

CONTEMPORARY CULTURAL STUDIES

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THE MODEL OF INTERACTION OF CULTURES OF THE ODESSA REGION

The model of interaction of cultures on the basis of the actualization of the theoretical interest in ethnic, regional and local specificities of individual cultures in the Odessa area is presented in this article. Intercultural dialogue mitigates the adverse aspects of globalization and lays the foundation for lasting peace. This interaction defines a new type of intercultural dialogue, which is based on tolerance interacting cultures. The urgency of the question causes multidimensionality of the phenomenon of the dialogue of cultures. There is a need to integrate knowledge about the peculiarities of mentality, socio-cultural of existence and consciousness of nations, ethnic, sub-ethnic groups and cultural regions. The development of dialogue between cultures has become one of the most important challenges of our time. Today it is necessary to establish a new type of intercultural dialogue. The cultural tolerance should become its foundation. Modern culture is also beginning to shift to a new type of human existence in the culture. Culture becomes the epicenter of human existence in all spheres of life in the XXI century.

Key words: interculturality, national culture, dialogue of cultures model, tolerance.

The full implementation of the intercultural and interreligious dialogue implies the full involvement of representatives of the different cultural communities – cultural, historical, ethnic and religious, local-regional, ethno-linguistic. These communities study the spiritual world, traditions, history and culture of the people. It formed not only in own cultural tradition but also in the conditions of the cultural experience.

This phenomenon accents attention on imposition of the worldview, ideological, ethnic and religious systems, on interconditionality of different levels and forms of identity, on the specific of cultural interests of different associations. Theoretical interest is important in the ethnic, regional, local specific of cultures. It helps to create a model of cooperation of separate regions of Ukraine. At the same time there is a necessity to integrate knowledge about the features of mentality, sociocultural life and consciousness of nations, ethnos, and sub ethnic groups and cultural regions of Ukraine in the system of specific categories and concepts.

The relevance of the study helps to identify general patterns of origin, the nature and functioning of the specific cultural values of ethnic communities and regions and their associations in the integrated cultural continuum of Ukraine in the beginning of the XXI century. This determination is extremely needed for creation of the integrated, integral picture of the national culture based regional chronotope.

Development of dialogue between cultures becomes one of the major tasks of our time. Authentic, equal intercultural dialogue softens the negative aspects of globalization and lays the foundation for lasting peace. It helps to overcome barrier between people. Ethno phobia and xenophobia, permanent inter-ethnic, inter-religious conflicts require the formation of a new culture of relations. Such relationships must be built on respect, on tolerant attitude to foreign culture. Take the following into consideration. The condition of dialogue does not necessarily imply friendly relationships and real rapprochement peoples. So it is necessary to establish a new type of intercultural dialogue. And it will be the foundation of cultural tolerance. Tolerance towards people of other nationalities involves understanding, convergence and awareness of belonging to a common culture.

Let us remember the reasons for the birth of one or another national tradition, its stability or changes under the influence of foreign cultural impacts. This will help us to get rid of prejudices and preconceptions – in relation to the own nation, in relation to other nations. We need to know the history and characteristics of their own national culture. This will lead us to an understanding of the close relationship

and complex interplay of a variety of cross-cultural influences. All local cultures throughout history interacted with other local cultures. Any modern ethnic or national culture is the product of a long history of intercultural contacts.

The idea of dialogue appeared in the far past. The ancient Indian culture texts are filled with the idea of the unity of cultures and peoples, macro- and microcosm. They contain a lot of thoughts about the person. His life largely depends on the quality of his relationship with the environment, from the consciousness of beauty forces, understanding as a reflection of the universe in our existence.

Ancient Greek philosophers – the Sophists, Socrates, Plato, Aristotle, the philosophers of the Hellenistic period were engaged in the problems of dialogue. They created a dialog space on the basis of spiritual culture, they recognized the pluralism, equality point of view and they recognized the universal principles of freedom and the value of the individual and society as a whole¹.

Dialogue was used in the moral order in the middle Ages. The philosophical treatise of Abelard «Yes and no» in essence ideological (1122) and work «Dialogue between a philosopher, a Jew and a Christian» have anticipated not only confessions dialogue, but a dialogue of cultures².

Dialogue as a form of interpersonal communication has existed since very ancient times. The German philosophers Immanuel Kant, Fichte, Schelling addressed the problem of dialogical relations about 200 years ago. Feuerbach was a harbinger of the study dialogue beginning of XX century. He developed the idea of Fichte about another culture and interdependence «I» and «other». I. Herder considered the interaction of cultures as a way of preserving cultural diversity. The cultural isolation leads to a death of culture. I. Herder believed that the changes should not affect the «core» of culture³.

