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Сборник содержит материалы докладов молодых ученых и студентов по вопросам, связанным с изучением исторического наследия народов Сибири и Азии, особенностях традиционной культуры, традиционным праздникам народов Сибири, России и мира, особенностям языков и культуры Индии.

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ШАМАНИЗМ В СИБИРИ

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SHAMANISM IN SIBERIA

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Аннотация: В работе рассматриваются различные аспекты истории шаманизма в Сибири как практики нетрадиционной медицины. Проведено анкетирование 230 студентов-медиков для анализа представлений об эффективности лечения данным способом. Большинство респондентов скептически относятся к возможностям идеалистических способов лечения. Тем не менее 10,9% имели опыт обращения к шаманам и другим представителям недоказательной медицины.

Ключевые слова: шаманизм, Сибирь, кам, заговор.

Abstract. The work considers various aspects of the history of shamanism in Siberia as a practice of alternative medicine. A survey of 230 medical students was conducted to analyze ideas about the effectiveness of treatment in this way. Most respondents are skeptical about the possibilities of idealistic treatments. Nevertheless, 10.9% had experience of contacting shamans and other representatives of unproven medicine.

Keywords: shamanism, Siberia, kam, conspiracy.

Шаманизм (шаманство) – древняя религия, основа которой является вера в общение шамана с духами в состоянии транса («камлание»). Шаманизм связан с магией, анимизмом, фетишизмом и тотемизмом и продолжает существовать по сегодняшний день (Галсамин Р., 2017).

Цель исследования – собрать и изучить материалы о шаманизме народностей Сибири.

Материалы и методы исследования

В ходе работы были собраны и проанализированы научные труды, посвященные шаманизму в Сибири. Помимо общенаучных методов исследования использовались проблемно-исторический, историко-сравнительный и ретроспективный методы. Проведено анкетирование, касающееся идеалистического врачевания в современном мире. Опрос был проведен в марте 2022 г. посредством Google-форм, в нем приняли участие

230 человек, 155 (67%) женщин, 75 (33%) мужчин в возрасте 18-19 лет. Респонденты – студенты-медики.

Результаты исследования

На разных континентах люди, наделенные магическими способностями, назывались по-своему. Центральную или Северную Азию принято считать родиной или избранной землёй шаманов. Байкальский Остров Ольхон – сакральный центр шаманов северного мира (Галсамин Р., 2017).

Само слово «шаман» происходит от «саман» (в переводе с эвенского) – возбужденный, иступленный человек. Его заимствовали русские у тунгусов в XXVII веке, данный термин стал общепринятым в мировой литературе. Камлание – это обрядовые действия шамана (кама), производимые в состоянии экстаза. Камлание проходит с использованием специфической атрибутики. Основная атрибутика шамана – бубен. Бубны якутских шаманов назывались дюнгор. Чем опытнее и старше шаман, тем больших размеров был его бубен. Другим личным атрибутом кама являлся ритуальный костюм из телячьей или оленьей замши. На всех якутских ритуальных костюмах на спине укреплялись по два кольца, к которым привязывали ремень, называвшийся тэсиин – поводья. Назначение его – удерживать шамана во время наибольшего экстаза при камлании. Особенностью являлись специальные подвески для духов, которые могли жить там постоянно, оберегая шаманов.

Вера в существование духов-покровителей и помощников шамана была характерна для всех тюркоязычных народов Сибири, но у каждого этноса имелись некоторые различия. По якутским порядкам, шаманы могли совершать большинство обрядов лишь при помощи духов. Количество их зависело от «силы» шамана. Они делились на «великих», «средних» и «слабых». Наибольшее число духов имели «великие» шаманы. Их духи считались самыми могущественными и сильными. Во время обрядов якутские шаманы также призывали личных духов-помощников. Часть этих сверхъестественных существ представлялась в образе невидимых людей, часть – в образах животных, птиц и рыб. Каждый дух-помощник якутских шаманов имел свою «специальность». Духи «привлекались» при «лечении» определённых болезней. Кроме потусторонних существ у каждого был дух, не принимавший участия в ритуалах, но от его сохранности зависели здоровье и жизнь самого шамана. Этот дух назывался мать-зверь. Он являлся двойником своего хозяина, существующим в виде какого-нибудь зверя. Если он получал рану, у шамана болела та часть тела, которая повреждена у двойника; если дух погибал, то умирал и его хозяин. У южно-алтайских шаманов также прослеживается присутствие духов. Для защиты во время обрядов алтайские шаманы призывали «чистых духов», которые служили защитниками от нечистой силы. Такими духами становились любые умершие шаманы. Но «отличительной чертой» духов умерших

шаманов была их «способность» придавать живому шаману мистические способности для воздействия на духов и божеств всех миров (Мирча Элиаде, 1998).

Действиям шаманов верили безоговорочно. Они имели настолько сильное влияние на присутствующих, что порой вызывали групповые нервно-психические припадки во время обрядов (Алексеев Н.А., 1984).

В годы советской власти шаманизм и шаманы подвергались гонениям, как и представители других религиозных культов. Шаманов называли «угнетателями», «эпилептическими мистиками» и психопатами. Однако шаманизм сохранился и стал активно развиваться после 1991 года. В наше время современный шаманизм стал модным и популярным направлением в религиозных практиках и обретает новые формы. В настоящее время известны сибирские шаманские школы в Якутии, Туве, Хакасии, на Алтае. Эта тема поиска пути обретения человеком гармонии с собой и восстановления во многом утраченных связей с природой и культурой — является основной идеей шаманского мировоззрения и личностных исканий человека. Что звучит как красивая реклама. Проводятся съезды шаманов. Большое распространение получают туры к ним, где специальные обряды обеспечат удачу и благополучие всем желающим (Хагдаев В., 1998).

Распространенность и популярность шаманизма в современном мире подтверждают и результаты анкетирования по данной теме. Большая часть респондентов знает, что такое шаманизм. И подразумевает под шаманизмом вид древней религии, в которой маг или шаман общается с духами, высшими силами во время транса, помогает людям обрядами или ритуалами – будь то лечение или смена погоды. Не исключаются и применение лечебных трав, настоев и заговоров. Незначительная часть опрошенных обращалась к шаманам, гадалкам и колдунам (10,9%), с целью лечения 6%, остальные 4,9% обращались ради психовоздействия, изменения погодных условий. В случае, если обращение было для лечения, то в основном «лечили» психологические проблемы, в частности респонденты указали такие как «боязнь спать одной», «страх воды». В одном случае указан «заговор» для излечения болезни щитовидной железы. География мест, где применяются шаманские практики, разнообразна: г. Кемерово, г. Берёзовский, г. Прокопьевск; Кемеровской области – Кузбасса; г. Шарыпово, Красноярская область; Карабалыкский район, Костанайская область, Республика Казахстан; г. Горловка, ДНР. Учитывая то, что опрос проводился среди студентов-медиков КемГМУ, широкая география в опроснике связано с местом проживания до поступления. При этом, обращаясь к шаманам, гадалкам и колдунам за помощью, люди не всегда верят в результат; данный фактор зависел от уровня образования опрошенных. Студенты, верящие в положительный результат составляли 10% от всей выборки, не верящие – 37%, остальные затруднились ответить. Только 13,5% знают заговоры, в основном указали следующие: заговор от

ячменя, от икоты, от укуса комара, от боли, от пупочной грыжи, от сглаза ребёнка, а также заговор с помощью православных молитв. 22% из тех, кто обращался к колдунам, шаманам и гадалкам, считают, что это «лечение» эффективно. Часть респондентов считали, что это могло быть вследствие удачного стечения обстоятельств, гипноза или самовнушения. Были и те, кто утверждал, что помог отвар из трав, но точно не заклинание. В одном из ответов говорилось, что помогли не шаманы, а «энергии, рейги и тетта». Менее 1% уверены, что позитивный результат – умелое камлание.

Выводы

Таким образом, в поисках благополучия и здоровья, продолжают обращения за помощью к шаманам и в настоящее время – вера в идеалистическое врачевание продолжает существовать. Последователей субъективного идеализма среди студентов-медиков относительно немного.

АЛЬШЕВСКАЯ В.А.

ВОВЛЕЧЕНИЕ ИНОСТРАННЫХ СТУДЕНТОВ В КОНЦЕРТНУЮ ДЕЯТЕЛЬНОСТЬ КАК ОДИН ИЗ ЭЛЕМЕНТОВ МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ (НА ПРИМЕРЕ ФЕСТИВАЛЕЙ «ДАВАЙ ЗНАКОМИТЬСЯ» И «СТУДЕНЧЕСКАЯ ВЕСНА»)

Отдел по работе с иностранными студентами

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ALSHEVSKAYA V.A.

INVOLVEMENT OF FOREIGN STUDENTS IN CONCERT ACTIVITY AS ONE OF THE ELEMENTS OF INTERCULTURAL COMMUNICATION (ON THE EXAMPLE OF THE FESTIVALS "LET'S GET TO KNOW" AND "STUDENT SPRING»)

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Аннотация: В данной работе рассматривается вовлечение иностранных студентов в концертную деятельность как один из элементов межкультурной коммуникации. Участие иностранных обучающихся в данном виде мероприятий позволяет формировать положительные личностные качества студентов и облегчает их межкультурного взаимодействия в новой социокультурной среде.

Ключевые слова: межкультурная коммуникация, иностранные студенты, концертная деятельность, творческий потенциал, адаптация.

Abstract. This work considers the involvement of foreign students in concert activities as one of the elements of intercultural communication. The participation of foreign students in this type of event allows the formation of

positive personal qualities of students and facilitates their intercultural interaction in a new socio-cultural environment.

Keywords: intercultural communication, foreign students, concert activity, creative potential, adaptation.

В современном мире международное сотрудничество в сфере высшего образования набирает с каждым годом большую популярность. Стоит отметить, что от обучения и воспитания молодого поколения зависит успешное сближение культур народов мира. Несомненно, образовательная организация выполняет важную роль в процессе интеграции мирового сообщества. Приоритетным направлением работы Кемеровского государственного медицинского университета является создание благоприятных бытовых, социальных и экономических условий для иностранных обучающихся. Следовательно, развитие межкультурной коммуникации среди студентов и сотрудниками является наивысшей целью всего образовательного процесса. Формирование межкультурной коммуникации происходит путём вовлечения иностранных студентов в совместную исследовательскую, учебную, спортивную и творческую деятельность. Говоря о творческой деятельности, стоит отметить такое направление, как концертная деятельность.

Целью данного исследования является рассмотрение концертной деятельности как одного из элементов межкультурной коммуникации и интеграции зарубежных студентов в культурное пространство Вуза.

Под термином межкультурная коммуникация следует понимать «совокупность разнообразных форм отношений и общения между индивидами и группами, принадлежащими к разным культурам».

Вовлечение студентов в творческие мероприятия способствует равноправному диалогу культур, лучшему узнаванию другого этноса и обеспечению полноценной межкультурной коммуникации. Концертная деятельность - богатство для успешного художественного и нравственного воспитания человека. Это отличный способ заявить о себе своём таланте, подарить массу положительных эмоций себе и публике. Но в тоже время эта форма творческой деятельности является и очень трудной, так как «требует больших сил и ресурсов, чтобы он получил положительный отклик у публики».

Медицинский Университет Кузбасса регулярно является организатором крупных студенческих творческих фестивалей «Давай знакомиться» и «Студенческая Весна». Иностранные обучающиеся активно принимают участие в организации этих мероприятий. Организация концертной программы – процесс не только творческий, но и трудоёмкий, требующий организационных навыков и умений, знаний технологических процесса и серьёзного подхода. В создании концертной программы иностранным обучающимся помогают русские студенты вузов КемГМУ и

КемГИК. Дисциплинированность является неотъемлемой составляющей организационного процесса. Студенты ответственно подходят к данному виду деятельности, что формирует в них чувство ответственности за их общее дело. Эти сформированные качества в дальнейшем положительно скажутся на их профессиональной работе.

Зарубежные студенты с большим интересом погружаются в творческую атмосферу создания концертной программы. Их активное участие отмечено призовыми местами на областном уровне. Они стремятся проявить свой талант в таких направлениях как: хореография, вокал, оригинальный жанр, журналистика, и т.д. На сцене происходит настоящий «диалог» разных культур, где связующим звеном становится Россия и русская культура. Обучающиеся с энтузиазмом исполняют русские народные танцы, поют песни и ставят мини-театрализованные представления на русском языке. Этот процесс приобщает их к русской культуре и совершенствует их навыки владения русским языком. Параллельно студенты с удовольствием показывают национальное культурное богатство своего народа посредством танцев, песен, стихотворений, демонстрацией национальных костюмов. На сцене Кемеровского государственного медицинского университета во время концерта наблюдается сближение культур Индии, Египта, Судана, Йемена, Кот-д'Ивуара, Нигерии, Пакистана, Сирии и России.

Выводы. Организация концертной деятельности облегчает процесс вхождения иностранных студентов в новую культуру. Участие студентов-иностранцев в концертной деятельности университета позволяет им чувствовать себя более комфортно в социокультурном пространстве вуза. Также способствует развитию умений и навыков межкультурного взаимодействия студентов-иностранцев в новой социокультурной среде, формирует положительные качества студентов, такие как ответственность, организованность, дисциплинированность.

САМАРСКИЙ И.Е.

**ИСТОРИЯ КНДР И ИДЕОЛОГИИ ЧУЧХЕ.
ЧУЧХЕ КАК ИНСТРУМЕНТ ВНЕШНЕПОЛИТИЧЕСКОЙ И
ВНУТРЕПОЛИТИЧЕСКОЙ СТАБИЛЬНОСТИ КНДР**

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SAMARSKII I.E.

**HISTORY OF THE DPRK AND THE IDEOLOGY OF JUCHE.
JUCHE AS AN INSTRUMENT OF FOREIGN AND DOMESTIC
POLITICAL STABILITY OF THE DPRK**

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Аннотация: Работа посвящена истории становления КНДР и идеологии Чучхе, роли Чучхе как инструмента внешнеполитической внутривнутриполитической стабильности КНДР.

Ключевые слова: КНДР, Чучхе, социализм, Сонгун, Корея, Ким Ир Сен, Ким Чен Ир, Ким Чен Ын.

