosta Khetagurov, recited the poem with great feeling, first in Ossetian, and then a second poem in Russian. The content of the Ossetian poem in brief was: Farewell, you do not concern yourself about us any more. We have your name left in the country. None among us is dissatisfied with you...what to pay for your generosity? Let your name be remembered for centuries; unfortunate we are”. (“Iveria”, 1891)

During Akaki Tsereteli`s long and fruitful life, he was interested in the Ossetian culture, that was depicted in his “Collection”. The mentioned journal was even distributed in North Ossetia. An Ossetian legend about Queen Tamar was published here, that was written down from an Ossetian by Aleksandre Machabeli. (Collection”, 1898) . Due to these facts, Akaki Tsereteli`s attitude to Ossetian culture, and its reflection on the pages of the journal, is a deserving page of the two peoples` literature and folklore relations.

According to the tradition of the Georgian Press, the newspaper “Tsnobis Purtseli” (editor and publisher V. Gunia) paid proper attention to the relation of Georgians to other people, particularly the Ossetians (the first number as published on October 20, 1896). On October 23, he already expressed his wish, that Tbilisi and Caucasia`s (Vladikavkaz) further connection was a big and necessary business. He was persistently assuring the reader, that in the life of school and theatre, also in the business of connecting people, a special role was implemented by a well-known public figure, patron of art and patriot, who lived in Caucasia, Aleksandre Sarajishvili. He was inspired by the question, raised by North Ossetia`s Georgians, to open a school for Vladikavkaz children. The newspaper observed the activity of advanced Ossetians` children and Georgians` attitude towards them. He informed the reader of the tragic death of Iliko Pukhashvili (Pikhati) with regret, and he compared his image with a kind folk character. The song “Iliko was killed” expressed the impulse, directed against the oppression among Georgians.

From one of these references, we found out, that Vladikavkaz Georgians supported the wish of the local inhabitants to open a Higher Institution there; (The newspaper “Tsnobis Purtseli”, 1887) and the

newspaper from March 31 informed the reader of the opening of the school in Edisi (Gori Region), and noted that it was established by the people themselves. You must teach us Georgian literacy; it is of great necessity for us! – demanded the Ossetians, -it was said in the newspaper, and also: “It is of great importance, as Edisi (it is situated on the river-head of Didi Liakhvi) borders Gori Region and Caucasian District”. (Purtseli”, 1887)

Russian Bolshevism’s support to Ossetian Separatism against Georgia

A century ago, anti-Georgian action on a large scale was implemented. On March 18, 1918 armed Ossetians burst into Tskhinvali and began to rob and destroy, and slaughter the population. Many Tskhinvali people died after the attack. Among them were Giorgi Machabeli, Kosta Kazishvili and Sandro Ketskhoveli, who were sent for negotiations. Independent Georgian National Guards responded harshly. Zakaria Chichinadze gave an authentic evaluation to the fact: “This evil was done by Ossetians, but they were inspired by the Georgian enemies, who thirsted for the Georgian Republic Government’s blood and strove to overthrow the Republic. We think so, and it must be true. The Ossetians do not deserve the enmity and hatred of Georgians; but they must be strongly aware of it, as the Georgians` abuse is the abuse of their ancestors` cemeteries”. (Chichinadze, 1990, p. 13) .¹ On April 20, 1922 South Ossetia`s Autonomous District was created under the anti- Georgian decree of Georgia’s Soviet Socialist Republic’s Central Executive Committee and the Public Ministry Department; and quite a number of Georgian villages, and the Georgian town of Tskhinvali, were completely integrated into the District without any legal reason. By this time, the North part of Java Region was mainly inhabited by the Ossetian population. “Why must we be with Ossetians, to put an end to the self-determination of nations? Moreover, their language is absolutely incomprehensible and foreign; regarding the majority of the nations, the whole North part of the region, with few exceptions, is inhabited by native Georgians, who speak Georgian”, - wrote Georgians from Samachablo Gorge, namely the Dzartsemi people, on December 25, 1921.

In 1927, researcher Elene Japaridze gave an evaluation of the Ossetian separatists` merciless activities towards Georgians during the rebellion, in the newspaper article “Shida Kartli tragedy”. (“Sakartvelo”, 1990) At the time, Ivane Machabeli`s son was shot. According to the Bolshevik plan, the Ossetian population`s intensive inhabitation had begun in Tskhinvali and the surrounding territories. The Soviet period in South Ossetia`s Autonomous District is noteworthy by the oppression and discrimination against Georgians, and by the Kremlin`s planned policy to make the population Ossetian-Russian. The Tbilisi Council`s Georgian government couldn’t resist it; on the contrary, each central committee’s secretary diligently carried out Moscow’s orders. In order to prove their loyalty, the secretaries showed more initiative in that direction.

