

Chapter 1 : Kremona Bulgaria

Bulgaria in 3 Dimensions: A Photographic Album of Bulgarian Landscapes & Cultural Sights, Include 3-d Glasses by Bulstrike Vision Ltd (Editor).

The village of Arbanasi is located on a high plateau 4 km from the city of Veliko Tarnovo. It is known that the village existed during the time of the Second Bulgarian State - At that time the Bolyari living in the capital Tarnovo used it as a summer residence. According to legend, the Tsar of Tarnovo minted coins here. After the victory of Ivan Asen II reign - in at Klokotnitsa over the forces of Episcopo Teodor Komnin, the kingdom of Arbanasi now Albania became part of the Bulgarian Empire and many inhabitants of the new territories settled in the region. According to one account, the village was named after the homeland of the settlers. The main activities practiced by the residents of Arbanasi during the Ottoman rule were animal husbandry and trade. Some inhabitants bred silkworms. During the 17th century, Arbanasi rose to prominence as a trading center. Traders from Arbanasi were renowned and traded throughout the Turkish Empire. The houses of wealthy traders from this period resembled small fortresses. They appeared severe and forbidding from the outside, without balconies or terraces, with bars on the windows and sturdy armored entrances. Within, however, they were richly appointed and most impressive. The entire interior was decorated with doors, windows, closets, floors with exceptionally ornate woodwork and plaster elements, all of which demonstrates the highly developed artistic skills of the builders. Characteristic of the houses in Arbanasi is that because of the way they were built, it was possible to remain inside for long periods without going out, except to the well in the courtyard for water. A century later the village was looted and set on fire by the Kardzhalisti mercenaries engaged by the Ottoman Empire who usually marauded in gangs. The residents of Arbanasi, after suffering through an epidemic of cholera and several earthquakes, were forced to seek a calmer and more secure place to live. After , Arbanasi was gradually repopulated. Settlers arrived from the Hellenic and Trevnenic Balkans, but the village was overshadowed by the Turnovo revival. The glory that was Arbanasi is still evident in the many houses and cultic buildings, the traditions and customs, associated with its former residents. The Konstantsaliev house is among the largest of the richly decorated houses that have been preserved. It dates from the 17th century. At a later date Atanas Konstantsaliev purchased and restored the house, and it is known by his name to the present day. In , it was leveled by an earthquake. After that it was again purchased and converted into a museum. In , an exhibit of artifacts from the 19th century was held in the house. The narthex that can still be viewed today at first stood alone as a church, and the murals on its walls were executed in The theme of the murals in the chapel are dedicated to their patron saint, John the Baptist. The church was declared an architectural and artistic-cultural monument in the 61st edition of the State Records, in The Holy Archangels Michael and Gabriel Church was also declared an architectural and artistic-cultural monument in the 61st edition of the State Records, in The Saint Dimitar Church was declared an architectural and artistic-cultural monument in the 57th edition of the State Records, in It is located in what is now the center of Arbanasi. The chapel dates from the 16th century, which makes it the oldest surviving cultural monument in Arbanasi. The church as a whole was completed in Conservation and restoration of the murals that decorate its walls continue to the present day. The church is not open to the public. The Saint George Church declared an architectural and artistic-cultural monument in the 61st edition of the State Records, in is located in the southwestern part of Arbanasi and comprises a massive stone structure with dimensions that are 21 meters by 10 meters. The structure dates from the end of the 17th century or the beginning of the 18th century. Archeological excavation reveals that where the present narthex is now located an earlier cathedral once existed, dating from the 16th century. The church is not open to visitors. The Saint Atanas Church is located in the northeastern part of Arbanasi. It was built during the s. The icons in the church were completed in This church is open to visitors. It was declared an architectural and artistic-cultural monument in the 61st edition of the State Records, in It is one of a few sanctuaries near the former capital of Bulgaria that harbors painful memories of the Ottoman occupation. A visit to this convent may enhance a pleasant day or weekend in Arbanasi. According to historical accounts, after the razing of Tsarevets by the Ottomans, , the nuns