Abstract. The work is devoted to the history of the formation of the DPRK and the ideology of Juche, as well as the role of Juche as an instrument of foreign policy and internal political stability of the DPRK.

Keywords: North Korea, Juche, socialism, Songun, Korea, Kim Il Sung, Kim Jong Il, Kim Jong Un.

Цель исследования. Изучение истории КНДР, идеологии Чучхе, а также роли Чучхе как инструмента внешнеполитической внутривнутриполитической стабильности КНДР

Материалы и методы исследования. Настоящее исследование проведено с помощью анализа литературных данных и интернет - ресурсов, посвященных истории КНДР и идеологии Чучхе.

Результаты и их обсуждение

Корея с 1910 по 1945 год являлась колонией Японской Империи. Японцы проводили политику ассимиляции и японизации корейцев, притесняли корейский язык, уничтожали корейские книги и самосознание корейского народа. Одним из очагов борьбы за свободу от колониального гнёта стало корейское социалистическое движение, первой организацией которого стал «Союз освобождения», организованный в 1910 году. Начиная с 1920-х годов на территории Кореи начали действовать подпольщики-коммунисты во главе с Ким Ир Сенем. В 1927 году создаются две организации: Коммунистический союз Кореи и Антиимпериалистический союз молодёжи Кореи. В 1930 году на совещании этих организаций в городе Калунь впервые прозвучит термин «Чучхе» - название будущей идеологии КНДР. Ким Ир Сен в 1930-1940-е годы набирал популярность среди народа как лидер партизанского движения и борец с империализмом, получил репутацию политического лидера способного освободить страну и вести её к возрождению и процветанию. Свободу Корея получила лишь в 1945 году, когда советские войска освободили её от японской оккупации. Корея была поделена на советскую и американскую зоны оккупации, на территориях которых в 1948 году возникла Республика Корея и Корейская народно-демократическая республика (КНДР). В последствии между этими странами вспыхнула Корейская война 1950-1953 года. В первые годы своего существования КНДР придерживалась идеологии марксизма-ленинизма, но с 1955 года её лидер Ким Ир Сен взял курс на построение самостоятельной идеологии – «Чучхе». Термин «Чучхе» можно перевести как «опора на собственные силы». В основе этой идеологии сплав марксизма-ленинизма,

конфуцианства и традиционных корейских философских учений. Идеология «Чучхе» является учением о мире и месте человека в нём. Основной идеей идеологии является мысль о том, что человек является хозяином всего и решает всё. Согласно «Чучхе» человек имеет власть над природой, миром и способен изменять их как он хочет. «Чучхе» отрицает существование Бога, делая человека богоподобным существом. Человек является общественным существом с самостоятельностью и сознательностью, он наиболее развит во всём мире, играет ведущую роль. Природа является объектом труда человека и источником его материальных благ, а все живые существа вынуждены приспосабливаться к деятельности человека. Идеи «Чучхе» говорят, что необходимо вести независимую от других стран политику и экономику опираясь на серьёзные политические силы. С 1972 года «Чучхе» в конституции КНДР была провозглашена основным принципом всех сфер жизни страны. В 1976 году сын Ким Ир Сена - Ким Чен Ир ввёл в использование термин «кимирсенизм» и заявил, что это более широкое понятие чем «Чучхе», являющееся аналогом марксистско-ленинской идеологии. Введение нового идеологического учения ставило задачу обособления северокорейского пути развития и политики от других стран. В 1960 годы впервые прозвучал новый термин «Сонгун», который переводится как «армия на первом месте». После смерти Ким Ир Сена в 1994 году Ким Чен Ир становится полноправным правителем КНДР. Он уравнивает идеологию «Чучхе» с политикой «Сонгун», берёт курс на создание мощной военной державы, отстаивая интересы КНДР на международной арене. Этот курс проявился в создании ядерного оружия и ракет как средства его доставки. После первого подземного ядерного испытания в 2006 году КНДР стала считаться ядерной державой. Ким Чен Ир умер в 2011 году и к власти пришёл его приемник Ким Чен Ын. Его политика продолжила развивать ракетно-ядерное оружие, были проведены чистки в государственном аппарате, а также были проведены изменения в идеологическом плане. В 2012 году на Четвертой конференции представителей Трудовой партии Кореи (ТПК) было провозглашено что идеология кимирсенизма-кимчениризма является государственной идеологией. В 2014 году было утверждено, что идеология кимирсенизма-кимчениризма являются воплощением идей «Чучхе», а с 2016 года средства массовой информации (СМИ) КНДР стали призывать к построению общества на основах этой идеологии. В идеологии кимирсенизма-кимчениризма были объединены идеи «Чучхе» и «Сонгун». Таким образом в ходе своего развития северокорейская идеология постоянно изменялась и адаптировалась к окружающим условиям. Особое внимание в ней уделено национализму, который стремится защитить самобытность корейской нации, приравнивается к патриотизму. Сакрализация правителей КНДР относит к традициям народов стран Азии и позволяет сплотить нацию вокруг сильного лидера. Идеи опоры на собственные силы и доктрина

«Сонгун» позволила создать экономику устойчивую к санкционному давлению западных стран и армию, вооружённую ядерным оружием, что позволяет вести КНДР независимую политику на международной арене.

Ким Чен Ын обозначил современный этап развития КНДР как построение «социалистического цивилизованного государства», основанного на 4-х принципах:

1. Политическая держава с единодушным сплочением нации вокруг вождя.

2. Военная держава с крепким ядерным щитом.

3. Экономически сильная держава с опорой на собственные силы.

4. Духовная держава с высокой культурой.

Его идеи воплощаются в жизнь, что вылилось в активное строительство культурных, спортивных учреждений и жилых комплексов (только в 2014 году построены Пхеньянский этнографический парк, дельфинарий, аквапарк, каток, ипподром, роликовый стадион, многофункциональный фитнес-центр, спортивные зоны, микрорайон для учёных «Висон» и микрорайон для преподавателей Политехнического университета имени Ким Чака) доступных широким слоям населения, реформам в области сельского хозяйства, модернизации вооружённых сил, дальнейшему развитию ядерного оружия и испытанию водородной бомбы в 2016 году. Особое внимание уделяется развитию науки, так 12 декабря 2012 года ракетоноситель Ынха-3 вывела на орбиту Земли искусственный спутник Кванмёнсон-3 сделав КНДР 10-й космической державой. Уровень грамотности в КНДР составляет 99%.

Выводы

КНДР несмотря на сформировавшиеся вокруг неё стереотипы является динамично развивающейся страной настолько, насколько это возможно в условиях международного санкционного давления. Эта страна не только пережила последствия отразившегося на ней распада СССР и социалистического блока, но и упрочнила свои позиции в мире, не позволяя разговаривать с собой с позиции силы. Государственная идеология КНДР показывает большую гибкость и меняется в соответствии с глобальными вызовами стране, что позволяет сохранить внутривнутриполитическую и внешнеполитическую стабильность. Политика выживания и развития КНДР в условиях международных санкций требует всестороннего изучения и особенно актуальна сейчас, в период усиливающегося санкционного давления на РФ и попыток международной изоляции.

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EGYPTIAN FOOD

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Abstract. The article concerns the features of Egyptian food that is considered as one of the most authentic and delicious foods in the world. Within a combination of elements from across the Middle East and North Africa, as well as Greece and France, reflecting the diverse influences that Egypt has had throughout its history, Egyptian chefs often put their own spin on their version of the most beloved foods in Egypt.

Keywords: Egypt, Egyptian food, Middle East and North Africa, authentic, delicious.

Egyptian food is one of the most authentic and delicious foods in the world. Within a combination of elements from across the Middle East and North Africa, as well as Greece and France, reflecting the diverse influences that Egypt has had throughout its history, Egyptian chefs often put their own spin on their version of the most beloved foods in Egypt.

Objective: To study the features of Egyptian food that is considered as one of the most authentic and delicious foods in the world.

Materials and Methods: Reviewing literature and exploring authentic view on the issue.

Results.

In the world Egyptian food is known as one of the most authentic and delicious foods. Within a combination of elements from across the Middle East and North Africa, as well as Greece and France, reflecting the diverse influences that Egypt has had throughout its history, Egyptian chefs often put their own spin on their version of the most beloved foods in Egypt. People might, for instance, find that hummus can be flavored with cumin or mixed with beets, and the influences vary across the country. Mediterranean influence is more apparent in Alexandria, a north coast city, while in Aswan in the south, the influence of Nubian culture and Sudan is more prominent. While trotting through the streets of Egypt, it is easy to find an assortment of small cafes and food carts that serve very traditional meals for as little as 10 or 15 LE. The staples of the Egyptian diet consist of Ful, Taameya (Egyptian Falafel), and Aish (which means both «bread» and «life» in Egyptian Arabic). Food and drinks in Egypt are definitely going to make the mouth water.

Egyptian Drinks. Egypt is very hot during summer so refreshing drinks are the way to cool down and in winter, Egyptians love their warm drinks.

Meat and Poultry Dishes. Egyptians love meat and they are grill kings when it comes to preparing BBQ food. With some of the best lamb, beef and bird quality of meat compared to the rest of the world, Egypt makes the best BBQ in the world.

Egyptian Deserts have a lot of influence from the Middle Eastern cuisines such as Turkish food. With a sweet tooth, Egyptians love their sweets and a dessert after every meal is very common in Egyptian tradition.

Conclusion. Egyptian Mezze (Egyptian dips / small dishes): Mezze is a small serving of Egyptian dip (tapas). An Egyptian meal usually includes over ten plates of different food. Egyptian tables are complete if there is a lot of variety even if the meal is served for only one or two people.

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THE EGYPTIAN OASES

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Abstract. The article concerns the value of oases in creating attractive historical and cultural panorama of Egypt. An oasis is a fertile area with a live vegetation in the desert, where the groundwater is close enough to the surface to allow springs to appear. In Egypt there are quite a few oases, and the natural springs scattered in the oases are filled with warm sulfur water that can cure from rheumatic diseases. These include Siwa Oasis, Dakhla Oasis, Farafra Oasis and Bahariya Oasis.

Keywords: Egypt, oases, Siwa Oasis, Dakhla Oasis, Farafra Oasis and Bahariya Oasis, temples, museums.

An oasis is a fertile area with a live vegetation in the desert, where the groundwater is close enough to the surface to allow springs to appear. In Egypt there are quite a few oases, and the natural springs scattered in the oases are filled with warm sulfur water that can cure from rheumatic diseases. These include Siwa Oasis, Dakhla Oasis, Farafra Oasis and Bahariya Oasis.

Objective: To study the value of oases in creating the attractive historical and cultural panorama of Egypt.

Materials and Methods: Reviewing literature and exploring authentic view on the issue.

Results.

Siwa is the most isolated big oasis in Egypt and is very close to the Libyan border and over 550 km from Cairo. The best way to get there is from Marsa Matruh driving 300 km on the road. Siwa has lovely limestone cliffs around it and has the Great Sand Sea to the south and various salt lakes that go from being quite big to drying up during the hottest times of the year. There are charming old

buildings in Siwa made from mud from the lakes, and Siwa is known across Egypt for its delicious dates and olives, not to mention its extraordinary beauty. Siwa is also increasingly becoming a source for its drinking water, and numerous mineral water companies now produce and ship water from this beautiful oasis.

The Dakhla Oasis is one of the most attractive Egyptian oases. It contains more than 500 hot springs, such as the Tarfawi Well and the Well of the Mountain, in addition to the remains of medieval cities such as the villages of Al-Qasr, Balat, and Ain Al-Sabil. Farafra Oasis is characterized by isolation in the Western Desert, which is predominantly white thanks to its strange chalk rock formations and Crystal Mountains rocks that take several familiar shapes. It also contains the Badr Museum, the Farafra Palace, the Sita well hot springs, and Al-Mufid Lake.

The Bahariya Oasis extends over a vast area of desert surrounded by black hills of quartz stones known as the Black Desert. It also includes a large number of amazing places such as the Ptolemaic tombs, the Bawiti Museum, Jabal Al-Dust and Jabal Al-Majrah, the lions of mud, and the salt lake.

Farafra Oasis is a small oasis in the western desert of Egypt. Its capital is the Farafra Palace, located 170 km to the south of Bahariya Oasis. It is 627 km away from Cairo via the Cairo Al-Wahat Desert Road. It became famous in the world and was placed under the spotlight in terms of tourism and science because of its location, history, quality of rocks, shapes, sunny, warm weather, and Crystal Mountains in the Farafra region.

Conclusion. In Egypt, there are quite a few oases, and the natural springs scattered in the oases are filled with warm sulfur water that can cure from rheumatic diseases. These include Siwa Oasis, Dakhla Oasis, Farafra Oasis and Bahariya Oasis. They are beautiful and amazing areas, and they have many attractions such as temples and others, and one can do the most beautiful safari trips there.

ABDULLAH OMER BAKHIET MAHGOUB

THE NUBIAN CIVILIZATION

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Abstract. Nubia was known as Kush for 2,000 years, which is the name of a region known in antiquity. This name is known from ancient texts, Nubians developed their own writing system, which today is only partially deciphered and now called «Meroitic». Ethiopia was the name given to the ancient Egyptian dynasty by the Greeks. Nubians fought the Romans, governed Egypt as pharaohs, and built extensive pyramid fields. They are the Nubians, and they are not a "lost civilization" but rather a living people who live in Sudan and southern Egypt

today. Nubians constructed more significant towns, temples, palaces, and pyramids.

Keywords: Sudan, Nubian Civilization, a new developed writing system, trading, towns, temples, palaces, pyramids.

Objective: To study the history of one of the oldest civilizations in the world that began around 3500 BCE.

Materials and Methods: Reviewing literature and exploring authentic view on the issue.

Results.