The Russian Imperial goal and interest was fully revealed in 1989-1992; our own day. Georgian State interests and many Georgians and Ossetians lives were sacrificed – it is expressed by a severe yesterday, today, and an uncertain tomorrow.

On March 9, 1990 the Supreme Council of the Republic of Georgia passed a resolution about the defense of guaranties of the State sovereignty. On June 20, an addendum to the resolution was submitted, according to which, Georgia’s supreme council noted the facts of intervention and occupation and did not recognize the resolutions, adopted by the Georgian Communist Leadership. In response, the Ossetian separatist powers began legal destruction.

On September 20, 1990 under pressure of “Adamon Nikhas”, the Autonomous District Public Deputy Council passed a resolution “About the Sovereignty of South Ossetia”. After two days, on September

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22, Georgia's Supreme Council did not recognize that act. Elections were still appointed in Tskhinvali. On November 22, Georgia's Supreme Court again did not recognize the mentioned resolution.

On December 11, 1990 it was announced that South Ossetia's Autonomous District was abolished. If the Georgian government did not pass a resolution on the activities of the Ossetian side, it would be interpreted as Georgia's consent.

Besides the fact that the Ossetian side talked openly about integration with Russia, it had a grievance against independence. In this opposition, the position of the Georgian government must be counted as a step forward to legal victory.

In response to legal defeat, the separatist powers were not ashamed to make armed raids – on December 12, Georgians, who were guests in Tskhinvali, were killed, and local inhabitants were wounded. In response, the Georgian Supreme Council introduced a state of emergency in the town of Tskhinvali and the Java Region. It was implemented by entering concentrated powers of police forces. But on the second day, under the interference of Russian military forces and instigated by Gorbachev's order, they attacked the Georgian police forces. The Georgian militia was forced to retreat and stop at the approach to Tskhinvali. It became a reason to create a sharp border of opposition.

At the turn of the century, Georgia turned up in the social and political storms; it is the same 100 years ago, as today; we are sons of the epoch that is full of political difficulties and variegations.

The periodical press, as the first way of forming public thinking, has the power to highlight processes and often manages them; walking on the "rope bridge" between subjective and objective dispositions. A journalist's work is much more valuable, who walks the "rope bridge" of truth. History falsification is one of the disgraceful facts in this complicated situation that has its certain basis. Such facts are fixed both in the periodical press and separate issues. Such a kind of approach to the problem is very popular on the Ossetian side. Unfortunately, there are lots of examples. One of the materials "teaches" the reader in the following way: "On the same moral and legal basis, on which Georgia is separated from Russia, South Ossetia has the right to cut off from Georgia".¹ The goal of such position is comprehensible for the reader, but it seems, that authors do not realize the famous proverb in many languages – "A lie has no feet"; that, falsification is the service of its own nation, which is the big and tactical mistake. It is possible to achieve their readers' conviction by a firm and active position. The media must take upon itself its distribution. Rejection of similar recurrences is profitable for the proud sons of Ossetians, a model for everyone, with unbiased position. Among them, there is a great scientist, Professor Vasil Abaev, whose thesis is urgent nowadays: "The main Caucasian Range is the natural border between Georgia and Ossetia, and each trial to wash away the border will entail the condition of permanent conflict between Georgians and Ossetians. First of all, we must stop talking about the detachment of South Ossetia from Georgia. No one in the Georgian government will ever agree with it, and they will be right, as it means the violation of Georgian territorial integrity.

"Anyone who wishes peace between South Ossetians and Georgians must forever reject the idea of the integration of South Ossetia with North Ossetia. Anyone, who wishes peace between Georgia and Russia, also must give up this idea. This is the reality". (Newspaper", 1992) It is natural, that such kind of opinion does not satisfy the part, that has some national ideas. North Ossetia's Autonomous Republic's President of that time, Akhsarbeg Gazalov expressed his opinion on the pages of the newspaper "South Ossetia": "A part of the national ideas of Ossetian people is the integration and

foundation of the United Democratic Republic on the basis of the two Republics.“ (Ossetia”, 1995) A national idea of any nation must be honored by other nations, but if it limits the interests of other nations by the realization of its own interests, in such a case, what kind of relations must Georgia have? Probably, they will be peaceful. Mutual conviction is necessary for a true idea. If a dialogue does not take place, what result will it have? Unfortunately, both people have this experience. A dialogue of authoritative scientists and unbiased public figures must be a way out from the real situation. Otherwise, Georgian side’s opinion is of Professor Jondo Gvasalia, who precisely stated: “Shida Kartli, of course, together with its North part (“Tskhinvali Region” so called “South Ossetia”), Shida Kartli, a cradle of Georgian language, culture, religion and a state cradle, it always was and it will be an integral part of Georgia”. (Gvasalia, 1996, p. 103) Information material is very often “directed”, it has its correspondent addressee and the author either with creative individual information or with the use of generally accepted standard methods, tries to appeal to the feelings and mind of a certain addressee, provides him with his own model of truth convincingly, impressively and effectively.