abandoned the convent and buried the icons. Years later a shepherd heard wailing that came from beneath the earth. That is how he found the icon, which he returned to the monastery. At the other end of the village is The Saint Nikola Monastery. It was founded during the time of the Asen tsars at the end of the 17th century and after the fall of the Bulgarian capital Tarnovo in it was destroyed by the Ottomans. In , the monastery was rededicated, and at that time the church was built that still stands. Also at that time The Saint Iliya Chapel was built, and its murals have been preserved until the present. As legend has it, the icon particularly aids fertility. Women who want to become mothers have to perform the following ritual “ after praying before the Virgin they leave an offering of a coin stotinka on the icon. If the coin sticks, it means the Virgin has heard their prayers. If the coin falls, their desire to become mothers will not be fulfilled. Arbanasi as an archeological-museum reserve that is included among the one hundred most important tourist destinations. Arbanasi offers a variety of accommodations “ it is possible to stay in a guesthouse appointed in the traditional style, in modern hotels and large hotel complexes, or in villas and lodges in the region. Restaurants and other dining facilities offer typical Bulgarian fare and a wide range of regional specialties.

Chapter 2 : Hofstede's cultural dimensions theory - Wikipedia

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Chapter 3 : Your baggage - Customer support - Airline Bulgaria Air

Bulgaria in 3 Dimensions: The dimension of indulgence vs. restraint. The dimension of individualism vs. collectivism. The dimension of uncertainty avoidance vs. tolerance for ambiguity.

Emphasis on reciprocation of gifts, favors, and greetings; Negative association with economic growth. Restraint The dimension of indulgence vs. A society that practices indulgence makes room for the comparatively free gratification of natural and basic human drives pertaining to indulging in fun and enjoying life. The quality of restraint describes a society that holds back need gratification and tries to control it through stringent social norms. Arab, African, Asian and Latin countries have a higher score with regards to power distance index while Germanic and Anglo countries possess a lower score. For instance, Guatemala has a score of 95 while Israel scores 13 with a very low power distance, whereas the United States stands somewhere in between with a score of 40. So far as the individualism index is concerned, a substantial gap exists between Eastern and less developed countries on one hand and Western and developed countries on the other. While Europe and North America are highly individualistic, Latin America, Africa, and Asia score very low on the individualism index with strong collectivist values. Highest uncertainty avoidance scores are possessed by Latin American countries, Japan as well as Eastern and Southern Europe. The score is lower for Chinese, Nordic, and Anglo culture countries. For instance, Germany has a higher uncertainty avoidance index with a score of 65, compared to Sweden, which scores only 31. Nordic countries exhibit low masculinity, with Sweden and Norway scoring 5 and 8 respectively. Again, Anglo countries, Japan, and European countries such as Switzerland, Austria and Hungary have high masculinity scores. However, often there is a failure to manage the project effectively due to existing cultural differences between local communities and foreign engineers. This case study of one such project in Eastern Ghana , supervised by a British engineer and project manager, explores some of the critical issues that can arise in a cross-cultural project. The engineer expected the community to express their opinions regarding the sanitation and water project, including the procedure of the project, the design or any other facet that the community wanted to discuss. It was also noticed during the project that if individuals ever voiced their opinions, they preferred not to express opinions that conflicted with what others had expressed. For instance, on a particular occasion, the engineer asked the opinions of two women in a family. After the first shared her opinion, the second woman, who was younger, was asked to share hers, but she refused to do so. Instead, she said that her mother the other woman , had already spoken. In another case, the engineer approached a woman, who had some problems in walking, for her opinion. In the village, she happened to be the only lady with this problem, so her opinion was sought in order to customize the design for water collection and sanitation systems accordingly. However, this lady was reluctant to voice any opinion regarding this, as she felt that her own well-being was not so much significant considering the entire group. However, when the other women of the community were asked, one suggested a flat design so that the lady with the walking problem could collect her water easily. At the start of the project, the engineer could more or less comfortably organize the work schedule and ensure good progress. Many members of the community lent helping hands. However, when the project was drawing to an end, the chief showed a temporary loss of interest due to two reasons. First, his mother had died and he was arranging for the funeral. Second, he had an affair with a girl in a neighboring village and was more inclined to meet her than perform his duties. When the community members started returning to work, they seemed lethargic, and the engineer found it very difficult to complete the project within the stipulated deadline. Explanation of the issues based on Hofstede dimensions: The community is from a culture that exhibits high power distance index, wherein subordinates are accustomed to abide by what their seniors tell them to do rather than following more democratic ways. On the contrary, the engineer came from a culture where the power distance index is low, with flatter power structures, wherein the authority and subordinates worked on more or less equal terms. The community is more collectively oriented, whereas the engineer belonged to a culture that is more individualistic. Therefore, when the lady with the walking problem was asked to voice her opinion, she was reluctant to express her personal opinion, as the majority of the community members did not possess her

