

**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

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\* 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.

Transdisciplinary and methodologically adjusted scientific researches of the eventful life and multilateral creative works of Saint Anthim the Georgian with all manifestations and consequences of this life and work in history, memory, arts,

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philosophy, culture and religious life in Romania, Georgia, throughout Europe and the World are extremely important and paramount indispensable in the process of formation of the future of world culture.

In the present study we set the task to explore and analyze the multifaceted activities of Holy Hierarch and Martyr Anthim the Iberian (*Georgian: Anthimos Iverieli*) in the dimension of cross-cultural communication, to examine his life in both biographic and hagiographic perspectives, and to identify the parameters of cross-cultural communicative competence (CCCC), which could contribute to the dialogue of civilizations<sup>1</sup> in the modern multicultural international society.

Exploring the diversity of manifestations of the interaction between different cultures, scholars often focus on the present, i.e. they devote their study mainly to the processes of globalization, universalization, integration, implementation of innovations and growing intercultural interactions occurring in today's information society. However, we believe it is important to explore and analyze trans- (inter-, cross-) cultural communication in societies of various periods of history (historical eras).

This methodological approach will not only help to isolate, investigate, analyze, interpret and present concrete historical experience (with both positive and negative sides), but to generalize it, projecting to other historical periods and thereby avoid mistakes, setbacks and failures and achieve great success with lower costs in similar problems solving in the present and the future.

The main purpose of the study of cross-cultural interactions of the Past serves as a reinterpretation of the historical process as a process of human development in the context of cross-cultural communication, which may result in recognition of the value of material and spiritual heritage left by the representatives of both our own and other cultures, of the causes and consequences of the actions of individuals or entire peoples, general regularities of complex processes of cross-cultural relations.

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<sup>1</sup> Here are some excerpts from the vision of the Foundation for Dialogue among Civilizations: *Dialogue among civilizations, viewed from an ethical perspective, is in fact an invitation to discard what might be termed the power oriented will, in favour of a love oriented one. In this case, the result of dialogue will be empathy and compassion. And the interlocutors will primarily be thinkers, leaders, artists and all benevolent intellectuals who are the true representatives of their respective cultures and civilizations. Relying on shared principles, objectives, and threats in order to find shared solutions is a major step towards changing the existing situation and isolating the extremists who, by sanctifying violence and force, have spoilt the world for all its inhabitants regardless of their culture or civilization.* [https://en.wikipedia.org/wiki/Dialogue\\_Among\\_Civilizations#cite\\_note-6](https://en.wikipedia.org/wiki/Dialogue_Among_Civilizations#cite_note-6).

These processes apply to all spheres of human life – spiritual, physical (biomedical), social, political and economic. This point pushes us to think about the need to study cross-cultural interactions in the measurement of **trans-disciplinarity**, along with other modern scientific methodological system approach. From this recommendation may depend on the degree of the impact of new scientific research and a solution to the dilemma of intercultural communication.

Post-Global world and its worldview (Weltanschauung) need **not only trans-cultural, but also trans-historical contexts**. With this statement, we have designated and recognized the existence (accomplished fact of genesis) of **trans-cultural polylogue**<sup>2</sup> between all historical eras and ethnicities with their cultural codes, symbols, resistant forms of activity, subjectivity and objectivity.

It is our understanding that trans-cultural polylogue is not a synthesis and/or a fusion of cultures and their subordination and/or submission to one another, but a space where cultures meet, interact, preserving their right to “opacity” (“non-transparency”). Today, we continue to experience exactly that time in the short term of which the face of the future of human culture is forming. The trans-cultural model seems a sort of right to be different.

The model of trans-cultural communication requires a special type of translation and decryption of cultural codes of each subject. In this regard, the international community put the task to adequately respond to the new challenge – an open asymmetric process of intercultural interaction, which resulted in:

- (1) the changed beyond recognition symbolic borders of cultural traditions, the degree of openness to the *Other*, the interpretation of the state of tolerating, the level of their own cultural identity;
- (2) appearance of a new trans-aesthetics, trans-ethics, and trans-ethos combining different images of the beautiful and an “obligation or duty”, forming new patterns of social reality: well-known ethical – right and wrong, good and bad – debates or aesthetic discourses about the creation and appreciation of beauty.

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<sup>2</sup> This is a concept of the Austrian philosopher *Franz Martin Wimmer*. He postulates that within interculturality orientated philosophy methods have to be found which disable any rash universalism or relativistic particularism. When making other voices heard, so to speak, not only should be asked what they say and why but also with what justification and due to what believes and convictions. Between radicalism and universalism there has to be a third way to carry out the program of philosophy with the help of other cultures. F. Wimmer calls this way polylogue, a dialogue of many.

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In such a reality we cannot do anything without trans-cultural competence. “The global world is necessary to build up in the dialogue of civilizations as a common space of a multi-faceted spirituality – always open and eternally being perfected in the process of understanding the other”.<sup>3</sup>

But in the literature the parameters of cross-cultural communicative competence (CCCC) are formulated vaguely, not always fully, with a larger share of subjectivity and lack of trans-disciplinarity.