The spreading of public texts over time and space means the influence of outer text factors – context and subtext. The aesthetical unity of the text is achieved by the unity of context and subtext. This is all in general, but the specific side of it, is noted by researcher Diana Tkebuchava: “The Soviet ideology directive, simply ideology writing in modern (post Soviet) media is changed by a “frame free” manner of writing, which is mentally and stylistically free (sometimes, it even loses moderation)”. (Tkebuchava, 2003, p. 82) The author’s role is immensely increased and his profile is emphasized in the public works. The author’s viewpoint, his own interpretation, changed the “party course” – simple and monotonous; the ideological manner of evaluation of facts or events is substituted by the evaluative attitude of a specific author to the reality. A variety of interpretation, and the existence of different viewpoints is much more interesting and creative; it is pleasant to perceive the picture of reality, offered by the modern media to the reader. Russian researcher of journalism theory, L. Kroichik evaluates this fact in the following way: “Text personification is caused only by the general process of democratization of post Soviet society, but in the terms of the present market information, not only does news turn into commodity, but news is “packed” into a public text.” (Kroichik, 2000, p. 127) He compares a public text to a two-humped camel, where one hump is a fact, and another is the author’s opinion of the fact.

Media Ethics for Coverage of Conflict

The ethical side is of great importance, while writing about delicate problems. From the earliest days of its existence and despite multiple attempts, journalism was not able to constantly maintain the frames of ethical demands. The general ethical code is not yet created on a large scale. UNESCO worked out certain recommendations with this aim; among them are the conclusions of the well-known McBride Committee. (Foreign News and New World Information Order, 1984) .¹ Thus, journalism confronts the solution to a moral problem. At the same time, it is known, that deontology is an ethical teaching of duties and appropriate problems. Journalism deontology is a moral and ethical code that defines the behavior of journalists. Some publishing houses and TV companies have their own standards. Despite the variety, two principles of any code are important to defend: freedom of the word and the professionalism of a journalist. Deontology serves the defense and respect of the main value in the mass media, as human rights, democracy, peace and international, mutual understanding. According to the development of culture, the contents of these standards are different. Some models define more precisely which principle must be used in the preparation of the reporting about juvenile

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delinquency, what position must be taken by a journalist while highlighting elections or conflict situations etc. To take a present from a journalist is inadmissible in Greece; the correspondent is obliged to reject any gift that has anything in common with professional activity, especially with the issue of the information or its concealment. Thus, these laws are relative and are just as important as the journalist's honesty.

Today's Great Hybrid Conflict, in which Russia is actively involved, incorrectly presents the Tskhinvali region as the historical homeland of the Russian policy-making Ossetian population. This is a lie masquerading as truth spread around the world through falsified information. Sadly, Georgians are not doing enough to defend our cultural heritage against this disinformation. Unless Georgia speaks out vociferously, this disinformation will become 'fact' for those who read it.

Today, Russian propaganda suggests that Ossetians are claiming Georgian culture and heritage as their own in an attempt to pit Georgia against Ossetians when the true conflict is between Georgia and Russia. Georgian citizens must preserve our heritage by widely disseminating the authentic history of the hand-carved monuments our ancestors created. We cannot allow this truth to be lost as a result of today's complex information war. (Tsozniashvili, 2020)

Nowadays, public opinion is formed mainly by means of mass information. That is why, the importance of those scientific methods, which are used by the "fourth government" to create public opinion, is understandable. Researcher Ia Makaradze poses a question: "How moral are the convincing methods, by means of which one group of people can rule another? We believe in the regularity of this question, when mass media becomes a weapon of a political game and mercenary goals". (Makharadze, 2003, p. 6) Are there such cases while highlighting local conflicts? Unfortunately, there are, and it is vividly seen from a great number of studied materials. We come across purposeful facts, that influence people's consciousness, but, if a journalist is sure beforehand in the humanity of possible results, in such a case, we think, that the use of scientific methods must deserve approval. At this time, the use of psychological, sociological and other sciences in the work of a journalist is necessary, as mass media, periodic issues and correspondents must be able to fulfill their professionalism, freedom and democracy.

Elaboration and defense of standards of professional ethics is specially required for the journalists who work on conflict problems. According to researcher Tamta Kokeladze, "Learning of the ethical aspect of a journalist's work in modern Georgia does not exist, in fact. The journalistic corps could not affect the negative processes, in spite of a certain independence and pluralism". (Kokeladze, 2001, p. 152) Due to the existing complicated public and political situation in Georgia, the mentioned problem becomes more complicated.