problem. Since low uncertainty avoidance and high power distance existed within the community, the members were more inclined toward organizing themselves as an extended family, with the chief being the grandfather of that family. The main authority lies with the chief, who should decide on the best course of action. Hence, when the project was drawing to an end, the engineer wanted to gather in the other members of the community although the chief lacked interest. But since the chief was not there, the members expressed disinterest, which the engineer interpreted as lethargy. When a common culture prevails, personnel management is not difficult since everybody has a common conception of right, wrong and accepted behavior. However, when team members come from different cultural backgrounds or the backgrounds of the manager and the team differ, it might lead to grave misunderstandings. Below is an analysis of how culture prevails across some of the major aspects of HR management.

Recruiting – The definition of a good candidate differs according to cultures. Those who express strong opinions, are outspoken and self-confident, are considered good candidates in individualistic masculine societies. Considering this, positioning as an employer in the USA high on masculinity is quite different from doing so in Scandinavian countries and the Netherlands low on masculinity.

Target Setting – In Germany, the Netherlands, the UK, the USA and other low power distance cultures, targets are negotiated, while in high power distance cultures such as Italy, France, and Belgium, targets are set by senior managers.

Training – In high power distance societies, there is instructor-centric learning, while in low power distance societies, it is more learner-centric and interactive.

Appraisal – Most of the appraisal procedures are established in the USA or the UK, which are countries with high individualism and low power distance. Hence, as per these countries, the right way of performance enhancement is direct, frank feedback. However, this does not take into consideration that in countries with high power distance and collectivistic cultures, direct feedback is regarded as disrespectful and disgraceful. This cycle of recruitment, target setting, training and appraisal can be successfully used to manage people if it is culturally adapted. Relevant research and preparation is required for this. A lot of problems arise in matters of participation, communication and other relational areas.

The theory of Hofstede's cultural dimensions constitutes a framework revolving around cross-cultural communication, which was devised by Geert Hofstede. The dimensions collectively portray the impact of the culture ingrained in society on the values of the members of that society. They also.

Between and , he executed a large survey study regarding national values differences across the worldwide subsidiaries of this multinational corporation: He first focused his research on the 40 largest countries, and then extended it to 50 countries and 3 regions, "at that time probably the largest matched-sample cross-national database available anywhere. As Hofstede explains on his academic website, [3] these dimensions regard "four anthropological problem areas that different national societies handle differently: In order to confirm the early results from the IBM study and to extend them to a variety of populations, six subsequent cross-national studies have successfully been conducted between and The combined research established value scores on the four dimensions for a total of 76 countries and regions. In Michael Harris Bond and colleagues conducted a study among students in 23 countries, using a survey instrument developed with Chinese employees and managers. The results from this study led Hofstede to add a new fifth dimension to his model: In the scores for this dimension have been extended to 93 countries thanks to the research of Michael Minkov who used the recent World Values Survey. A higher degree of the Index indicates that hierarchy is clearly established and executed in society, without doubt or reason. A lower degree of the Index signifies that people question authority and attempt to distribute power. These in-groups are laced with undoubted loyalty and support each other when a conflict arises with another in-group. Societies that score a high degree in this index opt for stiff codes of behavior, guidelines, laws, and generally rely on absolute truth, or the belief that one lone truth dictates everything and people know what it is. A lower degree in this index shows more acceptance of differing thoughts or ideas. Society tends to impose fewer regulations, ambiguity is more accustomed to, and the environment is more free-flowing. In feminine societies, they share modest and caring views equally with men. In more masculine societies, women are somewhat assertive and competitive, but notably less than men. In other words, they still recognize a gap between male and female values. This dimension is frequently viewed as taboo in highly masculine societies. A lower degree of this index short-term indicates that traditions are honored and kept, while steadfastness is valued. Societies with a high degree in this index long-term views adaptation and circumstantial, pragmatic problem-solving as a necessity. A poor country that is short-term oriented usually has little to no economic development, while long-term oriented countries continue to develop to a point. This dimension is essentially a measure of happiness; whether or not simple joys are fulfilled. On the other hand, Anglo and Germanic countries have a lower power distance only 11 for Austria and 18 for Denmark. Compared to Guatemala where the power distance is very high 95 and Israel where it is very low 13 , the United States is in the middle. Germany scores a high UAI 65 and Belgium even more 94 compared to Sweden 29 or Denmark 23 despite their geographic proximity. However, few countries have very low UAI. Masculinity is extremely low in Nordic countries: Norway scores 8 and Sweden only 5. In contrast, Masculinity is very high in Japan 95 , and in European countries like Hungary, Austria and Switzerland influenced by German culture. In the Anglo world, masculinity scores are relatively high with 66 for the United Kingdom for example. Latin countries present contrasting scores: However, there are less data about this dimension. There are even less data about the sixth dimension. For example, low power distance is associated with consultative political practices and income equity, whereas high power distance is correlated with unequal income distribution, as well as bribery and corruption in domestic politics. Individualism is positively correlated with mobility and national wealth. As a country becomes richer, its culture becomes more individualistic. Another example of correlation was drawn by the Sigma Two Group [10] in On average predominantly Catholic countries show very high uncertainty avoidance, relatively high power distance, moderate masculinity and relatively low individualism, whereas predominantly atheist countries have low uncertainty avoidance, very high power distance, moderate masculinity, and very low individualism. Coelho found inverse correlations between rates of specific kinds of innovation in manufacturing companies and the