Nubia, known for its gold reserves, served as a crossroads for luxury goods from their source in Sub-Saharan Africa to the civilizations of Egypt and the Mediterranean. Nubia was known as Kush for 2,000 years, which is the name of a region known in antiquity. This name is known from ancient texts. Nubians developed their own writing system, which today is only partially deciphered and now called «Meroitic». The Kushites developed strong kingdoms, and each kingdom had a capital. The kingdom of Kerma was during the period (2000-1650 BC). Its first capital was in Napta during the period (800-270 BC), and the second capital was in Meroe during the period (270 BC - 370 AD). This ancient region of northeastern Africa, extends from the Nile Valley to the Red Sea coast to the east and Khartoum (in modern Sudan) to the south. Nubia is split into two parts. Upper Nubia was known as Kush, and it extended north to the southern end of the Nile's second cataract. On the other hand Ethiopia was the name given to the ancient Egyptian dynasty by the Greeks. Nubians fought the Romans, governed Egypt as pharaohs, and built extensive pyramid fields. They are the Nubians, and they are not a "lost civilization" but rather a living people who live in Sudan and southern Egypt today. In ancient times, some of their rulers were women who were sometimes referred to in ancient texts as «Kandakas». Archery equipment, like stone rings are designed to make firing arrows easier, they were frequently buried with Nubian kings and even female rulers as a way of protection for their bodies. Moving on to Ancient Nubian trade networks, as we all know trade has always been an important component of any civilization, whether local or global. Ancient Nubian trade networks spanned the Mediterranean, from Greece to Rome, and as far as central Africa. Nubian rulers invaded Egypt in the 8th century BC and ruled over one of the world's largest empires for over a century. Nubians constructed more significant towns, temples, palaces, and pyramids than Egyptians. Beautiful jewelry, ceramics, metalwork, furniture, and sculpture were created by their artists and crafters. Despite this, many individuals are unaware of this significant history.

Conclusion. To sum up, Nubia was a home to some of Africa's earliest kingdoms. It left so much historical remains for the world to discover and study how they originated, lived, communicated, ruled, developed and died.

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NILE - PARADISE RIVER

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Abstract. The Nile river is the longest river in the world. The Nile got its name from a Greek word «Nelios» meaning River valley. The Nile River is located northeast of Africa. It flows from Lake Victoria, which is located in modern-day Uganda, Tanzania, and Kenya. It continues to flow northward through the borders of 9 countries for 4160 miles and ends in the Mediterranean Sea. For millennia the Nile river provided ancient Nuba with fertile soil and water for irrigation. Farmers grew grains, peas, lentils, dates, and possibly melons.

Keywords: Sudan, the Nile River, northeast of Africa, the Mediterranean Sea, big projects.

Objective: To study the geography and history of the Nile river – the longest river in the world.

Materials and Methods: Reviewing literature and exploring authentic view on the issue.

Results.

To have a general knowledge about the history, geography, and the true source of the Nile river. The lifestyle around the river and the daily practices by the locals.

The Nile River is the longest river in the world. The Nile got its name from a Greek word «Nelios» meaning River valley. One other reason for it being famous around the world is that it shared a big and vital role in the development of ancient Nubian civilization. The Nile River is located northeast of Africa. It flows from Lake Victoria, which is located in modern-day Uganda, Tanzania, and Kenya. It continues to flow northward through the borders of 9 countries for 4160 miles and ends in the Mediterranean Sea. For millennia the Nile river provided ancient Nuba with fertile soil and water for irrigation, as well as the means of transporting materials for building cities and big projects like the pyramids of Nubia. Its fresh waters enabled cities to flourish in the midst of a desert. Across the ages, the river has been used for washing, cooking and drinking. Without it, Nubia would not have thrived. One unpopular fact about the Nile that it has two tributaries, the White and Blue Nile. The Blue Nile flows from Lake Tana in modern day Ethiopia and the White Nile - from Lake Victoria. These two rivers merge together in Khartoum city making such a stunning view. There are many varieties of fish that are found in the Nile system. Notable among those found in the lower Nile system are the Nile perch (which may attain a weight of more than 175 pounds), the bolti (a species of Tilapia), the barbel, several species of catfish,

the elephant-snout fish, and the tigerfish. Farmers grew grains, peas, lentils, dates, and possibly melons. However, especially important were their herds of cattle, a measure of wealth and social status.

Conclusion. Finally, The Nile River is one of the iconic places that Sudan is blessed with. To us this river is like a lifeline, it is also considered one of the rivers of heaven that is why many people admire it.

AMIRA EL SAYED SOLIMAN MOHAMMED SOLIMAN
EDUCATION SYSTEM IN EGYPT

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Abstract. Education is building the individual and eradicating illiteracy in society, and it is the main driver in the development of civilizations. Preschool in the Egyptian education system includes nurseries - a place dedicated to the care of children and kindergartens - an educational system that enrolls in a public or private school and accepts children from the age of four to the age of six. Basic education in Egypt is defined as an educational stage that represents compulsory and free education. Students study compulsory subjects: religion, Arabic, Foreign Language, second Foreign Language, Mathematics, Physical Education.

Keywords: Egypt, education system, schools, university.

Education is building the individual and eradicating illiteracy in society, and it is the main driver in the development of civilizations and the focus of measuring the development and growth of societies. These societies are evaluated according to the percentage of learners in them.

Objective: To study the system of education in Egypt.

Materials and Methods: Reviewing literature and exploring authentic view on the issue.

Results.

Preschool in the Egyptian education system: The philosophy of preschool education is based on the integrated development of the child in early childhood taking into account individual differences in abilities, predispositions and inclinations. Preschool education is a choice that includes every home or school that cares for children before the age of six. Preschool educational institutions are located outside the educational ladder and therefore the state does not bear the responsibility of spending on them, but is considered within the social services, and are divided into:

* Nurseries - a place dedicated to the care of children who have not reached the age of six

* Kindergartens - an educational system that enrolls in a public or private school and accepts children from the age of four to the age of six.

- Basic education system in Egypt: Basic education in Egypt is defined as an educational stage that represents compulsory and free education in public schools, which is offered to all citizens, boys and girls in the countryside, and represents the necessary limit of education that is characterized by a degree of flexibility and works to achieve the integrated growth of the student in all aspects of personality;

- Secondary education system in Egypt: The name of Secondary Education is referred to the middle stage of education, which is the stage after the basic stage (primary) and precedes the upper and university stage, and is concerned with an important age group. This is the period when early youths understand the future of any society where the human force works on the renaissance of society. General Secondary Education aims to prepare students for admission to universities and higher institutes. Technical Secondary Education aims to prepare skilled workers and technicians necessary for the development of society.

- Courses of study:

* Compulsory subjects: religion, Arabic, Foreign Language, second Foreign Language, Mathematics, Physical Education.

* Optional subjects include material such as art education, music, home economy, commercial field, agricultural, industrial, computer Scientific group: Chemistry, Biology, Physics, Mathematics, Geology.

* Literary collection: History, Geography, Economics, Statistics, philosophy, psychology.

* High level subjects: Arabic, Foreign Language, Mathematics, Biology, Geography, philosophy, and logic

- University level and university education system in Egypt: They are divided into: public higher education institutions, including universities, academies, higher institutes, intermediate technical institutes, and high private institutions.

Conclusion: Education is building the individual and eradicating illiteracy in society, and it is the main driver in the development of civilizations. It includes preschool education system (nurseries and kindergartens). Basic education in Egypt is defined as an educational stage that represents compulsory and free education. The preparatory school was intended to provide the means of growth for students. Secondary education system in Egypt aims to prepare students for admission to universities and higher institutes. University level and university education system in Egypt is divided into public higher education institutions, including universities, academies, higher institutes, intermediate technical institutes, and high private institutions

ANJLI PANDEY

THE ROLE OF WOMEN IN INDIAN FREEDOM MOVEMENT

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Abstract. The history of Indian freedom struggle would be incomplete without mentioning the contribution of women. The sacrifice made by the women of India newline will occupy the foremost place. The history of freedom struggle is replete with the saga of sacrifice, selflessness, bravery of women. Many people do not know that there were hundreds of women who fought side by side with their male counterparts. They fought with true spirit and undismayed courage. Rani Laxmi Bhai was one of such women who fought against British role by mitigating all odds, hence this paper entitles to highlight the legacy that women showed in the history by showing their fierce nature.

Keywords: Indian, women, freedom movement, role, society.

Objective: To study the freedom movement in India in general. To explore the role played by women freedom fighter in freedom movement in India. To show the social economic emancipation of Indian women.

Materials and Methods: To write this paper, the data has been mainly concentrated on textual approach - books written by eminent scholars and articles published in various National and International Journals.

Results.

Women participated in the Indian anti-imperialist struggle in large numbers. The list of women leaders in the national movement is a very long one. Starting with Sarojini Naidu, Rani Laxmi Bai at the national level, we may go on to provincial level leaders like Annie Mascarene and A.V. Kuttimalamma in Kerala, Durgabai Deshmukh in Madras Presidency, Rameshwari Nehru and Bi Amman in U.P., Satyawati Devi and Subhadra Joshi in Delhi, Hansa Mehta and Usha Mehta in Bombay and several others.

Sarojini Naidu: She emerged as prominent nationalist around 1917. She was second women to become the president of INC in 1925. She joined the national movement during the protest against the partition of Bengal in 1905. During Salt Satyagraha, she was one of the women protesters at the Dharsana salt work. She played a leading role during Civil disobedience and was jailed. She travelled across India and delivered lecture on women's empowerment and nationalist.

Rani Laxmi Bai: Indian history has not yet witnessed a women warrior as brave and powerful as Rani Laxmi Bai. She is a glorious example of patriotism and national pride. She is an inspiration and an admiration for a lot of people. Her name is thus written in golden letters in the history of India.

Kamaladevi Chattopadhyay: In 1930's she participated in Salt Satyagraha. She promoted handicrafts, handlooms and theatre. The Government of India conferred on her the Padma Bhushan in 1955 and Padma Vibhushan in 1987.

Durgabai Deshmukh: She was imprisoned for three years for participating in the Salt Satyagraha. During this Satyagraha when leaders like Rajaji and T. Prakasam in south were busy in organising other facts of the movement, it was Durgabai who led a group of salt law breakers to Marina Beach at Madras.

Mridula Sarabai: During Partition she fought at great personal risk to save girls abducted by mobs and to prevent refugees, both Hindu and Muslim from being hurt or killed.

Basanti Das: She was an Indian Independence activist during the British rule in India. She took an active part in various political and social movements. She herself took active part in freedom activities and was arrested during non-cooperation movement. She received Padma Vibhushan in 1973.

Sucheta Kriplani: In 1932, she entered public life as a social worker and in 1939 entered politics and joined the Indian National Congress. In 1940, she offered individual Satyagraha at Faizabad and was imprisoned for two years. During the Quit India Movement, she went underground and rendered remarkable service of secretly organizing anti-British resistance.

Kamla Das Gupta: She has been a brilliant luminary among the Indian women freedom fighters. She belonged to the militant section and was an active member of the 'Jugantar Party'. In 1942, she was arrested in connection with the Quit-India movement and lodged in the Presidency jail.

Dr. S. Muthulakshmi Reddy: She was the first Indian women who for her merit and services in the field of social service and medicine was nominated to the Madras Legislative Assembly in 1926.

Margaret Cousins: An Irish woman crusader, after fighting for the voting right for women in Ireland, arrived in India along with her husband and advocate the same causes for Indian women.

Raj kumari Amrit Kaur: She was inspired by Gandhi and joined Congress during the Salt Satyagraha. She was arrested in Bombay for violating the Salt law, when she went to the Northwest frontier province to advocate the causes of freedom struggle.

Conclusion. The story of women's participation in India freedom struggle is the story of making bold choices, finding themselves on streets, inside jail and in legislature. After so many efforts India achieved Independence on August 15, 1947. Thousands of Indian women dedicated their lives for obtaining freedom of their motherland. In the last fifty years, women movement has matured and has progressively deepened its relationship with other movements like trader unions, environmental movements and other progressive movements that fight against all forms of oppression, injustice and degradation.

ATTA KOUAME DANIEL EY
ABIDJAN – THE ECONOMIC CAPITAL OF CÔTE D’IVOIRE

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Abstract. The article concerns the beauty of Côte d’Ivoire – the country in the West Africa. Abidjan is shown as is the main urban center of the country, with its skyscrapers rising above the Ébrié lagoon. Numerous works of art, cultural relics and handicrafts are on display at the Museum of Civilizations of Côte d’Ivoire. Ébrié is one of the ethnic groups of Côte d’Ivoire that mainly inhabits its capital - Abidjan.

Keywords: Côte d’Ivoire, West Africa, Abidjan, economic capital, the Ébrié.

Côte d’Ivoire is a large country with an area of 322,460 km², located in West Africa, Abidjan is an economic capital and Yamoussoukro is a political capital. Abidjan which is the economic capital occupies an area of 2119 km², it is a city on the southern Atlantic coast of COTE D’IVOIRE and it is a city where the Ébrié (one of the ethnic groups of Côte d’Ivoire) settled the most. It has a lagoon called the Ébrié Lagoon which has an area of approximately 560 km², with a maximum width of 7 km, an average depth of 4.8 m, a maximum depth of 20 m and a length of 130m.

Objective: To study the cultural features of Côte d’Ivoire and its economical center Abidjan and describe the population inhabiting the city.

Materials and Methods: Reviewing literature and exploring authentic view on the issue.

Results.

Abidjan is a city on the southern Atlantic coast of Côte d’Ivoire, in West Africa. It is the main urban center of the country, with its skyscrapers rising above the Ébrié lagoon. Modern landmarks include the Pyramid, an edifice reminiscent of a ziggurat. St. Paul's Cathedral is a leaning structure attached to a huge cross. Works of art, cultural relics and handicrafts are on display at the Museum of Civilizations of Côte d'Ivoire, the temperature varies all the time between 25 and 32 degrees, its altitude is 18m. Abidjan is the only city in Côte d’Ivoire which has a lot of population. The population in Abidjan was about 5 million inhabitants in 2020 and the second largest city and third largest agglomeration within the Francophonie and now in 2022, the population of Côte d’Ivoire will increase about 655,550 people and at the end of the year it will be 27,970,139 people. Abidjan is the most beautiful city in the country. There are a lot of places to visit like the National Costume Museum in Abidjan, the place is very nice and it is very recommended to foreigners; there are also beaches in Grand Bassam that are

very nice. Also there is Banco National Park. A lot of foreigners have been coming in Abidjan. Between 10 and 25% of the population is foreign in Côte d'Ivoire, according to figures from the Ivorian government and in the foreigners population a lot of them feel very well in some places like Assinie. Assinie is the most famous city of the country's seaside resorts. A lot of people have been going to Assinie during the weekend because it is a very interesting city. Ebrie population is the most part of inhabitants of the economic capital Abidjan. The Ebrié lagoon is located in the southern part of the Côte-d'Ivoire. They are members of the large Akan ethnic and linguistic group. Their oral tradition mentions that they come from the northeast, where they all inhabited a single village. The population of Abidjan is spread over the thirteen beautiful municipalities that make it up: Abobo, Adjamé, Anyama, Attécoubé, Bingerville, Cocody, Koumassi, Marcory, Plateau, Port bouët, Treichville, Songon and Yopougon. The real economic lungs, Abidjan is the home to most companies in all sectors of activity.