Our research enabled us to identify the following parameters of trans- (inter-, cross-) cultural competence:

i. adequately assess the communicative situation;

It means to understand, appreciate and respect the factors that caused the culture and influencing on the perception, thinking, evaluation and action both of our (the representatives of native culture), and others (the representatives of other cultures) and, on this basis, to build a new framework for development.

ii. possession of a certain body of knowledge about the native and other cultures, providing cultural interaction;

“Knowledge of others; self-knowledge; skills of interpretation and outreach; finding skills and / or interaction; assessment of the "other" values, beliefs and behavior; and relativization of himself”.<sup>4</sup>

iii. to put into practice intercultural communicative intentions;

To do this, one must have a set of social skills and abilities, using which it is possible to successfully communicate with partners from other cultures, both in the everyday as well as in a professional context (readiness for the dialogue (polylogue) of cultures, the effective use of verbal and non-verbal means, a set of personality traits that contribute to the implementation of knowledge and skills).

iv. presence of not only the ability to understand other cultures, as well as members of our own culture, but also the ability to adapt to the behaviour of the representatives of other cultures, and building new patterns of behaviour, 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* – to what is neither "mine" (“ours”) or

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<sup>3</sup> Vasilenko I. A. *Dialog tsivilizatsii...* [The Dialogue of the Civilizations...], 1999, p. 18.

<sup>4</sup> Dr. Darla Deardorff .Identification and assessment of intercultural competence..., 2006, p. 251.

"yours", but really *new* that it would not have been possible if we had not combined different views and approaches of all – of ours, yours and theirs;

vi. check the cross-cultural communication results with the help of feedback.

Our research has allowed us also to identify and analyze the main aspects and facts of life and activity of Holy Anthim the Iberian (Georgian) in the context of cross-cultural communicative competence (CCCC).

In “*Lives of the Georgian Saints*” we can read:

“*Little is known about the youth of St. Antimos. He was a native of the Samtskhe region in southern Georgia. His parents, Ioane and Mariam, gave him the name Andria at Baptism. He accompanied King Archil to Russia and helped him to found a Georgian print shop there, but after he returned he was captured by Dagestani robbers and sold into slavery.*”<sup>5</sup>

Other (Romanian, Georgian, Russian, Greek, Turkish, English etc.) ecclesiastical and scientific historical sources also did not differ in their abundance of information from the biography of the saint<sup>6</sup>.

It must be emphasized that especially heavy footprint in the study of life of St. Anthim the Iberian was left by historiography of the Soviet era<sup>7</sup>, when the reference books, articles, papers, monographs, belles-lettres and feature films<sup>8</sup> because of ideological reasons, did not mention about the religious side of the life of this outstanding personality, which was a hierarchy<sup>9</sup> of the Christian Church.<sup>10</sup> Othar Gvinchidze’s excellent monograph published on Georgian in 1973 by Scientific Academy of Georgian SSR<sup>11</sup> was titled as *Anthem Iverieli. Mestambe*

<sup>5</sup> Zaqaria, archipriest (Machitadze). Saint Antimos of Iberia, Metropolitan of Wallachia, 2006, p. 223.

<sup>6</sup> Gvinchidze O. *Anthem Iverieli...*[Anthim the Iberian. Printer and Political Figure], Tbilisi, 1973, p. 7-9.

<sup>7</sup> Soviet era reflects a period of the history of Soviet Russia and the Soviet Union from 1917 until 1991. Though the terms "Soviet Russia" and "Soviet Union" are synonymous in everyday vocabulary, when referring to the foundations of the Soviet Union, "Soviet Russia" refers to the few years after the October Revolution of 1917, but before the creation of the Soviet Union in 1922.

<sup>8</sup> We are referring, for example, a feature film by Aleqsander Rekhviashvili "A Way Home" (1981). On it will be discussed in present article.

<sup>9</sup> Kartvelishvili M. The Study of St. Anthym of Iberia’s Merit in Georgian Historiography (Soviet Era), 2016, p. 51.

<sup>10</sup> He became bishop of Râmnic in 1705, and in 1708 Metropolitan of Wallachia.

<sup>11</sup> It is an abbreviation of Soviet Socialist Republic. The Republics of the Soviet Union were ethnically based administrative units that were subordinated directly to the Government of the Soviet Union. For most of its history, the Soviet Union was a highly centralized state;

*da Politikuri Moghvatse* (English: Anthim the Iberian. Printer and Political Figure) without mentioning his ecclesiastical dignity.<sup>12</sup>

For this reasons, there is our opinion, researchers of any kind – biographers, theologians, historians, hagiographers, textual scholars, historiographers, writers, linguists, screenwriters, art historians, art critics, philosophers – have **to reconstruct the life of Saint Anthimos Iverieli through transdisciplinary research**, using a method of multiple-factor analysis and other methodological approaches.<sup>13</sup>

Our investigation, generalization and interpretation of the observable material was based on scientific-methodological and gnosiological (epistemological) principles of *inter-relation and development, on historical research, universalism, individualism, reductionism, holism, activity, subjectivity, self-organization, axiology, emergency-evaluation, on reconstruction and determination*.