percentage of large companies per country as well as the employment of a specific kind of manufacturing strategy. The national culture measure of power distance is positively correlated with the ratio of companies with process innovation only over the companies with any of the three types of innovation considered in the country determinant of correlation: Hence in countries with higher power distance, innovative manufacturing companies are somewhat more bound to resort to process innovations. The quantification of cultural dimensions enables us to make cross-regional comparisons and form an image of the differences between not just countries but entire regions. For example, the cultural model of the Mediterranean countries is dominated by high levels of acceptance of inequalities, with uncertainty aversion influencing their choices. With regard to individualism, Mediterranean countries tend to be characterized by moderate levels of individualistic behavior. The same applies to masculinity. Future orientation places Mediterranean countries in a middle ranking, and they show a preference for indulgence values. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. November Learn how and when to remove this template message "Culture is at times at the interface of a source of conflict, but it is increasingly synergistic in our current and future social contract.. Cultural differences are a nuisance at best, sometimes a disaster, but always present like the air we breathe. This leads to misunderstandings and misinterpretations between people from different countries. Instead of the convergence phenomena we expected with information technologies availability the " global village culture" , cultural differences are still significant today and diversity tends to increase. So, in order to be able to have respectful cross-cultural relations, we have to be aware of these cultural differences. With this model, Geert Hofstede shed light on these differences. The tool can be used to give a general overview and an approximate understanding of other cultures, what to expect from them and how to behave towards groups from other countries. Practical applications of theory[edit] Geert Hofstede is perhaps the best known sociologist of culture and anthropologist in the context of applications for understanding international business. Comparing Values, Behaviors, Institutions and Organizations Across Nations [14] which is an updated version of his first publication [4]. The five dimensions model is widely used in many domains of human social life ,[citation needed] and particularly in the field of business. Practical applications were developed almost immediately. In fact, cross-cultural communication requires being aware of cultural differences because what may be considered perfectly acceptable and natural in one country, can be confusing or even offensive in another. All the levels in communication are affected by cultural dimensions: Cultural applications for communication with Latin American Businesses". If applied properly, an understanding of cultural dimensions should increase success in negotiations and reduce frustration and conflicts. However, the deal is not complete in the Middle Eastern culture. As companies try to adapt their products and services to local habits and preferences they have to understand the specificity of their market. The most cited critique is McSweeney. Hofstede replied to that critique [25] and Ailon responded. There are other levels for assessing culture. These levels are overlooked often because of the nature of the construction of these levels. There is sampling discrepancy that disqualifies the survey from being authoritative on organizations, or societies, or nations as the interviews involved sales and engineering personnel with few, if any, women and undoubtedly fewer social minorities participating Moussetes, Even if country indices were used to control for wealth, latitude, population size, density and growth, privileged males working as engineers or sales personnel in one of the elite organizations of the world, pioneering one of the first multinational projects in history, cannot be claimed to represent their nations. September Learn how and when to remove this template message Hofstede acknowledges that the cultural dimensions he identified, as culture and values, are theoretical constructions. They are tools meant to be used in practical applications. They are group-level dimensions which describe national averages which apply to the population in its entirety. National scores should never be interpreted as deterministic for individuals. For example, a Japanese person can be very comfortable in changing situations whereas on average, Japanese people have high uncertainty avoidance. There are still exceptions to the rule. Variations on the typologies of collectivism and individualism have been proposed Triandis, ; Gouveia and Ros, Self-expression and individualism increase with economic growth Inglehart, , independent of any culture, and they are vital in small populations faced with outside competition for resources. Like the power index, the individualism and collectivism surveys