Modern cultures are formed as a result of numerous and long-terms cooperation. The dialogue took place in ancient times. Critical consciousness was replaced at mythical. Dialogues of the Renaissance show the formation of a new paradigm, of a new type of consciousness. Modern culture is beginning to shift to a new type of human being in the culture. Culture moves to the epicenter of human existence in all spheres of life in the XXI century. There are many modern studies of the interaction of cultures in the social and cultural space. The work of the British political philosopher and sociologist of Polish origin Zygmunt Bauman is interesting in this regard. French philosophy, sociology and cultural studies know Jean Baudrillard, who explores the interaction of cultures. Spanish sociologist Manuel Castells is a well-known researcher of socio-cultural space of the city⁴.

Scientists are divided into two groups in the study of the interaction of cultures. The first group argues that the story carried in the change of cultures, each of which lives its own, self-contained and isolated life (concepts N Danilevsky, E. Meyer, Arnold Toynbee, E. Troeltsch, L. Frobenius, and O. Spengler et al.). The second group supports the idea of a single line of human development, the creation of human culture (concept of J. Herder, V. Solovyov, Voltaire, Kant, G. Lessing, Montesquieu, Karl Jaspers, and others)⁵.

The object of our research is the Odessa region as a multidimensional phenomenon. Consideration of his as a socio-cultural education is an imperative, which is based on the principles of dialogue. It is based on the principle of dialogue – between communities, institutions, between the past and the present, the present and the future. The dialogue participants are co-authors of a single process – the formation of a regional model of society as a socio-cultural community. It is a system of relations. It connects the individual cultures in a common culture. The region becomes an active force. It transformed as a result of historical development. The region reclaims social and geographical space.

The subject of our study is the interaction of cultures in the socio-cultural space of the Odessa region. It is an environment of innovation activity due to the high level of social and cultural dynamics and mobility. That is the direction of the correct vector of development of region. It is necessary to make it a harmonious cultural environment, comfortable for life and for productive cross-cultural interactions. We will present the Odessa region as a model of the relationship and interaction between cultures. How do cultures influence each other and how do changes occur in these relationships and interactions.

¹ Монтефиоре, С. (2009). *Речи, которые изменили мир*. Москва: Изд-во «Манн, Иванов и Фербер».

² Никитин, В. (2010). *От диалога конфессий к диалогу культур*. Париж: «Русская мысль».

³ Кокшаров, Н. (2007). *Взаимодействие культур: диалог культур*. Москва: Изд-во «Прогресс».

⁴ Кастьельс, М. (2000). *Информационная эпоха: экономика, общество и культура*. Москва: ГУ ВШЭ.

⁵ Яценко, Е. (1999). Восток и запад: взаимодействие культур. *Сборник научных статей «Национальные культуры в межкультурной коммуникации», часть 2. Культура в современном мире: Опыт. Проблемы. Решения*. Минск: Изд-во «Колледж».

Odessa region is the meeting place of cultures of different types and levels. Such dialogue should be a productive. We need to find criteria and models of intercultural relations. We need to find such criteria and models of intercultural relations which will give positive results of this cooperation.

Odessa is the meeting place of different cultures. There are many nations and peoples who lived in the Odessa region in different historical periods. In fact, the first settlements appeared on the territory of the south of Ukraine 40-13 thousand years BC. It was in Pridnestrovie at the end of the Late Paleolithic. Later, the Scythians began to settle in this territory. It was VII-II century BC. Scythian settlements were concentrated in the area of the coast of the Dniester estuary. Nadlymanske settlement is a significant finding and confirms this fact. It is a small settlement of the Scythians. His remains were found in the area of the left bank of the Dniester estuary.

Sarmatians began the following people, who settled on the lands of modern Odessa in the II century BC. – II century AD. Settlers from Greece came to the Odessa region in the VI century BC. The Greeks have left a significant mark on the history and architecture of our region. They founded town of Tyre and Nikon on the banks of the Dniester estuary. The Romans conquered the northwestern Black Sea region in the I-III centuries. Gothic tribes came from the northwest in the III century. The Huns have replaced them in the IV century.