All above-mentioned methods of investigation (research) comply with the basic principles, concepts and rules recognized by both Sciences and Arts.

Below there are the highlights of the main facts and aspects of the life and activity of Saint Anthimus the Iberian identified as a result of our research with the various comments in the context of cross-cultural communications.

### **A. Getting a wonderful upbringing and education in the aristocratic family, monastery and royal court**

Certainly, the fact that Andria knew several languages and was invited to the King Archil's<sup>14</sup> retinue, means that he was a very educated young man from

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the decentralization reforms during the era of *Perestroika* and *Glasnost* conducted by Mikhail Gorbachev led to the dissolution of the Soviet Union in 1991. Since then, the republics have been governed independently with some adopting significantly more liberal policies while others, particularly in Central Asia, retain leadership personnel from the Soviet time to this day. Georgian SSR was renamed to the Republic of Georgia on November 14, 1990 and subsequently became independent before the dissolution of the Soviet Union on April 9, 1991, whereupon each former SSR became a sovereign state. The Soviet Georgian state officially ended on August 24, 1995 when the new official constitution of Georgia was ratified.

<sup>12</sup> Gvinchidze O. *AnthimIverieli. Mestambe da Politikuri Moghvatse* [Anthim the Iberian. Printer and Political Figure]. – Tbilisi, “Mecniereba”. – 1973. – 396 p.

<sup>13</sup> Adam-Vakhtang Akhaladze. *Transdistsiplinuri Tsodna...* [Transdisciplinary Knowledge...], 2001, p. 36-39.

<sup>14</sup> Archil II (1647 – April 16, 1713), of Bagrationi dynasty, king of Imereti in western Georgia and of Kakheti in eastern Georgia (1664–75). After a series of unsuccessful attempts to establish himself on the throne of Imereti, Archil retired to Russia where he spearheaded the cultural life of a local Georgian community. He was also a lyric poet.

the Georgian higher aristocratic circles. In those times<sup>15</sup> in Georgia young aristocrats could receive their education both in the family and in the schools at monasteries. Being a member of the royal retinue made it possible to further improve his education and training.

Aristocratic education ensured the future bishop – Holy Hierarch and outstanding public figure a magnificent set of social and communicative abilities and skills. And the most all-round education gave him a body of knowledge about both native and other cultures, historical, religious and ethno-cultural traditions, values, relationships.

King Archil for a long time prepared for a trip to Russia, particularly to Moscow to conduct private negotiations with the Russian Emperor. For several years before traveling he was in an intense correspondence with Moscow; Archil often met and talked with the diplomatic representatives of the Russian tsar. Imereti's King also received artists and other figures of Russian culture.<sup>16</sup>

We have to assume that in this turbulent and highly complex activity a very talented and hardworking young Prince Andria helped King Archil. He served as an interpreter, helped in drafting letters and other written messages, discussed along with other advisers of the king difficult political, economic, social and cultural life of seventeenth century Georgia.

Surely in the first place there was the problem of Georgia's hard-to-reach withdrawal from the crisis caused by the troublesome and difficult international situation. We mean influence and domination of the Persian and Ottoman states on Georgia, Polish and Swedish intervention in Russia, internally-feudal conflicts in Georgia and its division into several principalities.<sup>17</sup>

Under such conditions, Prince Andria has gained the ability to understand other cultures, as well as representatives of those cultures. Adaptation and a positive attitude towards different cultures helped him to play an active role in a diverse society – at the court and among diplomats, among the king's advisers and the creative people both in Georgia and in Russia. In homeland he associated also with the Persian and Ottoman messengers and servants.

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<sup>15</sup> “Anthem Iverieli is born about 1650”, – wrote Giorgi Leonidze in 1951 (See: “Drosha”, N2, p. 17) and after it all Georgian researchers relied on this opinion. Before Giorgi Leonidze in the publications of Georgian authors (Al. Khakhanashvili, 1898; P. Karbelashvili, 1900; Z. Chichinadze, 1916; D. Karichashvili, 1929; P. Gugushvili, 1929; A. Shanidze, 1935; N. Berdzenishvili, 1949) this issue was not discussed (See O. Gvinchidze, 1973, p. 8).

<sup>16</sup> Baramidze R. Archil Bagrationi, Tbilisi, 1983. – P. 12-15.

<sup>17</sup> Jamburia G. *Vakhtang V da Saqartvelosgaertianebsicdebi...* Tbilisi, 2012, p. 255.

