

**PERSONAL CROSS-CULTURAL COMMUNICATIVE COMPETENCE
IN BIOGRAPHICAL AND HAGIOGRAPHICAL LIFE
AND ACTIVITIES OF SAINT ANTHIM THE IBERIAN* (GEORGIAN)****

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Abstract. In this study we analyze the biographical and hagiographical life and multifaceted activities of St. Anthim the Iberian in cross-cultural communicative dimension. Modern Post-Global world and its Weltanschauung need not only trans(cross)-cultural, but also trans-historical contexts. We have designated the existence of trans-cultural polylogue (dialogue of many) between all historical eras and ethnicities with their cultural codes and symbols. Our research enabled us to identify the following parameters of trans-cultural communicative competence: (i) adequately assess the communicative situation; (ii) possession of a certain body of knowledge about the native and other cultures; (iii) to put into practice intercultural communicative intentions; (iv) presence of not only the ability to understand other

* In Greco-Roman geography, Iberia was the name for a kingdom of the Southern Caucasus, centered on present-day Eastern Georgia. Around the first centuries BC and AD the land south of the Greater Caucasus and north of the Lesser Caucasus was divided between Colchis in the west, Caucasian Iberia (this term is used to distinguish it from the Iberian Peninsula in Western Europe) in the center and Caucasian Albania in the east. Iberia, also known in Georgian as Kartli, was during Classical Antiquity and the Early Middle Ages a significant state in the Caucasus, either as an independent state or as a dependent of larger empires, notably the Sassanid and Roman empires. Its population, known as the Caucasian Iberians, formed the nucleus of the Georgians (Kartvelians), and the state, together with Colchis to its west, would form the nucleus of the medieval Kingdom of Georgia. The most important city was the capital of Iberia – Mtskheta. In it, as well as in the cities Urnisi, Uplistsikhe and others, flourished arts, crafts and trade. In the first centuries BC and AD Iberians were used in addition to the Georgian, Greek and Aramaic writing (See: R. G. Suny. *The Making of the Georgian Nation*, 1994, p. 13; Boltunova A. I. *Opisanie Iberii v "Geografii" Strabona* [Description of Iberia in Strabo's "Geographica"], 1947; W. C. McDermott, W. E. Caldwell. *Readings in the History of the Ancient World*, 1964, p. 404).

** Giorgi Leonidze (See: "Droscha", 1951, N2, p. 17) wrote: "As I was told in Bucharest, until recently Romanian nationalists declared Anthim as Romanian, Bucharest Armenians – as Armenian, the Greeks – as Greek. Concerning the title of "Ivireanul", they explained its origin only by existing name of the Athos Georgian monastery – Iviron, monk of which of any nationality could carry the title of "Iverieli". They were blinded to the obvious fact that in the Arab books, Anthim calls himself "Gurd", i.e. Georgian in Arabian and Persian".

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cultures, as well as members of their own culture, but also the ability to build new patterns of behavior, based on the values and norms of different cultures; (v) strive to mix our own and others' cultural identity and as a result of the exchange of positive examples of actions and patterns of decision-making to go to a qualitatively new synthesis of action; (vi) check the communication results with the help of feedback. We also identified the following aspects and facts of life and activity of Anthim the Iberian in the context of cross-cultural communicative competence: (a) getting a wonderful upbringing (social intercultural communicative abilities and skills), and education (the possession of a certain body of knowledge about both native and other cultures, understanding and respect for diverse cultural values); (b) the forced emigration of the native culture medium (communicative and behavioral adaptation to the behavior of other cultures); (c) the experience of cruelty trafficking – the kidnapping and slavery sale (the religious-spiritual, social and cross-cultural communicative negative experience and its interpretation in a truly constructive manner that is free of negative attitudes); (d) ransom from the captivity by the Patriarch of Jerusalem and the beginning of the service of God (return to home – Christian cultural world); (e) creative activity of Anthim the Iberian – calligrapher, artist, architect, woodcutter, engraver, sculptor, as an important factor in the formation of personal abilities and skills of intercultural communication, education of treatment to the participants and the process of communication; (f) the essential role in the formation of the Romanian literary and ecclesiastical theological language (a qualitatively new reunification of the native and other cultural identity). Being one of the greatest cultural figures of all time in Europe and Georgia St. Anthim the Iberian based his intercultural communicative competence upon the trans-disciplinary comprehension of the Universe, History, Memory, the ability to interpret the phenomena of another culture and then to compare and to find the differences and commonalities with native mentality and national traditions, to comprehend everything critically and to incorporate them in own picture of World. His life is the extraordinary standard of special cultural identity, empathy for the individuals of other culture, tolerance, self-confidence, ability to overcome the inconsistency, to avoid conflicts and the willingness to act. His great cultural heritage – creative works of different types and genres of art are not only a rich cultural and spiritual heritage, they are not only the custodians of the historical and cultural memory, but also have the universal language of images, which, as a rule, does not require the translation and provides understanding in intercultural communication, overcoming communication barriers.

Keywords: cross-cultural communicative competence (CCCC), cultural identities, communicative abilities, trans-cultural polylogue.