Thus, it is necessary to share international experience.

It is also very interesting to know how creative processes are developing under the "roaring of guns". The role of the press in the forming of public opinion is the most important question. It seems to us to be a main approach for the research and study of Georgian and Ossetian relations in mass media.

In the beginning of a new millennium, it appeared that, the democratic press is an optimum way for coping with public relations in a democratic atmosphere. The society that follows the way of democratic development uses mass media for the monitoring of self-government and development of events, which is unimaginable without objective and exact information. Such sound disputes must

stipulate the progress of public opinion.

There is a question: is it necessary for the society to know the complete truth? Or will the knowledge about ethical quarrels cause tension? Which is better? It must be the greatest dilemma in the journalistic work that demands searching of a compromise position in sensible professionals. That is why, honest civil disposition for journalists, working in the conflict zones, are especially important. The peril of a human's life is in the foreground here. Each negatively perceived word may become a spark of fire.

The purpose of a true journalist is to describe the time with unbiased truth. To carry out this mission is the greatest burden. When, yesterday, you looked at the prosperous villages and towns of the conflict territory, and today, they are burnt down, you arouse great emotions of the reader with the highlighted information.

This is exactly the rope-bridge, which a worthy journalist must cross with unusual caution. Unverifiable truth, published in the newspapers, very often strained warm relations between the opposed sides. That is why, researcher Rita Dolidze, in her work "Role and responsibility of the press in the democratic state", poses a rhetorical question: "Sometimes a candid description of the fact together with a comment, compressed passions and tore to pieces a hardly tied knot of truce. Does a journalist have the right to make generalizations, and reflect from the single fact, but who will be responsible for it? The journalist, as a doctor, must feel when the truth is capable of inflicting evil". (Dolidze, 2001, p. 143) ¹ Proceeding from the specific character of the conflict's highlighting, the researcher truly notes that, while highlighting the ethical conflicts between the states, a professional must be grounded on the following rule: violence was not and will never be justified either by the past offences or the promising future.

It is natural, that when the first blood is shed, it is difficult to single out, who is guilty, and who is right. This is the reason why the journalists must restrain their emotions, which was not foreseen in the beginning of the tense relations between Georgians and Ossetians, and finally we got rather difficult and mournful results.

A well-known Georgian publicist Niko Nikoladze's attitude towards the role of journalistic work in the business of forming public consciousness is noteworthy. He is aware that a journalist has a special mission – to prepare public opinion for modern changes and to develop it in this direction, which, firstly means to serve the mother country. Such work demands persistence and often self-sacrificing from the journalist. Researcher Ana Jinikashvili notes: "Social and political journalism has an important task in the work of Niko Nikoladze – to put society into motion, to follow the tracks of new life, to show the right way...the press must be able to put into the society "public soul", to show a "public goal" and to support the nation's self-activity". (Jinikashvili, 2003, p. 135) Such an approach is up-to-date nowadays, especially; when it deals with the highlighting of national relations. "Nationalism is primarily a political principle, which holds that political and national unity should be congruent. Nationalism, as a sentiment, or as a movement, can best be defined in terms of this principle". (Gellner, 2003, p. 5) ² – wrote Ernest Gellner. His opinion is noteworthy, when thinking of Georgian and Ossetian opposition. The cited regulations may help us, while viewing the technical processes of the conflict, inspired by great powers. We think, it will show the further stabilization contours of the relation of the sides, and in the future, it will not permit such precedent.

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Conclusion

A wish for peaceful life always twinkles in the Georgian and Ossetian Press. In such a situation, its restoration will take much time.

Due to the Georgian fraternal relation, Ossetians preserved their language and national image that became the basis for the development of national culture; and unlike the inhabitants of North Ossetia, they did not agree to study only Russian.

The term “South Ossetia”, was rarely used; its semantic significance turned out to be much richer in comparison with other names of Ossetians that lived in Georgia. Usage of the term was stipulated only since the 80s of the XIX century.

Nowadays, public opinion is formed mainly by means of mass information. That is why, the importance of those scientific methods, which are used by the “fourth government” to create public opinion, is understandable.

The so-called South-Ossetian problem, caused by great political ambitions, stands far from the Georgian-Ossetian interests and, probably, from Georgian-Russian ones too. Georgian-Ossetian relations, rich with traditions, are downgraded in the struggle of much more powerful interests.

Russian propaganda suggests that Ossetians are claiming Georgian culture and heritage as their own in an attempt to pit Georgia against Ossetians when the true conflict is between Georgia and Russia.

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