Conclusion. Côte d'Ivoire is a very beautiful country. Abidjan is its economic capital and the base of the beauty of Côte d'Ivoire. There are a lot of places to visit like the Museum in Abidjan, a Zoo that is in Abobo, a lagoon in plateau located in the southern area of the Côte-d'Ivoire. Ebrie population is the most part of inhabitants of the economic capital Abidjan.

DEV RAJORIYA
INDIAN CUISINE

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Abstract. Indian cuisine consists of a variety of regional and traditional cuisines native to the Indian subcontinent. Given the diversity in soil, climate, culture, ethnic groups and occupations, these cuisines vary substantially and use locally available spices, herbs, vegetables, and fruits. The human body requires variety in food. The variety of foods and nutrients is needed for trillions of cells in the human body. Around time, Indian cuisine has inspired cuisines all over the world, particularly in Europe, Southeast Asia, North America, Mauritius, and the Caribbean. The flavour, texture, ethnicity, and outstanding taste of Indian cuisine have drawn the attention of other countries in the worldwide market.

Keywords: India, cuisine, food, health, spices, dishes.

Objective: To study and make analysis of the literature and personal experience on the issue of Indian cuisine.

Materials and Methods: Reviewing literature and exploring authentic view on the issue.

Result.

In India as elsewhere, food culture is shaped by climate, land, and access to natural resources. The food system emphasizes eating agricultural and natural products «in season», such as mangoes and local greens during the summer, pumpkins during the rainy monsoon months, and root vegetables during the winter months. Indian cooks blend a variety of spices to create the unique flavour of their dishes. Their foods are highly aromatic and very tasty because of the combination of different spices, such as turmeric, pepper, and others. Indian cuisine dates back over 5000 years. Each region has its own traditions, religions and culture that influence its food. Hindus tend to be vegetarian and Muslims tend to have meat dishes, although pork is forbidden. Indian food has been influenced by Mongolian, Persian and Chinese cuisine, among others.

Indian cuisine includes a variety of spices, where every spice has many health benefits. Besides the standard spice kit of chili peppers (dried whole and powdered), garlic, ginger, and allspice, common ingredients in Indian cooking include: Chili peppers (dried whole and powdered); mustard seeds - people are used to seeing these in grainy mustard, their natural fieriness is tempered when they are roasted and they become nuttier in flavour. The following ingredients are also essential in Indian cooking: Cumin - these small seeds have a strong, pungent aroma that lends a familiar back note to many Indian and Mexican dishes. A little goes a long way; Fennel - the seeds of the fennel plant have a more pronounced anise flavour than the bulbs and go particularly well with pork; Cardamom - a versatile spice with a warm, sweet flavour. You can either add the pod whole, or crush it to extract the seeds, which can then be ground if you like; Cinnamon -the rolled bark of a Sri Lankan tree, cinnamon goes particularly well with sugar. It is also used a lot in meaty savoury dishes such as Moroccan tagines; Coriander - these dried berries have a sweet aromatic flavour that bears no similarity to the herb that produces them; it is great with cumin in homemade burgers or poaching liquor for fish; Turmeric - a bright yellow spice that comes from a dried root. It gives curry powder its hallmark colour and has an earthy, mustardy flavour; Fenugreek - a bitter Mediterranean seed used in curry powders, with an aroma similar to celery. An essential part of homemade ras el hanout, a Moroccan spice mix also containing cinnamon, cloves, coriander, and cumin; Garam masala - a custom spice mixture known as garam masala is a good indicator of local palates, as the blend changes slightly depending on where you are (and whose auntie is cooking); Ghee - many Indian recipes use ghee, an Indian version of clarified butter. Including a variety of spices and vegetables in the diet is important for living healthy.

Conclusion. Indian cooking can very well be known to be vivid, exquisite, and simply delicious. India is a banquet expressed in colours, smells, flavours, and personalities. The hundreds of spices which most Indian cooks use, show exactly why their food can always stand out from others and taste fantastic.

GOBISH MOHAMED RASHWAN SAAD ALI
PYRAMIDS OF GIZA (EGYPT)

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Abstract. The last remaining of the Seven Wonders of the ancient world, the great pyramids of Giza, are perhaps the most famous and discussed structures in history. These massive monuments were unsurpassed in height for thousands of years after their construction and continue to amaze and enthrall people with their overwhelming mass and seemingly impossible perfection. The Great Pyramid of Giza is the largest Egyptian pyramid and tomb of Fourth Dynasty pharaoh Khufu. Built in the 26th century BC during a period of around 27 years, it is the oldest of the Seven Wonders of the Ancient World, and the only one to remain largely intact. Initially standing at 146.6 meters (481ft), the Great Pyramid was the tallest manmade structure in the world for more than 3,800 years. Over time, the height of the pyramid is now 138.5 meters (454.4 ft).

Keywords: Egypt, Giza, Greater Cairo, pyramids, temples.

Objective: To study the most ancient monuments of Egypt.

Materials and Methods: Reviewing literature and exploring authentic view on the issue.

Results.

The last remaining of the Seven Wonders of the ancient world, the great pyramids of Giza, are perhaps the most famous and discussed structures in history. These massive monuments were unsurpassed in height for thousands of years after their construction and continue to amaze and enthrall people with their overwhelming mass and seemingly impossible perfection. The Great Pyramid of Giza is the largest Egyptian pyramid and tomb of Fourth Dynasty pharaoh Khufu. Built in the 26th century BC during a period of around 27 years, it is the oldest of the Seven Wonders of the Ancient World, and the only one to remain largely intact. Initially standing at 146.6 meters (481ft), the Great Pyramid was the tallest manmade structure in the world for more than 3,800 years. Over time, the height of the pyramid is now 138.5 meters (454.4 ft). It is also known as the pyramid of Khufu or the pyramid of cheops.

The pyramids of Giza and others are thought to have been constructed to house the remains of the deceased pharaohs who ruled over Ancient Egypt. A portion of the pharaoh's spirit was believed to remain with his corpse. It also studies the creative and artistic works of the pyramids of Giza during the historical periods, especially during the reign of King Khufu, which was represented in the creativity of artists, engineers, builders and sculptors.

Egyptian pyramid construction techniques are the controversial subject of many hypotheses. These techniques seem to have developed over time; later pyramids were not constructed in the same way as earlier ones. Most of the construction hypotheses are based on the belief that huge stones were carved from quarries with copper chisels, and these blocks were then dragged and lifted into position. Disagreements chiefly concern the methods used to move and place the stones.

After studying the materials and methods of construction, one can conclude that the period of life in ancient Egypt was and remains incredibly fruitful and miraculous due to the great cultural heritage and the large number of cultural monuments and temples. Three pyramids - three rulers.

The three primary pyramids on the Giza plateau were built over the span of three generations by the rulers Khufu, Khafre, and Mankau. Each pyramid was part of a royal mortuary complex that also included a temple at its base and along stone causeway (some nearly 1 kilometer in length) leading east from the plateau to a valley temple on the edge of the floodplain.

Conclusion. During the life of the pyramids in Egypt, it had a very positive impact on Egypt and the whole world due to the study of history, customs, traditions, ancient manuscripts, paintings and various temples of aesthetic and cultural value.

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UNITY IN DIVERSITY

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Abstract. Unity in Diversity is an expression used for harmony and peace. It is used among diversified groups so that they can be uniformed among tolerance. Diversities may include caste, creed, colour, and nationality. It also includes physical, cultural, linguistic, and political differences. It teaches all humans and living beings to be united and find ways to bond with each other ignoring the differences. This will lead to an environment in which people can stay together peacefully. “Unity in Diversity” is an old phase and dates back to Western and Eastern cultures

Keywords: India, unity, diversity, together, culture, harmony.

India is called a country of unity in diversity. India is a country where all religions are equally treated and respected. People can notice temples, mosques, churches all built within the range of a kilometre. In India, people believe that if they are together, nothing can separate them. India has been tolerant towards others since ancient times.

Objective: To study the issue of India's «Unity in diversity» phenomenon that is considered as one of the most authentic features in the world.

Materials and Methods: The following publications were used as sources of information to study the issue: Anderson, B. (1991). *Imagined communities: A reflection on the origin and the spread of nationalism*, (revised edn.). London: Verso. Basu, J. (2010). Development of Indian gender identity scale. *Journal of Applied Academy of Applied Psychology*. 36(1). 25-34. Baumeister, R. F. (1998). The self. In D. T. Gilbert, S. T. Fiske & G. Lindzey (Eds.), *Handbook of social psychology*, New York: McGraw-Hill. Beck, U. (1997). *What is Globalization?* Cambridge, UK: Polity Press.

Results.

India has always experienced peace, harmony, and brotherhood due to unity. The Pathans and the Tamils are two extremely different religions yet stay together in harmony. From the North to the South of India, it is possible to find a lot of dissimilarities starting from food, culture, way of living, and others. But if any problem is faced by a community, all religions come together to support them. Unity in Diversity was coined by Pandit Jawaharlal Nehru. It means that despite all the differences, people of India can be one. No matter how big the problem is, united people can seldom be broken and separated. If the mutual understanding between all living beings is at peace, they can exist together making the differences, their strong points. People who tend to stay alone face more difficulties as they have to handle all the situations by themselves. This is the reason humans are known as social beings. In a multi-ethnic country like India, extracting a common national identity out of the numerous distinct social identities is a cumbersome task. India, in spite of its rich cultural heritage and glorious past in terms of one of the great ancient civilizations, today somehow lacks in offering a unified identity milieu for its citizens. The various sub categories of caste, class, ethnic and linguistic groups dominate the identity of Indians. The question which arises at this point is why in spite of being one of world's largest democracies, Indians lag in fulfilling the constitutional prerequisite of equality and fraternity. Expressions of emotions and expansion of thoughts are somehow paralyzed among Indians due to loss of the respect and utilization of their own language. The probable reason for this can be located in the Indians' colonial subjugation. The derivation of common national identity for Indians hence calls for an interdisciplinary research paradigm. The present paper is an attempt to critically examine the existing literature on Indians' identity published during the last few decades. It also highlights the key areas of research endeavours with a possibility to identify some salient features of Indians' common national identity. People of various religions and cultural origins live here. Because India is a secular country, they practise whichever faith they want. People here appreciate one another and live in an atmosphere of love and fraternity despite their diverse cultures, languages, and beliefs. India, a 5000-year-old civilisation, is rich in diversity, whether in religion, race, caste, culture, or tongue. There are

approximately 29 countries, each with its own culture and language. More than 30 new festivals are held for the country's numerous communities every year. Despite these disparities, the Indian people exhibit a true sense of togetherness, reflecting India's unique philosophy of unity in diversity that challenges global Society. This is due to ancient Indian culture, which instilled a sense of national identity.

Conclusion. Unity in diversity teaches people that, despite all differences in caste, creed, or race, these differences cannot keep us apart, and Indian people should remain eternally united to better their country. This is the most unusual occurrence that has occurred in the country. It not only keeps the nation unified and strengthened, but it also keeps the belief in coexistence with love, peace, and respect alive in us. The country's particular culture, traditions, festivals, music, and dance make it an energising and incredible country in the world.

MAHMOUD AWADALLAH ELTAHER HUSSAIN
EGYPTIAN PHARAONIC MONUMENTS

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Abstract. In the article the most important Pharaonic Egyptian Antiquities are described. It is noted that the Egyptian creative civilization has no parallel in the whole world, that is proved by the ancient pharaohs who built temples, pyramids and statues, the most famous pyramid of Cheops and the Sphinx, representing the temples such as the temple of Abu Simbel and the Temple of Karnak Temple Alklapshh. The Pharaonic civilization, and these monuments have given inspiration to writers, poets, and architects from the Roman era, to this day, and many archaeological areas in Egypt were registered in the UNESCO World Heritage List.

Keywords: Egypt, Pharaonic era, Egyptian creative civilization, Pharaonic Egyptian Antiquities, monuments.

Objective: To study the features of Egyptian pharaonic monuments in creating the attractive historical and cultural panorama of Egypt.

Materials and Methods: Reviewing literature and exploring authentic view on the issue.

Results.

The Egyptian pharaohs excelled in the art of architecture. Historians divide the Pharaonic era in the history of Egypt into three main sections: the ancient state, which was famous for its funerary architecture represented by terraces and pyramids, where the number of pyramids during which 97 pyramids were built, and the middle state, which witnessed the spread of funerary temples and attention

to irrigation systems in the Fayoum region, and finally the era of the modern state, which was famous for murals and delicate arts on the walls of huge temples, and attention with recessed and simple relief, carving large and small statues, ornamentation of temple columns, and wall inscription.

The most important Pharaonic Egyptian Antiquities: the ancient pharaonic monuments inform people of the cultural, religious and social life in the past. It is a rich source for understanding the Pharaonic civilization, and these monuments have given inspiration to writers, poets, and architects from the Roman era, to this day, and many archaeological areas in Egypt were registered in the UNESCO World Heritage List, and thus they attract many visitors from all over the world. Around the world, where the number of visitors annually reaches about 15 million, and in 2015 Egypt ranked 83rd as the best tourist destination in the world, which made the tourism sector in Egypt one of the most important economic sources of the state. It contributes approximately 11% of the GDP, and the Egyptian tourism sector employs more than 10% of the total workforce.