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### **B. The forced emigration of the native culture medium**

In order to survive in a foreign land, people must learn to understand other cultures. Only an understanding of another culture can help people to adapt to an unfamiliar environment in which they have to live, meet and communicate with other people who are representatives of different cultures. Adaptation and positive attitude towards different cultures encourages men to play an active role in a diverse society. Thus, the acquisition of intercultural competence, which is the ability to change the knowledge, attitudes and behavior so as to be open and "flexible" to a different culture, ceases to be a critical issue for people trying to survive in a society, even a completely alien culture.<sup>18</sup>

We have already mentioned that Saint Anthimus was born in 1650<sup>19</sup> in southern Georgian province of Samtskhe-Saatabago, most of which in the 17<sup>th</sup> century was part of the Ottoman Empire. Georgians do not put up with this and with the help of the Iranian Shah regained the main town of region Akhaltsikhe. Iranian-Turkish confrontation was used by politicians of Eastern Georgia too. But in 1639 between Iran and Turkey peace was made. Samtskhe-Saatabago completely passed into the hands of the Ottoman Empire. Georgia has lost a third of its territory.<sup>20</sup>

After the peace agreement between Iran and Turkey Georgians living in this southern region were left to themselves. They were alone in the face of the enemy – Ottoman Empire. The fight was extremely unequal. Part of the population began to leave Samtskhe, and some of those who remained in their native land, has taken Islam under the onslaught of invaders, although many stayed and preserved the Orthodox Christianity – the faith of their ancestors. From this period begins the spread of Catholicism in Samtskhe-Saatabago. It is known that the Ottomans were not oppressed Catholics as Orthodox. Therefore, a certain part of Georgians prefer Catholicism to Islam.<sup>21</sup>

In this historical reality St. Anthim was born. His parents, Ioane and Mariam<sup>22</sup> decided to baptize their own child in the Orthodox faith in infancy and gave him the name Andria in honor of the Apostle Andrew, first preached

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<sup>18</sup> Cf. Davis, N., Fletcher, J. and Groundwater-Smith, S. (2009).

<sup>19</sup> See footnote 17.

<sup>20</sup> Jamburia G. *Vakhtang V da Saqartvelosgaertianebicdebi...* Tbilisi, 2012, p. 254-260.

<sup>21</sup> *Saqartvelo XVII saukuneshi* [Georgia in XVII century]. - <https://ka.wikipedia.org/wiki...>

<sup>22</sup> Academia R.P.R, manuscrisul rominesc nr. 3342. – *Citation based on Gvinchidze O. Anthim Iverieli...*, Tbilisi, 1973, p. 9.

Christianity in Georgia<sup>23</sup> and brought the famous Atskuri<sup>24</sup> icon of Theotokos. The tradition of the first-called Apostle Andrew's and Atskuri icon's adoration and honouring was particularly strong rooted in Samtskhe.<sup>25</sup>

However, knowing from the sources<sup>26</sup>, Andria accompanied King Archil in the journey to Russia, as it was in 1682-1688, we can conclude that their family moved from Samtskhe to East Georgia early enough before. Unfortunately we cannot know the exact date. In any case, we can assume that Andria was already far from being an adolescent.

In Kakheti their aristocratic family moved closer to the King and his court, and talented son slowly began to move up the career-ladder in the new reality. It is true, they lived in a different, new reality, for it was the same Georgia but not native Samtskhe; and the royal court was also a novelty to both Andria and other members of his family. Though there were not Ottomans, nevertheless it felt the strong political, social, economic and cultural influence of Persians.

However, Kakheti lived a full life: it build, marketed, developed; its cultural and spiritual life flowed; it was fighting and so on. King Archil moved the capital of Kakheti's Kingdom from Gremi to Telavi. Then, in the late 60-ies of the 17<sup>th</sup> century, he built the royal residence here. Within the walls of this palace Andria spent a lot of time and perfected mentally, spiritually and physically.

So the first emigration – if we can call it in this way – in Andria's life, was ended. This emigration was only within the historical motherland – Georgia. It

<sup>23</sup> Information about the Apostolic mission journeys of St. Andrew the First-Called can be found in apocryphal, hagiographic, homiletic and hymnographic sources by Origen Adamantius (185–254), Eusebius of Caesarea (IV c.), Epiphanius of Cyprus (Salamis) (IV-V cc.), Gregory of Tours (VI c.), Sophronius (VII c.) at al.

<sup>24</sup> Atskuri (old name - *Atskveri*, *Sosangeti*) is one of Georgia's most ancient cities. In the early feudal period, it was the political center of *Samtskhe*, patrimonial estate (fiefdom) of strong feudal family of *Samdzivari* and also one of the most important centers in *Samtskhe-Saatabago* throughout the entire period of its existence.

<sup>25</sup> Arriving on the Georgian territory, Andrew the First-Called visited *Trapizon*, *Ajara* (*Did-Achara*), Eastern Georgia (Kartli), *Odzrkhe* and arrived in *Samtskhe* where he left off at the village of *Zaden-Gora*, then moved to *Sosangeti* or *Atskuri*. Here the apostle performed many miracles with the help of Icon of the Virgin, baptized a great many people, ordained bishops, priests and deacons. There was built a chapel of the temple for the Icon, which the Apostle has granted to the local church. From that time originates the tradition of worship and adoration of the Virgin and the special veneration of the Andrew the First-Called. See *Pkhachiashvili M. Zhami Tskalobisa...* [The Time of Favor...]. – Tbilisi: International Center for Christian Studies at the GOC, 2012, p. 5-21; *Berdzenishvili D. Tsminda Andria Motsiqulis...* [The Path of Apostle Andrew the First-Called in Georgia], Tbilisi, 2004, p. 73-85.