Many people were in Odessa last. It Pechenegs, Cumans and Slavs. The forays of wild Mongol tribes have turned the south of Ukraine to the «wild field» in the XIII century¹. Part of the Odessa region was invaded for several times in the XV century. Lithuania decided to install its control in the north-west at the beginning of the century. Her power was short-lived. Turkey became the invader in 1480. The Golden Horde broke up at this time. The Crimean Khanate was formed as a result of the collapse. It established its control over the lands between the Dniester and Southern Bug. Turks and Tatars began to attack in the Northern Black Sea coast in the middle of the XV century. Turkey was controlled Crimean Khanate. The settlers started to settle in the devastated areas in the north of the modern area in the XVIII century. They were runaway peasants from the Commonwealth (Rzeczpospolita), the Russian Empire and Moldova.

The Crimean War ended in 1856. Terms of the Paris Peace Treaty were negotiated. Russia ceded to Moldova the southern part of Bessarabia, territory of Ishmael. Russia also ceded part Akkerman and Cahul counties with a population of over 127 thousand under the terms of the Treaty of Paris². Lands of the southern Bessarabia, including Ishmael returned to the former owner in 1878. The national composition of the population of Bessarabia looked as follows: «Moldovans (Romanians), Rusyns, or tribe south Russian, Bulgarians, Armenians, Greeks, and German colonists, Swiss, everywhere resettled Jews and Gypsies». Pre-revolutionary scientist A. Zashchuk investigated national structure and wrote a lot about it³.

The foundation of the port of Odessa in the south of Ukraine became one of the most significant events. Later, the city became known as the main sea gate of Ukraine. Odessa was the largest city in the 20s of XIX century. It was in the third place after Moscow and St. Petersburg.

The government began to resettle of peasants from the Northern provinces. The reason was to populate the area around Odessa. It was necessary to regulate the influx of the peasantry in the Kherson district. Special incentives have been established by landowners. The peasants could be freed from military service. They could be exempted from paying taxes for a certain period. And in the 20s of XIX century Odessa became the largest city. Currently Odessa region is among the most multinational regions of Ukraine. Ukraine is home for many nationalities. Representatives of 133 nationalities have found their place in the Odessa region. That is why the creation of favorable conditions for the development of the ethnic, linguistic and cultural identity of peoples is one of the priorities of regional cultural policy.

Modern culture of the Odessa area is formed as a result of an active and long-term cultural cooperation. Appeal to the dialogue of cultures is always an indication of change of scientific paradigm. It takes place especially in historical terms. Modern culture starts to pass to a new type of human being in the culture. Culture moves the epicenter of human life in the XXI century. That is happening in all areas of life⁴. Dialogue of cultures – is communication. Dialogue is the negotiations between representatives of the unique cultures and diverse cultures. The dominant feature is a mutual understanding.

¹ Бачинська, О. (2002). *Українське населення Придунайських земель XVIII -початок ХХ ст.* Одеса: Изд-во «Астропринт».

² Комунальна установа «Ізмаїльський архів» (2014). *Переписка с правлением Измаильского центрального карантинна о порядке приёма переселенцев из-за границы.* Ф. 56, Оп. 1, Спр. 532, Арк. 22.

³ Зашчук, А. (1867). *Этнография и статистика Бессарабской области.* Записки одесского общества истории и древностей. Т. 5. Одесса, 491-594.

⁴ Лукашевич, М., Тулаков, М., Яковенок, Ю. (2008). *Соціологія: основи загальної, спеціальної і галузевих теорій.* Київ: Изд-во «Карavela».

Understanding is one of the most important driving forces of the process of development of national cultures in the space of the Odessa region. It becomes the basis of a specific reflection of objective reality. National culture cannot fully exist without interaction with other cultures. Insulation has always had a negative impact on national pride and on national prestige. The solvation leads to the multiplication of the experience not only of their national culture, but of the other cultures, of their positive interaction in the city and in the region. Successful parkour of culture shock causes a significant change in the cultural forms of life. We watch the dialogue of cultures. We observe for the penetration in the system of values of a particular culture. This dialogue takes place on the basis of respect for the cultures of each other. Synthesis of the original culture and foreign culture leads to mutual enrichment and helps to entry into the global cultural context.

The large migration has contributed to an increase in the rate of urbanization in the Odessa region in 1959-1989 years. Population displacement to Odessa has increased as a result of these processes. This phenomenon has contributed to significant changes in the national composition of the region.