scatter countries according to predictable economic and demographic patterns Triandis, [full citation needed], so they might not really inform us at all about any particular organizational dynamic, nor do they inform about the organizational and individual variations within similar socio-economic circumstances. Individual aggregate need careful separation from nation aggregate Smith et al. Whereas individuals are the basic subject of psychological analysis Smith, , the socialization of individuals and their interaction with society is a matter to be studied at the level of families, peers, neighborhoods, schools, cities, and nations each with its own statistical imprint of culture Smith, Schwartz controlled his value data with GNP and a social index, leading to his proposal of differentiated individual and nation indices of itemized values Schwartz, ; for cross-cultural comparison. Hofstede acknowledges that "the [â€] dimensions of national cultures are not relevant for comparing organizations within the same country". Including 20 organizational units in two countries Denmark and the Netherlands , six different dimensions of practices, or communities of practice have been identified:

Chapter 5 : Random Delivery Soft Cute Cat Eyeshade Three-Dimensional Travel Sleep Mask | eBay

Bulgaria's liberation from the Ottoman Empire is celebrated on 3 March, International Women's Day on 8 March, Labor Day on 1 May, and Bulgarian education and culture on 24 May, a day associated with Saints Cyril and Methodius, founders of the Cyrillic alphabet.

In English, "Bulgar" is usually used only for the central Asian ancestors of the modern Bulgarians. The names "Bulgar", and "Bulgarian" most likely derive from a Turkic verb meaning "to mix. Besides ethnic Bulgarians, there are several ethnic minorities, the most numerous being Turks and Gypsies, with smaller numbers of Armenians, Jews, and others. The dominant national culture is that of the ethnic Bulgarians, and there is little sense of shared national culture among the three main ethnic groups. Turks usually do not self-identify as Bulgarians, whereas Gypsies often do. Both groups are generally considered outsiders by ethnic Bulgarians, in contrast to the more assimilated minorities such as Jews and Armenians. Nevertheless, since all citizens participate in the national economy and polity, a shared national bureaucratic-political culture does exist, both shaped by and shaping the cultural practices of the constituent ethnic groups. Bulgaria is located on the Balkan Peninsula in southeastern Europe. The landscape consists of mountains, foothills, and plains. One-third of the territory is forested, and one-third is more than 2, feet meters above sea level. For geographic reasons, Sofia was named the capital in , after Bulgaria gained independence. Situated in an upland basin near the western border, Sofia was on the crossroads of major trade routes between the Aegean Sea and the Danube and between Turkey and central Europe. It also offered easy access to Macedonian lands, which were not part of the new Bulgarian state. Regional cultural variation sometimes reflects occupational specialization associated with local environmental conditions e. The population increased gradually for most of the twentieth century, but has decreased by more than , people since This decline stems from out-migration and falling birthrates during the uncertain postsocialist period. In , 86 percent of the population self-identified as ethnically Bulgarian, 9 percent as Turkish, and 4 percent as Roma Gypsy. During the socialist period, ethnicity data were not made public, and there were efforts to assimilate Muslim minorities. This makes discussion of historical trends difficult, and some people may have self-identified on the census differently than they might in other contexts. The national language is Bulgarian, a South Slavic language of the Indo-European language family, which uses the Cyrillic script. Bulgarian is very closely related to Macedonian, the two languages being largely mutually intelligible, and to Serbo-Croatian. Much vocabulary has been borrowed from Russian, Greek, and Turkish, and the latter two have had a strong influence on Bulgarian grammar. Bulgarian has two main dialectal variants, eastern and western, and also local dialects. National education and media are fostering homogenization of the language, particularly in urban settings. The Turkish minorities speak Turkish, a Turko-Altai language. Gypsies speak Romany, an Indic language of the Indo-European language family. Many Gypsies also speak Turkish, and some speak Romanian. Bulgarian is necessary for interaction with the authorities and in commerce, and is the medium of instruction in schools, though minorities are entitled to be taught their mother tongue. The national media use Bulgarian, while some radio broadcasts and print media are available in Turkish. The Bulgarian nation is symbolized in the coat of arms, which has at its center a crowned lion, a symbol of independence dating to the medieval Bulgarian state. During the state socialist period, the crown a symbol of monarchy was replaced by a star. After the fall of state socialism in the crown was replaced following a seven-year debate. The flag, a tricolor of horizontal stripes from top: Among the most potent symbols of Bulgarian national identity are several key historical events: Symbols of incompleteness and loss serve as powerful rallying points for national unity. Images of the peasant, the merchant, the craftsman and entrepreneur, the teacher, and the nationalist revolutionary vie with each other in literature and folklore as icons of the true Bulgarian spirit, which incorporates qualities ranging from honesty and industry to resourcefulness and cunning. History and Ethnic Relations Emergence of the Nation. In the fifth century C. In the seventh century, they joined with invading Bulgars to gain control of a sizable territory, which they defended against Byzantium in , gaining recognition as the first Bulgarian state. The Slav and Bulgar elements are then understood to have merged into one ethnic-cultural group, particularly after the