<sup>26</sup> *Jamburia G. Vakhtang V da Saqartvelosgaertianebsicdebi...* Tbilisi, 2012, p. 255.

had its own great importance and played a significant role in shaping not only the future outlook of St. Anthim Iverieli, but also the communicative abilities and skills in another reality.

This family relocation within Georgia became the beginning of a chain of emigrations in his life (starting with Russia through Dagestan, Turkey, Greece, Palestine until the Wallachia), which was to be crowned with martyrdom on the bank of the Tundzha river where it flows through Adrianople, not far from Gallipoli, and cast his butchered remains into the river.<sup>27</sup>

### **C. The experience of cruelty trafficking, kidnapping and slavery sale**

It was the religious-spiritual, social and cross-cultural communicative extremely negative experience for Andria, but he could interpret it in a truly constructive manner that was free of negative attitudes (e.g., revenge, prejudice, indifference, vengeance, aggression, etc.);

Why do we feel it important to analyze the problem of aggression and violence in the cross-cultural communicative context?

In the social reality, dominated by elements of constraint of human freedom, is difficult (or even impossible becomes) personal awareness of belonging to any culture, defining own place in the social and cultural space (the space is often narrowed to a limit) and orientating in the environment (of violence, cruelty and injustice).

Due to the fact that every person needs a certain order in their ability to live the need for identity each person can only get in a community of other people. However, the lack of freedom endangers the possibility of self-identification, as for the self-identification a person must voluntarily (!) take dominant in the community tastes, habits, norms, values, and other means of communication, taken from the people around him. The essence of cultural identity is the conscious acceptance of the cultural norms and patterns of behavior, values and understanding of their own "I" from the standpoint of the cultural parameters that are accepted in the community, in the self-identification of himself with the cultural patterns of this particular community.<sup>28</sup>

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<sup>27</sup> See: Zaqaria, archipriest (Machitadze). Saint Antimos of Iberia, Metropolitan of Wallachia, 2006, p. 226.

<sup>28</sup> Adam-Vakhtang Akhaladze, Archimandrite. Axiology of Georgian-Byzantine Relations and Collective Cultural Identity of Georgians. Tbilisi-Batumi, 2013, p. 175-176.

In this regard, it is clear that the discussed reality of slavery and violence can be viewed as an *anti-world we can find through looking-glass* where ***cross-cultural communication can transfigure itself due to reduction of personal cultural identity.***

For a better understanding of just the above, we consider the essence of the various manifestations of violence and aggression – slavery, trafficking, etc.

Human trafficking is a historical form of slavery, which is accompanied by the most cynical and cruel violations against human dignity. Human being becomes an object of manipulation. Property “law” of trafficking underground applies to him (a man), as *a thing*. People are forcibly transported across borders, forced to work, put in debt bondage, deprived of freedom of movement, and physical and mental violence is inflicted upon them.<sup>29</sup>

The consequences for the victims are of sharply negative. Even if the victim manages to escape from the trap and return home, the problems do not end for him/her. To return to a normal life and get rid of the consequences of suffering humiliation, indifferent attitude, physical and psychological violence victims need to undergo biomedical, physical, mental, social and cultural rehabilitation.<sup>30</sup>

The victims of trafficking are faced with a very serious psychological problems. There are frequent cases of their isolation in a society where victims do not wish to talk about what happened, or vice versa, hide it, pretending as if nothing had happened to them. Many victims of trafficking are living in a constant state of fear and terror, fear of violence against themselves; they are unable to relax and unwind; they are in disbelief to the people. There are cases when they are depressed, they do not leave the idea of suicide.

There are cases when the victims observed post-traumatic stress disorder (PTSD)<sup>31</sup>, the result of which is:

- The tendency to take the traumatic situation hard, often returning back memories of the horrors, the complete lack of desire to think and talk

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<sup>29</sup> See “Directive 2011/36/EU of the European Parliament and of the Council of 5 April 2011...” – [https://ec.europa.eu/anti-trafficking/legislation-and-case-law-eu-legislation-criminal-law/directive-201136eu\\_en](https://ec.europa.eu/anti-trafficking/legislation-and-case-law-eu-legislation-criminal-law/directive-201136eu_en). and “UNODC on human trafficking and migrant smuggling”. – Unodc.org. – 2011. – <https://www.unodc.org/unodc/en/human-trafficking>.

<sup>30</sup> Adam-Vakhtang Akhaladze, Archimandrite. Torture as a transdisciplinary concept and bioethical category in measurement of secularised and sacral thinking, Tbilisi, 2005, p. 163-164.