Conclusion. The Egyptian creative civilization has no parallel in the whole world, which is dated by the ancient pharaohs who built temples, pyramids and statues, the most famous pyramid of Cheops and the Sphinx, representing the temples such as the temple of Abu Simbel and the Temple of Karnak Temple Alklapshh. The existence of many temples and coffins and the spread of the graves where the art architectural tradition shows how interesting the ancient Egyptian civilization to death and consecrated life after death, and the mark in the history of ancient Egypt discovers how much creativity is reflected in the minute in every place where, civilization Ancient Egyptian details of the most important and most prestigious and oldest civilizations in the whole world.

MARIAM EMAD KAMAL HAFIZ
GLANCE OF ANCIENT EGYPT CULTURE

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Abstract. The article concerns the history of Egypt as a home to the oldest civilizations on Earth. The two kingdoms were brought together under one rule, and one ruler in charge of their affairs was King Narmer, who was called Menes. Agriculture was the foundation of the ancient Egyptian economy and vital to the lives of the people of the land.

Keywords: Egypt, culture, ancient civilizations, pharaohs, agriculture, architecture.

Egypt is home to the oldest civilizations on Earth, where its name is derived from the Greek word Aegyptos (English: Aegyptos), and in the year 5500 BC

there were two main kingdoms extending over the Nile River, which Egyptian historians called Upper Egypt and lower Egypt. The two kingdoms were brought together under one rule, and one ruler in charge of their affairs is King Narmer, who is called Menes, and this marked the beginning of the civilization of ancient Egypt. The Ancient Egyptians invented writing and were the first people who used the pen and sheets of papyrus to register everyday activity. The Ancient Egyptians were the first to celebrate Easter and they used to colour eggs at Easter time. They had divided the year into seasons that consisted of 365 days.

Objective: To study the Ancient Egyptian Culture.

Materials and Methods: Reviewing literature and exploring authentic view on the issue.

Results.

The civilization of ancient Egypt is one of the longest and most ancient civilizations, and despite its decline at times, it was regaining its strength to come back stronger than before, which led to its continuation for several centuries, and the following timeline shows the periods of their decline and periods of evolution. Agriculture was the foundation of the ancient Egyptian economy and vital to the lives of the people of the land. Agricultural practices began in the Delta Region of northern Egypt and the fertile basin known as the Faiyum in the Predynastic Period in Egypt (c. 6000 - c. 3150 BCE), but there is evidence of agricultural use and overuse of the land dating back to 8000 BCE. Upper Egypt came north and invaded Lower Egypt, unifying the two kingdoms under a single ruler who took the title of pharaoh and wore a double crown. Most accounts attribute this moment to King Menes or King Narmer. In the beginning of the old kingdom architecture appeared and developed remarkably, as the most famous landmarks were built in Egypt, such as the pyramids and the Sphinx. The Saqqara pyramid was built in 2670 BC during the reign of King Zoser, the three pyramids, namely Khufu, Khafre, and Menkaure, were also built, indicating the enormous power and wealth of the rulers in that period. The term first decay in ancient Egyptian history refers to the period from the end of the Sixth Dynasty and the collapse of the central royal authority. Until the reunification of the country at the hands of the Eleventh Dynasty, the country was ruled by foreign occupiers, Shasso nomads, coming from the east. The first middle period, witnessed a decline in the power and wealth of Egypt, and two central forces appeared: Hierakonpolis in Lower Egypt and Thebes in Upper Egypt. The two forces fought to reach the supreme power, when the Theban king, Mentuhotep II, defeated the Hierakonpolis army and Egypt was united under the rule of Thebes. The second middle period (1782 - 1570 BC) began with the Hyksos control over Egypt, and although they were invaders of Egypt and its people, they added many improvements to Egyptian culture such as the chariot, the horse, ceramics, and work in bronze. The Egyptians launched a number of campaigns to expel the Hyksos from Lower Egypt and return them under the rule of the Tayban, but they failed until Prince Ahmose I succeeded in recovering it, and uniting it again under the rule of Thebes. The Ancient Egyptian

Civilization has done a lot to the world and invented new skills and ways to make their life easy such as farmers developed irrigation methods to control the flow of water, allowing crops to grow. And about the history of religion there were many gods among the ancient Egyptians, there was the sun god Ra, and Osiris, the god of the dead and others, and these gods were gradually changing with the change of ages. The Egyptians linked the afterlife to mummification to preserve the body after death. The hieroglyphic writing appeared in 3100 BC, and it represents engraved and sacred symbols that carry the sayings of the gods and express the spoken meaning and the symbols and sounds in the drawing. The pyramids were built to bury the pharaohs in, and they were limestone tombs with a square base. The Egyptians put treasures and adornments in them that the pharaoh needed to survive and enjoy comfort in the afterlife, according to their belief. The ancients said it was used to ascend the pharaoh to the sun god. The Rosetta Stone was discovered in 1799 AD, and without it, archaeologists would not be able to read the records of the ancient Egyptians, and the Egyptian civilization would remain unknown.

Conclusion. Egypt is home to the oldest civilizations on Earth. The two kingdoms were brought together under one rule, and one ruler in charge of their affairs was King Narmer, who was called Menes. Agriculture was the foundation of the ancient Egyptian economy and vital to the lives of the people of the land. In the beginning of the old kingdom architecture appeared and developed remarkably.

MARIAM SHENOUDA SAWIRES MOHAREB
BEAUTIES OF EGYPT

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Abstract. In the article Egypt is shown as a cradle of ancient civilization, country that is worthy of visiting at least once in one's lifetime. Steeped in ancient history, where a rich culture stands proud, Egypt has achieved a delicate balance between the old and the new.

Keywords: Egypt, Egyptian civilization, Pyramids of Giza,

Objective: To study the beauties of Egypt – natural, historical and modern ones.

Materials and Methods: Reviewing literature and exploring authentic view on the issue.

Results.

Pyramids of Giza are the last standing landmark of the Seven Wonders of the Ancient World, these pyramids were built by the ancient Egyptian civilization

as tombs for their powerful Pharaohs and it is the biggest identifying landmark of Egypt. These pyramids are guarded by the majestic Sphinx and this entire construction is a testament to the highly advanced scientific feats of ancient Greek civilization. One can enjoy the sights, sounds and beauty of Egypt, its history and nature on a Nile river cruise. There are several options ranging from a day cruise to a three or more day long cruises covering different areas to the unique cruise by felucca. These cruises start from Luxor and Aswan. Another lovely place to visit is Siwa oasis which is built around the ruins of an ancient mud-brick citadel. Siwa Oasis is famous for its desert, rugged terrain and hot springs. One can also find some of the most interesting jewelers crafted by the local Siwans. It is necessary to taste the freshly grown dates and olives. Furthermore there is a marvel of nature, the White Desert. It is another worldly experience for all the nature lovers. The naturally occurring snow white rock formations in the middle of the desert look absolutely surreal. Created by nature out of chalk during sandstorms, it looks something straight out of a sci-fi movie set. Another beautiful place is known as the Fjord Bay which is one of the most spectacular and uncommon destinations to visit in Egypt. It is a bustling, scenic and colorful town. It is definitely up right there in some of the best adventures and sports or simply enjoying the beauty of the azure waters and let the balmy weather caress you. More importantly, Alexandria – a city that was founded by Alexander the Great, this seaside city was the home to Cleopatra. There are some remnants of the rich past, which is seen in its epoque architecture of buildings, grand squares, gardens, citadel etc. It is a laidback city where visitors can relax after a long day, or take a lazy stroll along the seashore Corniche, enjoy Egyptian food at the cafes, or shop till you drop at the souk. Subsequently, another famous mountain apart from its enormous religious significance as mentioned in the book of Exodus of the Bible and the Quran. Mount Sinai is also a stunning place to enjoy the natural beauty of Egypt. One can hike the mountain and enjoy a glorious sunrise or take a dip in the soothing waters of the Red Sea. Another recommended place to visit is The Wadi al-Rayan- which is declared sa Protected Area in 1989. It covers approximately 1800 square kilometers (700 square miles) and is an important nesting ground for both resident and migratory birds. Nestled into the thick reeds between the Upper and the Lower Lake, the Wadi al- Rayan also is home of Egypt's only natural waterfalls

Conclusion. History, culture, food and nature come together to bless Egypt with unending bounties which makes it one of the most stunning countries of the world. Home to a number of UNESCO World Heritage sites, Egypt is an experience which one can never forget.

MOHAMMED AHMED IBRAHIM SAAD IBRAHIM
ALEXANDRIA – THE PRINCESS OF THE MEDITERRANIAN SEA

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Abstract. The article describes Alexandria as the city best known for the Lighthouse of Alexandria (Pharos), one of the Seven Wonders of the Ancient World; its Great Library, the largest in the ancient world; and the Necropolis, one of the Seven Wonders of the Middle Ages. Alexandria was the intellectual and cultural centre of the ancient Mediterranean for much of the Hellenistic age and late antiquity. Alexandria became a major centre of the international shipping industry and one of the most important trading centres in the world.

Keywords: Africa, the Mediterranean, Egypt, Alexandria, a major economic centre.

The city extends about 40 km (25 mi) at the northern coast of Egypt along the Mediterranean Sea. It is the second-largest city in Egypt after Cairo and Giza, the ninth-largest city in Africa, and a major economic centre. It is the largest city on the Mediterranean, the fourth-largest city in the Arab world, and the ninth-largest urban area in Africa as well as the 79th largest urban area by population on Earth.

Objective: To study the history of Alexandria and traditions of the Alexandrian people.

Materials and Methods: Reviewing literature and exploring authentic view on the issue.

Results.

The city was founded originally in the vicinity of an Egyptian settlement named Rhacotis (that became the Egyptian quarter of the city). It retained this status for almost a millennium, through the period of Roman and Eastern Roman rule until the Muslim conquest of Egypt in 641 AD, when a new capital was founded at Fustat (later absorbed into Cairo).

Alexandria was at one time the largest city in the ancient world before being eventually overtaken by Rome. The city has Greco-Roman landmarks, old-world cafes, and sandy beaches.

The city was a major centre of early Christianity and was the centre of the Patriarchate of Alexandria, which was one of the major centres of Christianity in the Eastern Roman Empire. In the modern world, the Coptic Orthodox Church and the Greek Orthodox Church of Alexandria both lay claim to this ancient heritage. By the time of the Arab conquest of Egypt in 641 AD, the city had already been largely plundered and lost its significance before re-emerging in the modern era.

From the late 18th century, Alexandria became a major centre of the international shipping industry and one of the most important trading centres in the world, both because it profited from the easy overland connection between the Mediterranean Sea and the Red Sea and the lucrative trade in Egyptian cotton. Alexandria is considered the important industrial centre due to its natural gas and oil pipelines from Suez.

Conclusion. Alexandria is known as one of the Seven Wonders of the Ancient World; its Great Library, the largest in the ancient world; and the Necropolis, one of the Seven Wonders of the Middle Ages. Alexandria was the intellectual and cultural centre of the ancient Mediterranean for much of the Hellenistic age and late antiquity. Alexandria became a major centre of the international shipping industry and one of the most important trading centres in the world.

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EGYPTIAN CINEMA

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Abstract. Historians disagree in determining the beginning of cinema in Egypt. Some say it was in 1896, when the first film was watched in Egypt. More than 4,000 films have been produced in Egypt, three quarters of the total Arab production. The Golden Age: The 1940s, 1950s and the 1960s are generally considered the golden age of Egyptian cinema. In 1952, Cairo has held The Catholic Center film festival. It is the oldest film festival in the Middle East and Africa.

Keywords: Egyptian cinema, golden age, festivals, actors, directors, Cairo, Alexandria.

The cinema of Egypt refers to the flourishing film industry based in Cairo which is known to be the Hollywood of the MENA region. Since 1976, the capital has held the annual Cairo International Film Festival, which has been accredited by the International Federation of Film Producers Associations. There is also another 12 festivals. Of the more than 4,000 short and feature-length films made in MENA region since 1908, more than three-quarters were Egyptian films. Egyptian films are typically spoken in the Egyptian Arabic dialect.

Objective: To study the cinema of Egypt that refers to the flourishing film industry based in Cairo known as the Hollywood of the MENA region.

Materials and Methods: Reviewing literature and exploring authentic view on the issue.

Results.

History: Beginnings: A limited number of silent films were made in Egypt beginning with 1896; 1927's *Laila* was notable as the first full-length feature. Cairo's film industry became a regional force with the coming of sound. Between 1930 and 1936, various small studios produced at least 44 feature films. In 1936, Studio Misr, financed by industrialist Talaat Harb, emerged as the leading Egyptian equivalent to Hollywood's major studios, a role the company retained for three decades.

Historians disagree in determining the beginning of cinema in Egypt. Some say it was in 1896, when the first film was watched in Egypt, while others date the beginning from 20 June 1907 with a short documentary film about the visit of Khedive Abbas Hilmi II to the Institute of Mursi Abul-Abbas in Alexandria. In 1917, the director Mohammed Karim established a production company in Alexandria. The company produced two films: *Dead Flowers* and *Honor the Bedouin*, which were shown in the city of Alexandria in early 1918. Since then, more than 4,000 films have been produced in Egypt, three quarters of the total Arab production.

The Golden Age: The 1940s, 1950s and the 1960s are generally considered the golden age of Egyptian cinema. In the 1950s, Egypt's cinema industry was the world's third largest. In 1940, the entrepreneur and translator Anis Ebeid established «Anis Ebeid Films», as the first subtling company in Egypt and the rest of the Middle East, bringing hundreds of American and World movies to Egypt. Later he entered the movie distribution business too. Political changes in Egypt after the overthrow of King Farouk in 1952 initially had little effect on Egyptian film.

Festivals in Egypt: Since 1952, Cairo has held The Catholic Center film festival. It is the oldest film festival in the Middle East and Africa. It is specialized in Egyptian Cinema. Since 1976, Cairo has held the annual Cairo International Film Festival, which has been accredited by the International Federation of Film Producers Associations.

Conclusion. Egyptian cinema is the largest and best Arab and ancient cinema, and Hollywood is the cinema of the Middle East.

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THE FORGOTTEN PYRAMIDS OF MERÖE
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Abstract. Beginning around 2500BC, Sudan's ancient Nubian civilisation left behind more than 200 pyramids that rise out of the desert across three archaeological sites: El Kurru, Jebel Barkal and Meroe, in addition to temples, tombs and royal burial chambers.