The peoples, who were deported during the war, were returned to the region. For example, it was possible to note the return of numerous groups of Germans to Odessa region, which were relocated to the East on the eve of the Second World War. And the towns and villages that were formerly populated by Germans became home to people of other nationalities. They consider this is native place¹. Complex inter-ethnic interactions occur on the territory of Odessa region as a result of these historical interactions. Different ethnic groups are formed by the intersection of the enclave cells with multi-ethnic population. Odessa region became a zone of difficult ethnic interactions. What was happened as a result of these events? There is a process of convergence of diverse social and cultural groups and their transformation into a single territorial unit with a common national identity. There is a partial assimilation. Ethnic group endows its culture in favor of the cultural environment only partially, giving up any one of the areas of his life. For example, representatives of the relevant ethnic group are guided by the norms and requirements of a foreign environment for the work. But they stick to follow the rules for its traditional ethnic culture at home, in a familiar environment. This communication is accompanied by the adoption of a second language and the established norms of behavior, but does not affect the foundations of another culture and way of life².

Consider of the ethno-village in the Odessa region in the area of Tarutino district. Frumusica Nova is located between the villages of the valley and of Staroselie. The name of the village is the Moldavian. The translation of the title is «New Beautiful». Five villages were located in these lands until the spring of 1946:

Frumushika Nova, Cantemir, Gofrumstal, Zurum and Rosia. All the villages were demolished in the spring of 1946. The inhabitants have moved to neighboring towns.

The names reflect a multi-ethnicity of Bessarabia. Moldovans, Bulgarians, Germans, Gagauz lived here. Ethno-village was built in 2008. This village began to recreate a traditional of Moldavian farmstead.

Homesteads German colonists appeared later. And there were also estates of the Bulgarian, Ukrainian, Jew, Russian, Gagauz nations. There were only 8 houses with farm outbuildings and courtyards in the village. These buildings are exactly repeated appearance of traditional national estates abroad XIX-XX centuries. Historical situation recreated inside of these houses. Antique furniture and other household items were used for reproducing the ancient of the atmosphere.

There are three historical and ethnographic units in the Odessa region: the Black Sea, steppe between Bug and Dniester, South Bessarabia (Budjak) and of the Southern Podolia. «The Transition Zone» has been formed between such blocks in the center of Odessa region.

The population of non-indigenous nationalities is more than 37 percent of the population of the region. The Ukrainians inhabit – 62.8%, Russian – 20.7%, Bulgaria – 6.1%, Moldovans – 5.0%, Jews – 0.6%, Gagauz – 1,1%, Belarusians – 0.5% Poles – 0.1%, Armenians – 0.3%, Roma – 0.2%, Tatars – 0.1%, Germans – 0.1%, Albanians – 0.1%, Czechs, Greeks and others³.

¹ Панарин, С., Акаев, А., Капельшников, Р. (2009) *Демографический переход и культурное разнообразие*. <http://rusnauka.com/1_NIO_2011/Politologiya/> (2017, January, 5).

² Бачинська, О. (2002). *Українське населення Придунайських земель XVIII -початок XX ст.* Одеса: Изд-во «Астропрінт».

³ Скальковский, А. (1848). *Болгарские колонии в Бессарабии и Новороссийском крае.* Одесса: типография Т. Неймана и Ко.

	Amount (thousand people)	In % of total		year 2001 in % by 1989
		2001 год	1989 год	
Ukrainians	1542,3	62,8	54,6	107,6
Russian	508,5	20,7	27,4	70,7
Bulgarians	150,7	6,1	6,3	90,9
Moldovans	123,8	5,0	5,5	85,6
Gagauz	27,6	1,1	1,0	100,9
The Jews	13,4	0,6	2,6	19,4
Belarusians	12,8	0,5	0,8	60,1
Armenians	7,4	0,3	0,2	142,9
Romany	4,0	0,2	0,2	104,3
Poles	3,2	0,1	0,2	59,5
Germans	2,9	0,1	0,1	81,0
Georgians	2,8	0,1	0,1	115,8
Azerbaijanis	2,8	0,1	0,1	111,6
Tatars	2,6	0,1	0,1	70,5
The Greeks	2,1	0,1	0,1	119,7
Albanians	1,9	0,1	0,1	104,1
The Arabs	1,3	0,1	0,0	в 13,2 р. б.
other nationalities	45,6	1,9	0,6	в 2,8 р. б.

Odessa is a shining example of the colorful diversity of the nations and the cultures, the intercultural dialogue of the model of a new type. More than a hundred nationalities is living on its territory. Each nation has left its distinctive mark in the historical appearance of the city. Unique language of Odessa and the Odessa International cuisine are prime examples of this. The interweaving of different cultural traditions has contributed to this. You can hear about wonderful Odessa in Greek, in Polish, in Bulgarian, on Jewish, in Ukrainian, in German, in Czech, in French, in Italian. You can hear about the contribution of the best representatives of this or that nationality in the formation of the unique aura of our city. There are many names of streets in Odessa: German, Polish, Jewish, Italian, French Boulevard. The district of Moldavanka arose when the city was very young.