official adoption of Byzantinist Christianity unified them around a common religion. With Christianity soon came vernacular literacy, and the development of a Slavic writing system by the Bulgaro-Macedonian Saints Cyril and Methodius. The local Slavic language became the language of liturgy and state administration, diminishing the ecclesiastical and cultural influence of Byzantium. In the tenth century Bulgaria was counted among the three most powerful empires in Europe. The Ottomans invaded in the fourteenth century and ruled the Bulgarian lands for five centuries. The last century of Ottoman rule witnessed the reflowering of Bulgarian culture in the "National Revival. In the Bulgarian church regained independence from Greek domination. The outside world took note in April when a Bulgarian uprising met bloody Ottoman reprisals. Russia defeated the Ottomans in 1878, leading to the reestablishment of a Bulgarian state. Hopes for a large Bulgaria were dashed in the Treaty of Berlin 1878, which left large numbers of ethnic Bulgarians in adjacent states. This partitioning of Bulgaria has been the cause of much conflict in the Balkans. The ouster of communist leader Todor Zhivkov on 10 November precipitated a reform process culminating in the dismantling of state socialism in 1989 and the establishment of a more democratic form of government. Bulgarian national identity is premised on the understanding that the Bulgarian nation people was formed with a distinctive ethnic identity during the Middle Ages from a mix of Slavic, Bulgar, and other ethnicities. This identity, preserved throughout Ottoman rule, formed the basis for an independent nation-state. The history of the struggle for a Bulgarian state provides key symbols of national identity. Another premise is that ethnic and territorial boundaries should overlap. This has led at times to territorial conflicts with neighboring states. Moreover, this renders ambivalent the status of minorities, since they do not share the same ethnic and historical ties to the Bulgarian lands and state. Bulgaria officially espouses cordial relations with neighboring states. Relations with Macedonia, however, are complicated since many Bulgarians see Macedonia as historically a Bulgarian territory. The liberation of Macedonia was a central element in the nineteenth-century Bulgarian liberation movement and in early twentieth-century nationalism. Ottoman Macedonia was divided among Bulgaria, Greece, and Serbia in 1913. Since the Bulgarian government has acknowledged Macedonian as a separate language. Many Bulgarians, however, continue to consider Macedonians as Bulgarians, and the existence of a Macedonian minority within Bulgaria is generally denied. There is both official and popular concern regarding the human rights especially the right to ethnic self-determination of Bulgarians living in neighboring states, particularly Serbia and Macedonia. The relations among the various ethnic groups within Bulgaria are somewhat strained, partly as a legacy of brutal assimilation policies under state socialism, and partly out of fear on the part of ethnic Bulgarians that minority self-determination would threaten the integrity of the nation-state. Generally, in mixed settlements, relations with members of other ethnic groups are amicable, though much depends upon personal acquaintance. State socialism brought rapid industrialization and the collectivization of agriculture, leading to a significant population shift to the towns and cities. Soviet-style concrete apartment buildings and industrial developments ring towns and cities, with older-style homes and apartment buildings closer in. Educational and administrative facilities are dispersed in the major cities. Streets are wide, and often cobbled, and public parks, gardens, and playgrounds abound. Economic collapse in the 1990s has adversely affected the infrastructure and the maintenance of public spaces. Commercial districts are by and large centrally located, and trips to central produce markets are essential for urban household survival. Residence and work are usually spatially separate, with most people relying on public transportation, which is extensive, but crowded. Traditional houses in villages and towns are archetypally wooden, surrounded by high fences and with latticed windows. National Revival period houses are brightly painted with second floors projecting out over the street. Interiors often include carved wooden ceilings. Dwellings, whether apartments or traditional houses, are very much private spaces, with interiors hidden from public view and often decorated in highly individual manners. Churches are prominent, many dating from the National Revival, and many Revival-era cultural centers *chitalishta* are preserved. Many mosques were destroyed following liberation and also during the state socialist period. Mosque restoration and rebuilding began after 1989 in Muslim areas. Food and Economy Food in Daily Life. The everyday diet is based largely on local, in-season products. Bread, an important staple, is often purchased rather than home baked. Dairy products are widely consumed, particularly yogurt and white-brined cheese. Home-cooked lunches and