Keywords: Meröe, The Kingdom of Kush, the River Nile, hieroglyphs, pyramids.

Objective: To study the creative work of the Kushite Kingdom when they left a large number of Pyramids, ancient manuscripts and various artifacts of great cultural and historical value.

Materials and Methods: Reviewing literature and exploring authentic view on the issue.

Results.

When we hear the word *pyramid*, we start thinking about Egypt. We think of pharaohs and their giant pyramids that were built during their lifetime and sometimes after their death. It is grand structure reflecting the grandeur of the pharaohs, their power to move resources. Perfection of engineers is in constructing huge structures. Pyramids draw attention due to their typical structure and drawing. The pyramids of Egypt are one of the most attractive landmarks in the world. People from the whole world visit Egypt to see the Sphinx and pyramids. The antiquity and creativity appeal to the visitor.

When it comes to pyramids, we have only heard about the pyramids of Egypt. We do not know or know less about another site of pyramids in the world. This article is about those pyramids which belong to the Kingdom of Kush. All are along the River Nile. Now, these areas are the territory of Sudan, but once this was a great kingdom.

Kingdom of Kush: Kush was a great kingdom, wielding great power and a large area of influence in Africa and the Middle East. The kingdom ruled the major part of the region for many hundred thousand years and even conquered Egypt. The Kingdom of Kush was one of the most powerful kingdoms. The area of the Kingdom of Kush was the valley of the River Nile, called Nubia. The Kingdom of Kush moved to different capitals as the first capital was at Kerma (2500BC – 1500 BC), the second was Napata (1000BC – 300 BC) and then the third was on Meroë (300 BC-AD 300). The region of Nubia was an early center of civilization with various ranges of interaction between people of different societies in the field of trade and industry. The pyramids in the Kingdom of Kush were built in different intervals of history, which can be estimated as hundreds of years. The primary purpose of the construction of these pyramids was their usage for tombs for kings and queens. The sites of these pyramids are Napata and Meroe. These two cities were the capital of the Kingdom of Kush in different eras. By this aspect, we can assume that these pyramids were built in the duration of many hundreds of years. Meroe was once the center of power in the Kingdom of Kush. More than forty queens and kings are buried in Meroe which makes it, perhaps, the largest site for the pyramids.

One can wonder are these pyramids different from pyramids in Egypt? The Nubian pyramids differ from the pyramids in Egypt in their style of construction. The earlier pyramids of the Meroe were built in steps style. In their look and style,

the Nubian pyramids in Moore lack the pyramidion. The design of the Nubian pyramids substantially resembles the chapel pyramids built at Deir el-Medina near Luxor. The stones were placed with the help of a shaft. A shaft was basically a machine to move and lift heavy stones. According to a few experts, the steps were carved on the stones of the Nubian pyramids. The Nubian pyramids take a different kind of symmetry, but it is beyond the doubt these pyramids were built to preserve the dead bodies of the queens and kings of the Kingdom of Kush.

Despite being smaller than the famous Egyptian pyramids of Giza, Nubian pyramids are just magnificent and culturally valuable. They even offer a crowd-free experience for intrepid tourists. There are twice as many Nubian pyramids still standing today as Egyptian ones. Built of sandstone and granite, the steeply-sloping pyramids contain chapels and burial chambers decorated with illustrations and inscriptions carved in hieroglyphs and Meroitic script celebrating the rulers.

Back in the 1880s, for instance, the Italian explorer Giuseppe Ferlini blew around 45 pyramids in his search for Kushite treasure, leaving many of the tombs missing their pointy tops. Many more of Sudan's other pyramids were subsequently plundered and destroyed by looters.

Conclusion. Nubian pyramids are a series of pyramids that were built in different eras during the Kingdom of Kush. The excavations revealed that the tombs attached to these pyramids were filled with a variety of gold and silver items. The people who excavated the pyramids in search of treasures perished many of the pyramids. The Kingdom of Kush was a great kingdom along the River Nile and it saw a zenith and glory. Nubian pyramids built during the time of the Kingdom of Kush are an important landmark and part of African history in the world. UNESCO has ascribed pyramids as world heritage. National Geographic-funded explorations from 2015 to 2019 have thoroughly studied the structure of these pyramids by using modern technology.

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CULTURE OF PAKISTAN

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Abstract. Pakistan is an ideological islamic state. Pakistan is a multi-ethnic country located on the western border of India and the eastern borders of Iran and Afghanistan. The land the country occupies has a rich history of conquest and migration, which has contributed to Pakistan's diversity. Its very existence is due to Islam, so the Pakistani culture is primarily based on the Islamic way of life. All other ingredients of culture are inspired by Islam. Pakistan culture is highlighted by its grandeur, simplicity, firm convictions and noble deeds and ideas.

Keywords: Pakistan, Islamic values and traditions, mixed culture, languages, food, handicrafts.

Culture may be defined as behaviour peculiar to human beings, together with material objects used. Culture consists of language, ideas, beliefs, customs, codes, institutions, tools, techniques, works of arts, ceremonies and so on. Culture is the characteristics and knowledge of a particular group of people, defined by everything from cuisine, social habits, music and arts. The society and culture of Pakistan comprises numerous ethnic groups: Punjab, Sindh, KPK, Balochistan. The origins of the current Pakistani culture can be traced back to the Indus Valley civilization, which was simultaneous with the ancient Egyptian and Sumerian civilizations, around 5000 years ago.

Objective: To study the culture of Pakistan.

Materials and Methods: Reviewing literature and exploring authentic view on the issue.

Results.

Pakistani culture is actually a part of the contemporary Islamic civilization, which draws its value and traditions from Islam and rich Islamic history. Majority of population comprises of Muslims and follows teachings of Islam:

- Belief in one Allah
- Prophethood of Hazrat Muhammad P.B.U.H , brotherhood
- equality and social justice etc
- Islam is religion of peace and patience.

Languages. A number of languages are spoken in Pakistan. The National language is Urdu. Regional languages are: Punjabi, Sindhi, Pushto, Balochi.

Mixed culture. People entered the Indus Valley from Iran, Turkey, Arabia, Central Asia, Iraq and other countries. They adopted the sea route to reach the soil of Sub Continent. They brought their traditions, customs, festivals and way of life. The local culture mixed with the culture of new arrivals created a multicolour culture on the soil of present day Pakistan.

Food. Due to regional and climate variations in Pakistan, variety of food is available:

- PUNJAB: Paratha, Makkan, Lassi etc.
- SINDH: Fish, seafoods etc.
- KPK: Sajji, Balti Meat etc.
- Balochistan: Dry fruits, Pulses etc.

Variety of Dresses. Pakistan culture is rich in variety of dresses. The people of Punjab, the Pathans of NWFP, the Baluchi people and the Sindhis wear their own distinct dresses. These dresses are very colourful and prominent and give attractive look during national fairs and festivals.

Handicrafts. The Handicrafts in Pakistan are of great value and they are highly appreciated. Both men and women participate in their production. Some are:

1. Sports and surgical goods at Sailkot
2. Sheets and Bhera and Multan
3. Cutiry of Wazirabad
4. Bangles of Hyderabad

Conclusion. Pakistan culture, which includes religion, literature art, architecture, dresses, music, manners and customs has its roots in the Islamic culture. Islam has described the rights and duties of every individual. Even in drinking, eating and dressing, we have to observe certain rules prescribed by Islam. Therefore, it may be said that Pakistani culture represents the true picture of Islamic culture.

MUHAMMAD NOUMAN KHAN

VALLEYS OF PAKISTAN

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Abstract. The article concerns the Northern areas of Pakistan; it includes beautiful valleys that is the reason for the attraction of most of the people within the country and for foreigners as well. People from all over the world come to visit the Northern areas of Pakistan.

Keywords: Pakistan, Neelum Valley, Chitral Valley, Swat Valley, Hunza Valley, Kaghan & Naran Valley, Kalash Valley.

Objective: To describe the beauty of the valleys of Pakistan.

Materials and Methods: Reviewing literature and exploring authentic view on the issue.

Results.

The mountain regions are also been considered as a lifeline for the people of down country in Pakistan due to perpetual supply of fresh water for agricultural, domestic and industrial use. All of Pakistan's five major rivers and their tributaries originate in these mountain regions and receive their waters from the glaciers and snow clad mountains. On the other hand these areas have an enormous potential for tourism and adventure sports. Considered as heaven for mountaineers, trackers, explorers and adventurers, every year a good deal of mountain lovers visit the area and explore wonders of nature.

Valley is a low area of land between hills or mountains, typically with a river or stream flowing through it. Main valleys of Pakistan are Neelum Valley, Chitral Valley, Swat Valley, Hunza Valley, Kaghan & Naran Valley, Kalash Valley, Leepa Valley.

Neelum valley has beautiful and panoramic scenery. This valley is parallel to the Kaghan valley. It has a noisy and beautiful river called Neelum River. It is

also called the «Paradise of Kashmir». This river is of fresh and pure water where tourists come and enjoy the place surrounded by lush green trees on both sides of the river. To get the escape from the hell to heaven, Neelum valley is the best place in summers. The valley had high mountains and tunnel of trees all around.

Chitral valley is the capital of chitral district situated on the western bank of Chitral River (also known as Kunar River), in KPK Pakistan. It also served as the capital of the former princely state of Chitral until 1969. The town is at the foot of Tirich Mir (The highest peak of the Hindu Kush).

Swat valley is one of the major tourist attractions of Pakistan. It is known as the Switzerland of Pakistan, it has one of the oldest civilizations history and one of the beautiful scenery one could ever see.

Hunza Valley is a mountainous valley situated to the north of Hunza river in Gilgit Baltistan. Renowned Hunza Valley is a heaven for tourists. The capital of hunza is Karimabad (Baltit). Prince Karim Agha Khan is the spiritual head of Shia Ismaili Nizari community and Karimabad is named after him. It is surrounded by three beautiful peaks Rakhposhi, Diran and Ultar.

Kaghan and Naran Valley: Kaghan valley is considered to be a jewel amongst the beautiful valleys of the Mansehra district in Pakistan. The valley is approximately 160 kilometers long and is a popular summer holiday resort for tourists from both within the country. Naran is the most visited and densely populated tourist attraction of the valley. It is home to a number of hotels, restaurants and tent villages. Naran is situated at an altitude of 2427 meters or 7693 feet above sea level and abroad.

The Kalasha Valley are valleys in Chitral District in northern Pakistan. The valleys are surrounded by the Hindu Kush mountain range. The inhabitants of the valley are the Kalash people, who have a unique culture, language and follow a form of ancient Hinduism. As such, the Kalasha valleys are a source of attraction for Pakistanis as well as international tourists.

Conclusion: In Pakistan northern areas are known for their wonderful scenic beauty, majestic snow-capped mountains, lush green forests, gushing rivers/ streams, and other natural wonders. The soul of the people and the beauty of Pakistan natural landscape topped with the fascinating aspects of its rich culture are worthy seeing, and understanding.

MUNEER MAJEDDIN RADWAN
GLANCE OF THE SYRIAN TRADITIONS
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Abstract. The article concerns some traditions from the Syrian culture. Syria borders the Mediterranean Sea to the west, Turkey - to the north, Iraq - to

the east and southeast, Jordan - to the south, and Palestine and Lebanon - to the southeast. Syria is home to diverse ethnic and religious groups. Syrian cuisine is exciting and not only culturally varied but regionally as well. Syrian festivals perfectly display the many cultures and religions. Syria holidays include a calendar full of events to be enjoyed.

Keywords: Syria, culture, traditions, cuisines, festivals, holidays, ethnic and religious groups.

Syria is a traditional society with a long cultural history. Importance is placed on family, religion, education and self-discipline and respect. Syria borders the Mediterranean Sea to the west, Turkey - to the north, Iraq - to the east and southeast, Jordan - to the south, and Palestine and Lebanon - to the southeast. Cyprus lies to the west across the Mediterranean Sea. A country of fertile plains, high mountains, and deserts, Syria is home to diverse ethnic and religious groups, including the majority Syrian Arabs, Kurds, Turkmens, Assyrians, Armenians, Circassians, and Greeks. Religious groups include Muslims, Christians, Alawites, Druze, and Yazidis. The capital and largest city of Syria is Damascus. Arabs are the largest ethnic group, and Muslims are the largest religious group.

Objective: To study the traditions of the Syrian culture.

Materials and Methods: Reviewing literature and exploring authentic view on the issue.

Results.

As is evidenced by the country's history, the Syria we know today is an eclectic mix of different cultures that have influenced Syrian culture throughout the centuries. Whether Turkish, Mediterranean, Arab or French, various influences can be clearly seen in such cultural markers as cuisine, music and festivals.

Syrian cuisine is exciting and not only culturally varied but regionally as well. Most regions have their own signature dish which makes for a mouth watering travel experience. The most dominant influences by far, however, are Greek, Southern Mediterranean and South West Asian. Such foods as hummus, falafel, grilled meat kebabs and mujaddara (a rice, lentil and onion dish).

Syrian festivals, if nothing else, perfectly display the many cultures and religions it took to make the modern Syria of today. The country celebrates such religious festivals as the Christian Easter but also the Islamic Ramadan and Eid al-Fitr. There are also events like the Silk Road Festival which hark back to the days when Syria was an important trade route between the East and the West.

Syria holidays include a calendar full of events to be enjoyed by all who are lucky enough to be in the region at the right time such as Independence Day in April which is the National Independence Day. Traditionally this day is marked with great displays of national unity and pride. And Cotton Festival, every year in July, Aleppo shows the rest of the country just what it has to offer. The region produces almost all of Syria's cotton exports and during the annual Cotton

Festival factories open their doors to boast their wares and their skills. Locals from all over the country attend the event, not only to learn new and valuable skills but also to buy 100 percent cotton goods at a fraction of the usual price. In addition, Arabic Book Fair held in Damascus every September is newly incepted but has proved to be quite popular. The fair's main aim is to promote Arabic literature and showcase local writers, both established and up-and-coming. Many international authors are also showcased in this event. The festival includes many events including book launches, signings, and discussions with the authors.