<sup>31</sup> A mental disorder that can develop after a person is exposed to a traumatic event, such as sexual assault, warfare, traffic collisions, or other threats on a person's life. See American Psychiatric Association (2013). *Diagnostic and Statistical Manual of Mental Disorders* (5th ed.). Arlington, VA: American Psychiatric Publishing, p. 271–280.

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about the trauma, rejection of feelings caused by trauma, inability to remember details related to the negative situation.

- Indifference and self-isolation, loss of interest in activities - before bringing joy and satisfaction, a sense of isolation and alienation from others, emotional insensitivity ("blunting of emotions") and impotence in manifestations of love towards the relatives and friends, the feeling of hopelessness.
- Nervousness, insomnia, not deep and interrupted - sleep, irritability, uncontrolled outbreaks of anger, problems with concentration, constant vigilance.<sup>32</sup>

Aggression and violence are sinful phenomena. Therefore, their distribution is subject to spiritual laws. Manifestations of aggression and violence are more often than larger is the deficit of compassion, empathy, generosity, beauty and love.<sup>33</sup>

Preserving spiritual homeostasis (what happened in the case of Andrew), and in case of its violation – recovery is possible in terms of church upbringing, since the Church is the environment where there is no single preconditions of aggression or violence. Vice versa, the Church is the environment in which God's grace and mercy in the person regains his ontological spiritual and moral status.<sup>34</sup>

Apart from the rational ecclesiastical thinking and consciousness contain in themselves irrational, mystical and sacred dimensions of knowledge.<sup>35</sup>

In addition, church upbringing includes a verbal (Scripture, preaching...) and acting (private participation in services) components, individual (prayer, confession) and collective (membership of parish, as the unity of the individuals) communications.<sup>36</sup>

At the heart of the church upbringing is the Christian morality. If we begin to discuss its benefits to different scientific pedagogical and psychological

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<sup>32</sup> Alpert E. J., Ahn R., Albright E., Purcell G. et al. Human Trafficking..., Massachusetts, 2014. – [http://www.massmed.org/Patient-Care/Health-Topics/Violence-Prevention-and-Intervention/Human-Trafficking-\(pdf\)](http://www.massmed.org/Patient-Care/Health-Topics/Violence-Prevention-and-Intervention/Human-Trafficking-(pdf)).

<sup>33</sup> Adam-Vakhtang Akhaladze, Archimandrite. Prevention of Violence among Children and Adults... – Tbilisi, 2012, p. 334-338.

<sup>34</sup> Ibid.

<sup>35</sup> Adam-Vakhtang Akhaladze, Archimandrite. *Rcmenisa da codnisharmonizacia...*, Tbilisi, 2014, p. 80–81.

<sup>36</sup> Adam-Vakhtang Akhaladze, Archimandrite. Prevention of Violence among Children and Adults... ,2012, p. 334-338.

theories, then one must remember that a person with his mind (scientific activities) could not establish morality, could not indicate how it is possible that a human being lived morally.<sup>37</sup> This mission is carried out only Lord and Savior Jesus Christ.

Integration of religious and scientific worldviews under the sign of recognition of the primacy of spirituality is sacralization stage in the secular society. A sacralization is the foundation based on which a person is able to solve any spiritual and moral problem, including the problem of overcoming the consequences of human trafficking, slavery and other forms of aggression and violence.<sup>38</sup>

#### **D. Ransom and release from the captivity and slavery and the beginning of the service of God**

Patriarch Dositheos II Notaras of Jerusalem<sup>39</sup> bought out Andria of slavery. In this way he returned to home – Christian cultural reality and began his service of God. It was the result of his personal spiritual experience – that through which he had to go into slavery.

Cultural identity formation takes place in the form of successive psychosocial, spiritual, moral, age-specific, ethno-cultural or other problematic (critical) situations that occur in life.

Andria's returning to his native Christian cultural world came after a series of controversial cross-cultural communications. With the return the process of the formation of his identity went to another level.

It is possible to lose identity if a person does not have time to recognize it due to the rapid changes in social and cultural environment. Various impressions of the world are transformed into human consciousness in ideas, attitudes, stereotypes and expectations that affect the cultural identity, and it has a decisive influence on the process of intercultural communication.

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<sup>37</sup> Ibid.

<sup>38</sup> Adam-Vakhtang Akhaladze. *Sulierisprimatis... [The Conception of the Primacy of the Spirit and the Spiritual in Bioethics]*, 2004, p. 90.

<sup>39</sup> Dositheos II Notaras of Jerusalem (Greek: Δοσίθεος Β΄ Ιεροσολύμων; Arachova 31 May 1641 – Constantinople 8 Feb. 1707) was the Greek Orthodox Patriarch of Jerusalem between 1669 and 1707 and a theologian of the Orthodox Church. He was known for standing against influences of the Roman Catholic and Protestant Churches. He convened the Synod of Jerusalem to counter the Calvinist confessions of Cyril Lucaris.

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Separation of all cultures into *us* and *them* is only the realization that there are other forms of experiences, behaviors, other ways of thinking, which are significantly different from the usual and well-known.

Here's how to live in a world that is inhabited by natives and foreigners? The correct solution of this problem is impossible without cross-cultural communicative competence.