We see the result of interweaving the diverse cultures, traditions and lifestyles. We can see the outward appearance of Odessa. We hear the special «language» in Odessa. We feel a special mentality and the characteristic humor. «Odessa ethnos» is a kaleidoscope of nationalities. The Jewish people occupy a special place in it. The city attracts thousands of Jews to its special atmosphere. A special type of Odessa Jewry was formed in the city. The image of the «indigenous inhabitant of Odessa» would not be complete without Jews. There are many attractions in Odessa: Cultural Center of the Jewish community; the Hasidic Synagogue and the Brody Synagogue, the kosher food store, the largest Jewish cemetery in Ukraine, Holocaust memorial 1941-1944, and Jewish memorial of the 1905.

Unified state policy in the sphere of culture and art is realized in the Odessa area for the purpose of cultural development. It is aimed at preserving the cultural potential of the region. It is aimed at the revival and development of Ukrainian national culture and language, cultural traditions of the region. It creates favorable conditions for the development of ethnic, linguistic and cultural identity of the people living in the area. It helps educate youth.

State policy in the sphere of culture and art helps to aesthetically educate children. Odessa secondary school number 103 can claim the title of the most multi-ethnic educational institution not only the city but also the country. Representatives of more than a hundred different nationalities and ethnic groups study

in it: Ukrainians, Bulgarians, Russian, Moldovans, Gagauz, Albanians, Georgians, Greeks, Armenians, Uzbeks, Vietnamese, Roma, Laks, and Arabs.

Cross-cultural interactions are possible and necessary. The mechanism of interaction of this relationship has a complicated, multilevel nature. The model of the cultural dialogue assumes the unity of the structure of cultural relations and interactions. The mythology, the language, the religion, the art, the science play a major role in the rapprochement of cultures.

Cultures conduct active or passive dialogue among themselves. Cultures influence each other directly or indirectly. It does not matter. They are on their places, they are living their lives. «The small» of the culture is absolutely equal to all others. The culture is a complex formation. It consists from the different national elements. The carriers of these elements are part of the nation. This is especially true for today's situation. The mixing between people becomes uncontrollable. Representatives of various nationalities are living in one state, in one city in one village. Each is spreading their culture. Everyone is included in the culture of a great nation and a global culture. So it is difficult to locate the voice of the national culture. How is it possible to localize the sound of a single instrument in the orchestra, and clean it from alien sounds and dissonances? This can be achieved within a specific analysis of the specific culture or cultures of one particular region. The synthesis of cultures will be possible in the world, because each of them performs the same function, serves for same purposes and develops according to the same laws. National cultures are independent, autonomous and equivalent in their essence. They are coordinated with the specifics of the process of globalization.

We offer a model of intercultural interaction. This model involves a two-way educational work. This work should focus on the youth, as the most active part of the population. It must obey ideology of the brotherhood and tolerance. Such relationships take place in the dialogue of cultures in Odessa region. The main goal, which is to be implemented in such a way, is a consistent and non-violent familiarity with each other, with the best examples of mass culture. It is the main task on the way. In our view, it is very important to recognition of the kinship and an identity. It is important to be able to see and feel the hidden, unseen, that which is hidden from the eyes, but always defines the sought identity. The famous Tunisian filmmaker Nacer Khemiri wrote: «You can explain the difference between East and West on the garden example. You can see the West garden, it is around the house. The East garden is invisible, and it is located in the center of the house. The Islamic concept of gardens prevails in Cairo, Grenada, Marrakech and Tunis. The garden can be hidden, because it is a place for contemplation and meditation. Your mind disappears there. The aim of the classical western garden (gardens of Louis XIV or the garden of the Medici family) is an attempt to dominate above the world around them. It is a garden of Mastery. There is a classical western garden. There is a Japanese garden landscape. It promotes of relaxation of thought. The Eastern invisible garden stimulates the contemplation of the inner soul. All gardens are divided into several great traditions and cultures. We need all gardens for the enrichment of the world»¹.

Our conclusion is simple. The defense of cultural diversity is an ethical imperative. Culture is inseparable from respect for human dignity, tolerance for the conduct of intercultural dialogue of the new type.

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¹ Грантовский, Э. (2007). *Ранняя история иранских племен Передней Азии*. Москва: Изд-во «Наука».

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