Conclusion: Syria borders the Mediterranean Sea to the west, Turkey - to the north, Iraq - to the east and southeast, Jordan - to the south, and Palestine and Lebanon - to the southeast. Syria is home to diverse ethnic and religious groups. Syrian cuisine is exciting and not only culturally varied but regionally as well. Syrian festivals perfectly display the many cultures and religions. Syria holidays include a calendar full of events to be enjoyed.

NANDKISHOR CHANDRA
DEVELOPMENT AND IMPACT OF TOURISM INDUSTRY IN INDIA

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Abstract. Tourism industry in India is one of the most profitable industries in the country and contributes substantially to foreign exchange earned. Today tourism is the largest service industry in India, with a contribution of 6.23% to the national GDP and providing 8.78% of the total employment. India witnesses more than 5 million annual foreign tourist arrivals and 562 million domestic tourism visits. The travel and tourism sector supported millions jobs directly related to the tourism sector. The demand for travel and tourism in India is expected to grow and will place India at the third position in the world.

Keywords: travel and tourism, foreign exchange, social development, employment, higher education, global economy.

Objective: To study and analyze information sources related to the development of tourism and travel field in India along with the articles on tourism issues worldwide.

Materials and Methods: Various geographic books and articles on India, encyclopedias and reference literature on the issue, Websites of Ministry of Tourism of India, WTTC Travel and Tourism were studied and analyzed

Results.

In ancient time people traveled for the religious purpose in India. There are many proofs that tell that people travel for Char Dham Yatra in ancient time. Development of Indian tourism starts into the 19th century when Sir John Sargent

committee was set up in 1945 for promotion and development of tourism in India. After that, the Indian government took many various incentives for the development of Indian tourism through tourism policies, economic reforms. Various committees were created for tourism development and separately dedicated ministries and tourism organizations established. Various tourism policies, plans, and committees were created by the Indian government for the development of Indian Tourism. International tourism has become a unique approach to conquer the modern era. The tourism has come to be known as a dream machine, which makes the life of people easy and happy. According to an observation, for the holiday or leisure tourist, the industry may also be described as a «Dream Machine». It realises a dream moment in the tourists' otherwise toilsome life. International tourism has promoted sophistication and glamour in the life-styles of the people. The values have changed and so life has taken a significant meaning in crystallizing all the aspects. Travel has added to its status as it broadens human horizons. Recognising the importance of tourism industry on international horizon, many researchers have admitted with an expression that tourism gains a vital status in the present day socio-economic systems world over. Tourism has become the lifeblood of all modern civilisation and subsequently offered a strong basis for their survival. Travel and tourism are complimentary and very ancient in their origin. It has taken many forms through the ages. Different types of tourism in India are as follows: adventure tourism, cultural tourism, ecotourism, heritage tourism. All types of tourism in India have registered phenomenal growth in the last decade ever since the Indian government decided to boost revenues from the tourism sector by projecting India as the ultimate tourist spot. The reason why India has been doing well in all types of tourism in India is that India has always been known for its hospitality, uniqueness, and charm – attributes that have been attracting foreign travellers to India in hordes. Being a country with tremendous diversity, India has a lot to offer in terms of tourism and related activities. The diversity that India is famous for ensures that there is something to do for all tourists in India, no matter what their interests. India has been witnessing steady growth in its travel and tourism sector over the past few years. Total tourist visits have increased at a rate of 16.3 per cent per annum from 577 million tourists to 1057 million tourists. The Ministry of Tourism is the nodal agency for the development and promotion of tourism in India and maintains the «Incredible India» campaign. According to World Travel and Tourism Council, India will be a tourism hotspot having the highest 10-year growth potential. As per the Travel and Tourism Competitiveness Report by the World Economic Forum, India is ranked 11th in the Asia Pacific region and 62nd overall, moving up three places on the list of the world's attractive destinations. It is ranked the 14th best tourist destination for its natural resources and 24th for its cultural resources, with many World Heritage Sites, both natural and cultural, rich fauna, and strong creative industries in the country. Moreover, India has been ranked the «best country brand for value-for-money». India made it to the list of

«rising stars» or the countries that are likely to become major tourist destinations in the next five years, led by the United Arab Emirates, China, and Vietnam.

Conclusion. Tourism industry in India is growing and it has vast potential for generating employment and earning large amount of foreign exchange besides giving a fillip to the country's overall economic and social development. The types of tourism in India have grown and this has boosted the Indian economy. That it continues to grow efforts must be taken by the Indian government, so that the tourism sector can contribute more substantially to the nation's GDP. Despite of several efforts by the central and state government the growth of tourism industry is not getting that status which actually Indian Tourism deserves. It is time that India should search and make efforts on global market to offer the best product mix and adopting right strategies for the promotion of tourism.

OKE OLUWAMAYOWA DEBORAH
THE BEAUTY OF NIGERIA: OSUN-OSOGBO SACRED GROVE

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Abstract. The article concerns the holy grove of Osun-Osogbo that is thought to be the abode of the Yoruba goddess Osun, who is connected with water, cleanliness, fertility, love, and sensuality. The Osun River meanders through the protected area, with sanctuaries and shrines erected along its course. Suzanne Wenger (Adunni Olorisha), an Austrian-Nigerian artist, worked with local artists to revitalize the grove in the 1960s. The grove is an active religious place, with daily, weekly, and monthly prayers and gifts made to the many deities.

Keywords: Nigeria, The Osun River, Osun-Osogbo groove Yoruba goddess, deities.

The holy grove of Osun-Osogbo is thought to be the abode of the Yoruba goddess Osun, who is connected with water, cleanliness, fertility, love, and sensuality. It is situated on the outskirts of Osogbo, Osun State, along the banks of the Osun River. This 75-hectare protected woodland is the last of its type, with temples, sculptures, and artworks dotting the landscape. It represents a once-common event in which a holy grove existed for practically every Yoruba tribe. It was designated a UNESCO World Heritage Site in 2005 for its cultural significance and worldwide relevance, and it is legally protected by international treaties.

Objective: To study the cultural beauty of Nigeria with reference to historical sculptures and art works.

Materials and Methods: Reviewing literature on the issue, using the experience of watching/reading different kinds of documentaries and exploring authentic view on the issue.

Results.

The Osun-Osogbo Sacred Grove is a large cultural landscape of undisturbed forest near the city of Osogbo in southwestern Nigeria. Dedicated to Osun, the Yoruba goddess of fertility, the area was established more than four centuries ago and is the largest of the sacred groves that have survived to the present. The Osun River meanders through the protected area, with sanctuaries and shrines erected along its course. In the twentieth century, the development of the movement of New Sacred Art invigorated efforts to protect the grove, and modern sculpture now adds to the spiritual significance of the site. This movement was led by Susanne Wenger, an artist and Yoruba priestess, and it transformed Osogbo into a hub of artistic activity and new ideas about contemporary African art.

Suzanne Wenger (Adunni Olorisha), an Austrian-Nigerian artist, worked with local artists to revitalize the grove in the 1960s. Her eccentric painting style, mixed with Yoruba symbolism, resulted in some intriguing sculptures and carvings. The scope of the project is mind-boggling, yet she is able to recreate old folklore with surprising results because of her attention to detail.

The grove is densely forested, with over 400 plant species (200 of which are medicinal), creating a calm, breezy atmosphere. Birds may be heard singing among the woods. Much of the original building has been preserved and rebuilt using clay, wood, and cement. The forest extends onto a vast courtyard that includes Osogbo's first palace, an amphitheatre, and the osun river bank. The river goddess is thought to represent inclusion since she is pictured welcoming people of different colors, tribes, and religions. The grove is an active religious place, with daily, weekly, and monthly prayers and gifts made to the many deities (Sàngó, Ogun, Esù, Soponá, and so on). A lot of the sculptures had food items that could not have been more than a few days old. In exchange for tiny monetary gifts, asun priestesses provide prayers and good tidings in Yoruba to guests.

Conclusion. The Osun Osogbo grove has become one of the traditional religious destinations and a top tourist centre in Osun. It is open to worshippers and tourist alike. The grove has different species of plants and animals. However, poaching or killing of animals within the sacred grove is prohibited. All foreigners and those who wish to visit the historic Nigeria's Osun-Osogbo Grove are cordially invited to come to get a feeling of the Nigeria culture.

PRAKHAR TIWORI
GEOGRAPHICAL PICTURES OF INDIA

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Abstract. The paper gives some geographical pictures of India with its different types of weather and various different zones such as hot Desert Thar where the temperature is above 50 degree Celsius and Himalayas and Ladakh where temperature is very low and some islands as well.

Keywords: India, geography, temperature range, Himalayas, river.

Objective: To study and analyse the geography and different weather conditions of India as it has different types of weather and biodiversity.

Materials and Methods: To study and make analysis of the literature on the issue of geographical features of India. The information sources such as encyclopaedias, textbooks, some articles and research records were studied to have better understanding of geography features in India.

Results.

On the south, India projects into and is bounded by the Indian Ocean — in particular, by the Arabian Sea on the west, the Lakshadweep Sea - to the southwest, the Bay of Bengal - on the east, and the Indian Ocean - proper to the south. The Palk Strait and Gulf of Mannar separate India from Sri Lanka to its immediate southeast, and the Maldives are some 125 kilometres (78 mi) to the south of India's Lakshadweep Islands across the Eight Degree Channel. India's Andaman and Nicobar Islands, some 1,200 kilometres (750 mi) southeast of the mainland, share maritime borders with Myanmar, Thailand and Indonesia. The southernmost tip of the Indian mainland is just south of Kanyakumari, while the southernmost point in India is Indira Point on Great Nicobar Island. The northernmost point which is under Indian administration is Indira Col, Siachen Glacier. India's territorial waters extend into the sea to a distance of 12 nautical miles from the coast baseline. India has the 18th largest Exclusive Economic Zone of 2,305,143 km². The northern frontiers of India are defined largely by the Himalayan Mountain range, where the country borders China, Bhutan, and Nepal. Its western border with Pakistan lies in the Karakoram and Western Himalayan ranges, Punjab Plains, the Thar Desert and the Rann of Kutch salt marshes. In the far northeast, the Chin Hills and Kachin Hills, deeply forested mountainous regions, separate India from Burma. On the east, its border with Bangladesh is largely defined by the Khasi Hills and Mizo Hills, and the watershed region of the Indo-Gangetic Plain. India is situated entirely on the Indian Plate, a major tectonic plate that was formed when it split off from the ancient continent Gondwanaland (ancient landmass, consisting of the southern part of the supercontinent of

Pangea). The Indo-Australian plate is subdivided into the Indian and Australian plates. About 90 million years ago, during the late Cretaceous Period, the Indian Plate began moving north at about 15 cm/year (6 in/yr). About 50 to 55 million years ago, in the Eocene Epoch of the Cenozoic Era, the plate collided with Asia after covering a distance of 2,000 to 3,000 km, having moved faster than any other known plate. In 2007, German geologists determined that the Indian Plate was able to move so quickly because it is only half as thick as the other plates which formerly constituted Gondwanaland. The collision with the Eurasian Plate along the modern border between India and Nepal formed the orogenic belt that created the Tibetan Plateau and the Himalayas. As of 2009, the Indian Plate is moving northeast at 5 cm/yr, while the Eurasian Plate is moving north at only 2 cm/yr. India is thus referred to as the «fastest continent». This is causing the Eurasian Plate to deform, and the Indian Plate to compress at a rate of 4 cm/yr. The Himalayas, or Himalaya from Sanskrit himá «snow, frost», and ā-laya «dwelling, abode»), are a mountain range in Asia, separating the plains of the Indian subcontinent from the Tibetan Plateau. The range has some of the planet's highest peaks, including the highest Mount Everest. Over 100 peaks exceeding 7,200 m in elevation lie in the Himalayas. By contrast, the highest peak outside Asia (Aconcagua, in the Andes) is 6,961 m tall. The Thar Desert, also known as the Great Indian Desert, is a large arid region in the north-western part of the Indian subcontinent that covers an area of 200,000 km² and forms a natural boundary between India and Pakistan. It is the world's 20th-largest desert, and the world's 9th-largest hot subtropical desert. About 85% of the Thar Desert is in India, and about 15% is in Pakistan. The Thar Desert is about 4.56% of the total geographic area of India. More than 60% of the desert lies in the Indian state of Rajasthan; the portion in India also extends into Gujarat, Punjab, and Haryana. The portion in Pakistan extends into the provinces of Sindh and Punjab. The Rann of Kutch is located mostly in the Indian state of Gujarat, specifically Kutch district, for which it is named. Some parts extend into the Pakistani province of Sindh. The word rann means «desert». The Rann of Kutch covers around 26,000 square kilometres (10,000 square miles). The Great Rann of Kutch is the larger portion of the Rann. It extends east and west, with the Thar Desert to the north and the low hills of Kutch to the south. The Indus River Delta lies to the west in southern Pakistan. The Little Rann of Kutch lies southeast of the Great Rann, and extends southwards to the Gulf of Kutch. Many rivers originating in Rajasthan and Gujarat flow into the Rann of Kutch, including the Luni, Bhuki, Bharud, Nara, Kharod, Banas, Saraswati, Rupen, Bambhan, and Machchhu. Kori Creek and Sir Creek, tidal creeks which are part of the Indus River Delta, are located at the western end of the Great Rann. The surface is generally flat and very close to the sea level and most of the Rann floods annually during the monsoon season. There are areas of sandy higher ground, known as bets or medaks, which lie two to three metres above flood level. Trees and shrubs grow on the bets, and they provide refuges for wildlife during the annual floods.

Conclusion. Indian geography in terms of location, culture, and heritage is unmatched with any other country in the world. The country is massively diverse in its cultural and traditional practices.

**RADHE SHYAM JHALA
INDIAN FILM INDUSTRY**

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Abstract. In the era of theatre, no one thought that a virtual screen would make an appearance to change the complete concept of entertainment in the country. It all started with motion photography, in the late 1880s. The first ever Indian film was made in the year 1913 named RAJA HARISHCHANDRA (Marathi) by Dhundiraj Govind Phalke popularly known as Dadasaheb Phalke who is also often called as the father of Indian film industry. The Dadasaheb Phalke Award that is awarded for lifetime contribution to cinema was instituted in his honour by the Government of India in 1969.

Keywords: Indian Film Industry, Indian Film History, Indian Cinema, Bollywood, Social Media.