Now I would like remember Georgian film director Aleksandre Rekhviashvili who made the feature film "A Way Home" on his own script, which is called "Antimoz Iverieli" with co-authors Erlom Akhvlediani and Rezo Kveselava.<sup>40</sup>

In Master's picture it is difficult to follow the plot. We remembered it as accurate semantic paraphrasing of the discussed issue of returning home – about recursion in native Christian cultural dimension. A picture, yes, this is not a story of wandering man of church and culture, but a symbolic and metaphorical story about returning home from exile and captivity of the young Antimoz and his deep inner search for Truth.

Most of the population expelled from his native land of Samtskhe, southern Georgian province.<sup>41</sup> Everyone of them is trying to get back home, but not everyone manages it. The main character has back. Behind him is an experience of life among strangers in a foreign cultural environment, an experience of the triumph of injustice – of violence, hatred, misanthropy. Antimoz is a stubborn seeker those only one, that must seek a man who comes into this world (Antimoz – after returning home and the realization his mission). He resists absorbing Truth absurdity of everyday life (of this world) by the fact of his existence in the dark realm of evil – his testimony of the Faith, the Hope, the Love, the Motherland, the Native Language and the Cultural Heritage of his Ancestors. In the film this kingdom of evil is presented as unchanged, immobility, monotonous, colorless environment, and that brings a sinful sickness and death into the originally harmonious World.<sup>42</sup>

Forgetting the commandments of God, everyone is ready for the money to become a thug and a thief, not realizing the price of their reckless actions. One

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<sup>40</sup> *Put Domoy* [A way Home]. – Kinopoisk. – <https://www.kinopoisk.ru/film/44626/>. – Accessed on June, 9.

<sup>41</sup> Cf. footnotes 22 and 23.

<sup>42</sup> Tyin S. *Fenomenologiya Bezvremeniya* [Phenomenology of Social Stagnation], 2013, no.1. – <http://kinoart.ru/archive/2013/01/fenomenologiya-bezvremeniya-aleksandr-rekhviashvili-velikij-i-neizvestnyj>.

person who seems accountant, contemptuously read an excerpt from the book of Antimoz: “We need to reconsider the dogmas that rule over us” – and closes a few belongings of ascetic philosopher in a heavy chest, returning to his routine. Unable to resist the viscous substance of putrefaction, the ordinary people break off their connection with history: the message of ancestors are melting on the pages of old books, understanding and knowledge of cultural heritage is lost, like water flowing out of the leaky bucket.

In this reality could come home Antimoz. Returning home, he finds strangers there, speaking in an unknown language and having seized his home. Nothing remains of the old days, the course of history forcibly stopped and reversed. But the veteran and canny hero of the film, the young stranger perceives reality in a different way – in a truly constructive manner. “Nothing disappears. Everything remains”, – he said.

After all, everyone is a bearer of the culture in which he grew up and matured as a person. However, in meetings with people from other cultures quickly convinced that the "alien" respond to those or other phenomena of the world in another way, they have their own system of values and norms of behavior that are substantially different from those of his native culture. In such situations a mismatch of any other culture events with accepted "their own" culture, appears the concept of "alien".

This is all that is beyond the self-evident, familiar and well-known phenomena or representations; conversely, the opposite concept of "their own" refers to the range of phenomena of the world, which is perceived as a familiar, habitual, self-evident.<sup>43</sup>

After the return Andria had to understand all this. But he was not alone, but with God, which returned him to the Christian cultural society. He stood in the way of serving of Jesus Christ wholeheartedly follow His call:

*“But I tell you, love your enemies and pray for those who persecute you,<sup>45</sup> that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous”.*<sup>44</sup>

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<sup>43</sup> Adam-VakhtangAkhaladze, Archimandrite. *Axiology of Georgian-Byzantine Relations and Collective Cultural Identity of Georgians*, 2013, p. 175-176.

<sup>44</sup> Matthew 5, 44-45.

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### **E. Creative activity of Anthim the Iberian, as an important factor in the formation of special personal abilities and skills of cross-cultural communication**

Why we have found Saint Anthim's creative activity and his creative language as an important factor for the performance of its mission in the Church and cultural space?

St. Anthim was a man of very broad creative abilities. He showed his talent as an outstanding calligrapher, artist, architect, woodcutter, engraver, sculptor. 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.

Intercultural communication involves establishing communication and relations between the world and the individual on the basis of methods of coding and transmission of socio-cultural practices in the context of sign systems.

The possibility of interpretation of the world, that is, an understanding of socio-cultural texts, and communication with the world is largely determined by the problem of communication barriers within the individual, that is, mutual understanding between the person and the world is provided by the person to the extent and in the language in which the person is prepared to accept.<sup>45</sup>

Successful cross-cultural communication can be a result only of learning a special relationship to the participants and to the process of communication during the course of cultural education.

Creative activity is a way to overcome communication barriers to intercultural dialogue (cross-cultural polylogue). The peculiarity of the creative understanding of the world is that it is figurative rather than the conceptual perception of the world, i.e. a creative understanding of the world is opposed to rational perception and explanation of the human reality.