dinners often include soups, salads, stews, grilled meats, or stuffed vegetables, while meals away from home may consist of foods such as bread, cheese, sausage, and vegetables. Banitsa is a popular pastry filled with cheese and eggs, pumpkin, rice, spinach, or leeks. For snacks and breakfast, it is accompanied by a grain-based drink, boza , or yogurt-based airan. Popular alcoholic beverages include rakiya , a potent fruit-based brandy, and wine. Many people can fruits and vegetables and make sauerkraut for winter when fresh produce is unavailable or unaffordable. Regional culinary variation reflects local environmental conditions, for example, fish along the sea, vegetables in the plains, and dairy products in mountain areas. Some observant Muslims avoid eating pork. In response to postsocialist conditions, meat and dairy product consumption has declined relative to the less-expensive bread. Typical restaurant offerings are more limited than home cooking, with menus based around salads, soups, grilled meats, and perhaps a meatless offering. Coffee bars, pubs, and sweet shops are popular meeting places for a drink, coffee, or snack. Food Customs at Ceremonial Occasions. Some Orthodox Christians observe a Lenten fast before Easter, and observant Muslims avoid eating and drinking during daylight hours during Ramadan. Within Islamic tradition, numerous dishes are served and sweets are exchanged on Ramazan Ramadan Bairam, and a ram or calf is ritually slaughtered for Kurban Bairam. Kurban means sacrifice and also refers to a boiled meat dish prepared for ceremonial occasions. Another popular celebration dish is spit-roasted sheep or goat.

Chapter 6 : Official Tourism Portal of Bulgaria

The roportion of the Bulgaria flag is The bulgarian tricolor has three equal-sized horizontal bands of white at the top, green in the middle and red to the bottom. White and red are Pan Slavic colours and green replaced the blue of the Russian flag.

Conservative, rigid and structured, unless the danger of failure requires a more flexible attitude. People are expressive, and are allowed to show anger or emotions, if necessary. Be clear and concise about expectations and goals, and set clearly defined parameters. But encourage creative thinking and dialogue where you can. Recognize that there may be unspoken "rules" or cultural expectations you need to learn. Recognize that emotion, anger and vigorous hand gestures may simply be part of the conversation. Low UAI Openness to change or innovation, and generally inclusive. More inclined to open-ended learning or decision making. Less sense of urgency. Titles are less important, so avoid "showing off" your knowledge or experience. Respect is given to those who can cope under all circumstances. It refers to the degree to which people need to explain the inexplicable, and is strongly related to religiosity and nationalism. This dimension was only added recently, so it lacks the depth of data of the first four dimensions. However, in general terms, countries that score highly for PRA tend to be pragmatic, modest, long-term oriented, and more thrifty. In low-scoring countries, people tend to be religious and nationalistic. This is reflected in the importance of short-term gains and quick results profit and loss statements are quarterly, for example. It is also reflected in strong normative positions politically and socially. For example, questions like "What? Virtues and obligations are emphasized. Behave in a modest way. Avoid talking too much about yourself. People are more willing to compromise, yet this may not always be clear to outsiders; this is certainly so in a culture that also scores high on PDI. Normative People often want to know "Why? As people tend to oversell themselves, others will assess their assertions critically. Values and rights are emphasized. Sell yourself to be taken seriously. People are less willing to compromise as this would be seen as weakness. Finding This Article Useful? Read our Privacy Policy Application: Hofstede argues that these countries are characterized by a restrained culture, where there is a tendency towards pessimism. People put little emphasis on leisure time and, as the title suggests, people try to restrain themselves to a high degree.

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Hofstede's cultural dimensions theory is a framework for cross-cultural communication, developed by Geert calendrierdelascience.com describes the effects of a society's culture on the values of its members, and how these values relate to behavior, using a structure derived from factor analysis.

Gold 10 and 20 leva were issued in 1878. Bronze 1 stotinka were introduced in 1879. Production of silver coins ceased in 1880, with zinc replacing cupro-nickel in the 5, 10 and 20 stotinki in 1881. In 1882, aluminum 1 and 2 leva coins were introduced, followed by cupro-nickel pieces in 1883. In 1884, cupro-nickel 5 and 10 leva and silver 20, 50 and 100 leva were introduced, with silver coins issued until 1885, in which year aluminium-bronze 50 stotinki were issued. In 1886, cupro-nickel 20 and 50 leva were issued, followed, in 1887, by iron 1, 2, 5 and 10 leva. In 1888, nickel-clad-steel 5, 10 and 50 leva were struck. These were the last coins issued for this version of the lev. Banknotes[edit] 1 Leva banknote of 1889, Tsar Boris III In 1895, the Bulgarian National Bank introduced notes for 20 and 50 gold leva, followed in 1896 by gold 100 leva and, in 1897, by 5 and 10 gold leva notes. In 1898, 5, 10 and 50 silver leva notes were issued, followed by 1 and 2 silver leva in 1899, respectively. In 1900, 1 and 2 silver leva and gold 100 leva notes were introduced, followed by 5 and 10, gold leva notes in 1901. In 1902, 100 leva notes were issued, the first to lack a metal designation. In 1903, a new series of notes dated 1903 and was introduced which gave the denominations solely in leva. Denominations introduced were 5, 10, 20, 50, 100, 500, and 1000 leva. These were followed in 1904 by 1 and 500 leva. In 1905, coins up to 100 leva replaced 1000 leva notes, although 1000 leva notes were issued between 1905 and 1906. Between 1906 and 1907, State Treasury Bills for 100 and 500 leva were issued. However the rate for banking accounts was different, ranging from 100 to 500 leva. Prices for goods were replaced at a rate of 100 to 1000 leva. Coins[edit] In 1907, coins dated 1907 were introduced in denominations of 1, 3, 5, 10 and 25 stotinki, with the lower three denominations in brass and the higher three in cupro-nickel. Shortly after, cupro-nickel 20 stotinki coins dated 1908 were also issued, followed by 50 stotinki in 1909 and 1 lev in which replaced the 1 lev note both also in cupro-nickel. All stotinki coins feature a head of wheat around denomination on the reverse and state emblem on the obverse, while the lev coin depicts an olive branch wreath around the denomination. Banknotes[edit] In 1910, state notes dated [4] were issued in 1, 3 and 5 leva, together with notes of the National Bank for 10, 25, 50, and 100 leva. The reverse side of 1 lev, 3 and 5 leva notes depict hands holding up the hammer and sickle, while higher denominations each depict workers at various trades. Third lev "лв" [edit] In 1912, another redenomination took place at the rate of 100 to 1, setting the exchange rate at 100. After this, the lev remained fairly stable for almost three decades. Consequently, black market rates were five to ten times higher than the official rate. During the period, until the lev was backed by gold, and the banknotes have the text stating: After the fall of communism, Bulgaria experienced several episodes of drastic inflation and currency devaluation. In order to change this, in 1997, the lev was pegged to the Deutsche Mark, with lev equal to 1 DM one lev equal to 100 DM. Coins[edit] Comparison between Soviet left and Bulgarian right coins In 1997, aluminum-bronze 1, 2, and 5 stotinki, and nickel-brass 10, 20 and 50 stotinki and 1 lev were introduced. The coin series strongly resembles coinage from the Soviet Union during the same period, particularly in design and size. The state emblem is depicted on the obverse of all coins, which went through several changes. The first change in 1997 with the introduction of the new coinage, and the second change in 1998, with the ribbons being the most noticeable change. Higher denomination lev coins have also been introduced into circulation at an irregular basis with varying sizes and metallic compositions, including silver. Mostly due to an overstock of numismatic coins not getting sold to collectors. Similar occurrences to this can be seen with high denomination coins from East Germany and Poland during the same period.

Chapter 8 : Bulgarian Orthodox Church | calendrierdelascience.com

Address of Bulgaria Air aviation company: Bulgaria Air, Complaints and Claims Department, 1 Brussels Blvd., Sofia, Bulgaria. In case the ticket entitles a free carriage of 2 pieces of checked baggage and the passenger carries 3 pieces of checked baggage - the third luggage is in the category " Extra piece - second bag up to 23 kg up to.

Chapter 9 : Bulgarian lev - Wikipedia

Three-dimensional map of Europe on grey isolated background Three-dimensional map of Europe on white isolated background 3d rendering of Bulgaria map and flag on background.