Human capabilities in the creation of exclusively verbal forms for the expression of his attitude, feelings, imagination, innovative solutions, and etc. are limited. In this case, symbolization, i.e. imparting expressive forms and shapes to different values of our perception of the world, can occur not only through words but also the movements, sounds that do not have the speech content, colours,

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<sup>45</sup> Ponomarev V. D. *Tvorchestvokazyazikmezhkulturnoikommunikatsii...*, 2011, p. 69.

music, painting, etc. Symbolization as a result of the merger of sense and semantic fundamentals in human attitude and perception of the world becomes the main expressive space of intercultural communications.<sup>46</sup>

Creative perception of the world in its complete form will always be expressive, i.e. will be expressed in works of art, signs and symbols of traditional culture. In this case creative activity evidences a person's ability to seek expression of his own attitude.

Artworks awaken the imagination of the participants of trans-cultural dialogue/polylogue, promote the emergence of a human association, close to his own life experiences, values, aesthetic and emotional experience, his "*internal dialogue of the soul with itself*."<sup>47</sup>

Through this in the conditions of trans-cultural dialogue/polylogue in the language of artistic images those who are not yet involved in the dialogue/polylogue formed the need for participation and creative activity.

#### **F. The essential role in the formation of the Romanian literary and ecclesiastical theological language**

This outstanding and great mission was performed by St. Anthim through the acquired knowledge and skills, which identified a high cross-cultural communicative competence of Anthimos the Georgian. These can include: knowledge of others, self-knowledge, the skills of interpretation and outreach; the skills of finding and / or interaction, evaluation and acceptance of "other" values, beliefs and behavior; relativization of himself – a qualitatively new reunification of the native and other cultural identities.

The most successful strategy to achieve a high intercultural competence is the integration, which is understood as the preservation of our own cultural identity in parallel with the process of assimilation of the culture of other peoples. Training in cross-cultural competence should always start with the introspection and critical self-reflection.<sup>48</sup>

This will help the formation of the desire to combine our own and others' cultural identities and as a result of the exchange of positive examples of actions

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<sup>46</sup> Ibid., p.70.

<sup>47</sup> Hans-George Gadamer. *The Relevance of the Beautiful and Other Essays*, 1986. – <http://catdir.loc.gov/catdir/samples/cam031/86012947.pdf>

<sup>48</sup> *Mezhkulturnaiakommunikatsiia* [Intercultural Communication].- [www.Grandars.ru](http://www.Grandars.ru) Sociology Culturology. – <http://www.grandars.ru/college/sociologiya/mezhkulturnaya-kommunikaciya.html>

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and patterns of decision-making to go to a *qualitatively new synthesis of action* – to what is neither “mine”, “our” or “yours”, but really new, that would not have been possible if we had not combined our different views and approaches.

As wrote French scholar Emil Picot, “among all the spiritual fathers, ever been as Metropolitan of Wallachia, there is no one who would had such great merits in the eyes of descendants as AntimozIverieli. To recognize his incomparability, it would be quite enough of his knowledge, artistic taste and deep love of books. However, he did more than that. He is a stranger, an alien from Georgia, showed a wonderful example of Romanian patriotism”.<sup>49</sup>

### Conclusions

Aforementioned *High-quality New Synthesis of Different Cultures* has allowed Saint Anthim the Iberian to take up the impossible – the formation of the Romanian literary, ecclesiastical and theological language in which he wrote the vast majority of his works.

Anthim the Iberian being one of the greatest cultural figures of all time in Europe and Georgia played a great role in the understanding of trans-cultural communication as a historical figure. He based his intercultural communicative competence in the trans-disciplinary comprehension of the Universe, History, Memory, the ability to perceive, to understand, to interpret the phenomena of another culture, the ability to compare and find the differences and commonality with value treasury of native mentality and national traditions, to comprehend everything critically and to incorporate them in own picture of World.

Anthim the Iberian’s life is the extraordinary standard of special cultural identity, empathy for the individual of other culture, tolerance, emotional stability, self-confidence, ability to overcome the inconsistency, to avoid conflicts and the willingness to act.

Concluding and ending present article, we would like to give the reader the most important conclusion, which we have done through our research and analysis of the life, work and activity of Saint Anthim the Georgian based on transdisciplinarity and methodology of multiple-factor analysis. Such methodological approach have enabled us to identify the *personal cross-cultural*

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<sup>49</sup> Picot E. Notice biographique et bibliographique sur l’imprimeur Anthime d’Ivire, metropolitain de Valachie. – Paris, 1886, p. 515. – Citation based on Gvinchidze O. *Anthim Iverieli...*[Anthim the Iberian. Printer and Political Figure], Tbilisi, 1973, p. 349-350.

*communicative competence (PCCCC) as a complex set of appropriate personality traits based on a sober perception and awareness of the Universe, History, Memory, world order, and the willingness to work selflessly and to serve the universal spiritual, moral and traditional values.*

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