Objective: To study and analyze information sources – encyclopedias, reference literature, books and articles on the issue of film production industry in India and other countries.

Materials and Methods: Various information sources, among them *Journal of Cultural Economic, Journal of Economic and Social Thought, International Journal of Marketing & Business Communication*, Bollywood social media were studied and analyzed.

Results.

India is the only country compared to other countries that makes highest number of films every year. Indian cinema has explored its scope around all the languages. There are major film productions in places like Hyderabad, Karnataka, Kerala and Kolkata. Also there are many challenges faced by the industry despite the popularity of entertainment in the country. One of the challenge is that the people are no more interested in visiting theatres and the dynamic changes in the ticket price i.e. the consumers feel the tickets are quite costly. The assumption made is justified by looking at the data gathered on average price of ticket that is higher in India compared to other countries. The other major problem addressed is piracy of films, i.e. releasing the films on websites without permission or even without the film getting released. This incurs a lot of loss to the producers and the movie crew. Bollywood is generally top of mind when the discussion on Indian films starts. The globalisation of the films made the revenue of Indian films rise.

The Indian film industry contributed about 40% of Indian income. Bollywood was the second strongest development in the country. The scope expanded even more due to introduction of abroad cables and satellites. While the number of movies produced in 1912 was 150, currently over 1,000 films are getting released in India per year. Along with the technological developments the promotion of the films always entered the new platforms. Social media promotion is extensively used now generally called as e-word of mouth. The method engaged the people to talk more about the film and attracted larger audience, as the usage of social media is increasing all over the country. The internet penetration rate of 2018 was at 35 per cent, and has been growing at 23 per cent (adding 87 million users) per year. In the digital platforms, social media users are increasing at a rate of 44 per cent per year. About 50 per cent of Indian mobile value-added service revenues are contributed by digital film-related content.

Nanda *et al.* (2017) designed two key metrics outlines to quantify the impact of eWOM: one is volume - the number of messages; and valence which is degree to which the messages convey positive or negative assessments or sentiments. The main problem with all current studies on this topic is that there is no consensus on how volume and valence for eWOM on social media affects the film performance, and on what time (pre-release, release, and post-release). But it is evident that the social media platforms can influence the film performance around its release date. In the Bollywood context, the pre-release phase comprises the music releases and promotion through various media channels. After the pre-release phase, the release phase comprises the aspects of critic and media reviews. After the release date, all of the above aspects are combined with consumer feedback. For a Bollywood, the music is a film integral part of success. There are high chances for a film to become profitable before its commercial release because of the licensing of the film. The campaign's objective is to create an emotional connection between consumers and the film. This is the priority of the pre-release phase. Hashtags are sometimes used to attempt to connect consumers with different characters in the film, using this to promote reposting of media content by the users themselves. By the 1930s, the status of Indian cinema industry had emerged commercially viable for the upcoming years. The factor made the film industry independent too, while positioning itself as a politically potential cultural institution. Jaikumar identifies this development at the level of commerce and audience reception that «rendered the British state and British cinema incontrovertibly ineffectual in the colony». There are some exceptions for reduced prices of the tickets based on the time of the day; this method is often used to boost the sales of the tickets for low demand movies. In case of film critics, there are possibly two words associated namely, «Influencers» and «Predictors».

Conclusion. Critics play an important role influencing the audience to watch the film which implies the consumer decision making. They also predict consumer pulse whether the audience will receive it well or not. This industry is a huge market for opportunities as well as failures. In the Indian context, the films

play very important role in the world of entertainment. (Azuela-Flores *et al.*, 2012; Basuroy *et al.*, 2003; Eliashberg and Shungan, 1997).

RANA MUBARAK ABDULLAH MOHAMMED
SUDANESE WEDDING TRADITIONS
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Abstract. In the article the traditions of a Sudanese wedding are described. It is noted that the marriage tradition in Sudan is not as any other marriages tradition as it has different ceremonies in different days. It is normally run for more than three days. *Agged* (the Islamic way to announce the marriage) *ceremony*: this event is usually held in a mosque between men. «Henna» party - this is when they decorate her hands and feet with henna for the first time, sing, dance and have a lot of fun. *Al Subhia, Jirtig, and party*: The wedding party 'Al Dukhla' takes place in houses, large tents, in the streets or in the clubs.

Keywords: Sudan, Sudanese wedding traditions, *Agged ceremony*, «Henna» party, wedding day.

The marriage tradition in Sudan is not as any other marriages tradition as it has different ceremonies in different days. It is normally run for more than three days.

Objective: To learn about the customs and traditions of Sudanese marriage.

Materials and Methods: Reviewing literature and exploring authentic view on the issue personally observing the wedding ceremony.

Results.

There are three parts in a Sudanese Muslim wedding:

Agged (the Islamic way to announce the marriage) *ceremony*: this event is usually held in a mosque between men. In a Sudanese tradition, each of the couples has its own agent in this event, and usually no one of them attend this event.

Henna party: A Sudanese woman does not regularly do henna until she gets married. Before the wedding day, the bride's female family members hold a party called «Henna». This is when they decorate her hands and feet with henna for the first time, sing, dance and have a lot of fun.

Henna is used in many countries for female such as the gulf country. But in Sudan the grooms has to do henna as a tradition. Grooms have to put henna in their hands and feet but it should not be drawing.

Wedding day: *Al Subhia, Jirtig, and party*: The wedding party «Al Dukhla» takes place in houses, large tents, in the streets or in the clubs. The bride's family

gets a singer for this cheerful night. There is a lot of music and dancing and a beautiful dinner is served for the relatives and guests. Everyone is invited and everyone is happy. The bride wears a white wedding dress and the groom wears a full suit.

The final ceremony is called the «jirtig», some people do it right after the night of the wedding and other do it the day after the wedding. It has special traditions, and a special red and yellow tray with pottery to put the perfumes and «bakhoor» in, the bride changes into a colorful, famous Sudanese costume and sits with her new husband on a bed with a beautifully decorated red and gold sheet called «milayat aljirtig». All the elder women are around them, and one of the older women comes and wishes the happy couple wealth, health and the blessing of children upon them. She perfumes them both, singing meanwhile, and ties the red «hareera» and «hilal» around the groom's head. Then the woman offers them a cup of milk. They both take a drink and spray some of it over each other a sign of love, piece and hope for a clean, pure life together pure as milk!

Conclusion. The marriage tradition in Sudan is not as any other marriages tradition as it has different ceremonies in different days. It is normally run for more than three days. *Agged* (the Islamic way to announce the marriage) *ceremony* is the event usually held in a mosque between men. «Henna» party takes place when they decorate her hands and feet with henna for the first time They sing, dance and have a lot of fun. The wedding party «Al Dukhla» is in houses, large tents, in the streets or in the clubs. A cup of milk is a symbol to live in love, piece and hope for a clean, pure life together.

SOUMYA SIKARWAR, SAJAL DUBEY

MODERNIZATION OF INDIA DURING LAST CENTURIES

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Abstract. The abstract is a concise representation of Indian modernization by development in science and technology, industrial civilizations, work of democratic institutions and other various parameters as a major framework. This work aims to convey the constant progression of Indian modernization throughout decades and centuries.

Keywords: India, modernization, the British, tradition, culture, economy, education.

Objective: To study and examine various demographic and economic developments contributing to the improvement of modernization in India and a descriptive report about the factors affecting modernization in the current state of affairs.

Materials and Methods: Articles by various economists, historians and journalists, works of professors from Cambridge University, articles from *Times of India* and References - Websites of the Departments, Encyclopedia of Indian history, Introduction to Indian Economy and others were studied and analyzed.

Results.

The attitude of the British rulers in India were formed in a social background of transformed stratification, systematic social reformation, emergence of Protestantism, cumulative chain of innovations in science and technology and a rational individualism in the economy and society in Europe. At the initial stage, mainly during the seventeenth century, modernization of the sub-culture began with the socialization of a small nucleus of trader-cum-middlemen in the western manner. Later on it led to the institution of a modernization of Great tradition. Spread of new means of communication and transport, urbanization and industrialization, social reforms, expansion of western education, and a universalistic legal system were construed as the normative components of modernization in India. Modern India, in real terms, is made up of three major influences. These developments are studied in three stages, i.e., Pre - British phase, British phase and post-independence stage. Indian economy, during the pre-British period, consisted of backward, isolated and self-sustaining villages on the one hand and on the other hand, there were number of towns that were the seats of administration, pilgrimage, commerce and handicrafts. During those days, agriculture was the main source of livelihood in India. The economic condition of Indian agriculturists was really very much painful. Poor farmers had to pay a high rate of taxes as imposed by the then administrators of the country. Nearly 10% of the total population was living in the urban areas and those towns were merely outgrown villages. Although agriculture had dominated the Indian economy during the pre-British period yet some Indian industries, producing certain special products, enjoyed worldwide reputation. The British who came to India introduced many changes disrupting the economy, polity, and society. These changes were introduction of western education and modern transport system. The British took steps to unify India politically, administratively and economically, though to serve their interests but it benefited India as well. Introducing the criminal procedure code, civil procedure code and Indian penal code, etc. brought uniformity to the legal system of India. The historical researches by the Europeans scholars were one of the factors behind the emergence of the reform movements. The British efforts in India prove that the steps were taken to serve imperial objectives and consequent positive development or modernization was an undesired by-product, and not the real intention of the British administration. In India, the political changes stemming from independence and partition resulted in building of new state capitals and extensions to existing cities to provide homes to refugees, house state governments, and deal with urban congestion. Although the British had built New Delhi as the new capital of the Raj at the beginning of the twentieth century, there were hardly any trained Indians to undertake the task

of planning and architecture. The development of Chandigarh, Bhubaneswar and Gandhinagar between 1949 and 1982 represents a fascinating study of practical politics, personal ambitions of politicians and Western planners, and the high ideals of Prime Minister Jawaharlal Nehru. Chandigarh was to serve as a training school for Indian planners, who could then duplicate their experience in other cities to improve urban India, and also influence rural India. The Indian agrarian history for by and large have been cast within colonial and nationalist frameworks or in analyses of modernity and development in the South Asian historiography on both sides of the independence divide. This leaves plenty of space to discuss both the vast engagement of American and British economy with Indian elite formations and modifications to the agrarian projects contingent upon those interactions.

Conclusion.

The initiation of modernization of Indian tradition begins with exposure to the west, particularly – to the British contacts. This contact resulted in a multiplicity of changes in Indian culture and social structure. Although the main focus of this contact was directed towards modernization, it, nevertheless, strengthened a variety of traditional institutions. This demonstrates the weakness of assuming a neat contrariety between tradition and modernity. This polarity may be more heuristic than real. But modern cultural institutions and forms of social structure could only be introduced after the establishment of British rule in India.

YOMNA ABDULWAHAB MOHAMMED ALNOUBI GLANCE OF EGYPTIAN TRADITIONS

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Abstract. The article concerns some traditions from the Egyptian culture. Egypt is characterized by many customs and traditions that make it different from any other country. Many civilizations, such as the Pharaonic, Greek and Islamic civilizations, passed through it, and all these factors made Egypt a country with a distinctive and special character. Weddings are considered one of the distinctive things for the Egyptian people. Family, friends and neighbors celebrate the birth of a newborn a week after the birth of the baby. The Egyptians consider the birth of the Noble Prophet a very special and important day. Sham El-Nessim is a pharaonic custom inherited from the pharaohs to this day. The month of Ramadan is considered a very special month for the Egyptian people.

Keywords: Egypt, culture, traditions, marriage, sham el Nassim, customs, baby birth, ramadan, Eid.

Egypt is characterized by many customs and traditions that make it different from any other country, because Egypt is a distinguished civilized country. Many civilizations, such as the Pharaonic, Greek and Islamic civilizations, passed through it, and all these factors made Egypt a country with a distinctive and special character in terms of customs and traditions. Customs and traditions are a set of behaviors that a large group of people in society is accustomed to. These actions are usually repeated in daily life and are transmitted between individuals and generations in an innate way and become inherited for many generations.

Objective: To study the traditions of the Egyptian culture.

Materials and Methods: Reviewing literature and exploring authentic view on the issue.

Results.

Egyptian customs and traditions differ on every occasion, as there are customs related to weddings and customs related to sorrows and holidays.

Weddings are considered one of the distinctive things for the Egyptian people, especially with the presence of geographical diversity and diversity in the customs and traditions of each of Egypt's governorates on the occasion of marriage. However, all of these provinces agree to offer the groom a gift to his bride, and to present jewelry and gold in the engagement, and the family, neighbors and relatives give the money to the groom's family and the bride's family, as a kind of material assistance in preparing the groom and the bride.

Family, friends and neighbors celebrate the birth of a newborn a week after the birth of the baby. A specific food is served, such as couscous, and chickpeas and magaz are distributed, and the father may make a table for meat and fattah. A celebration is held by playing music and songs for the occasion. People light candles and sing, and the mother steps over the child seven times. Parents present the mother's coins with joy at the arrival of the new baby. Some mothers may shave the child's head for fear of envy and so that it does not catch the eye.

The Egyptians consider the birth of the Noble Prophet a very special and important day in the life of the Egyptian people. The Egyptian people are considered the most closely related to the Prophet, may God bless him and grant him peace. As well as the family of the house of the sons and grandsons of the Prophet, peace be upon him. That is why the Egyptians celebrate this day by making marches in remembrance and praise of the Prophet in the streets. They raise green flags and walk in groups in the streets. They roam the streets with praise. They also visit the shrines of Ahl al-Bayt and light candles in these shrines, such as the shrines of Hassan and Hussein and the shrine of Sayyida Zainab.

Sham El-Nessim is a pharaonic custom inherited from the pharaohs to this day when the Egyptians salted fish for a large period. On April 21 of every year, they eat salted fish and go to the parks.

The month of Ramadan is considered a very special month for the Egyptian people when friends and family exchange visits and hold banquets and celebrations throughout the month of Ramadan.

Eid traditions: The Egyptians make Eid cakes, and on the first day of Eid al-Fitr, families exchange cake dishes with each other. Thus, on the first day of Eid Al-Fitr, family and friends exchange visits and congratulations on the occasion of Eid Al-Fitr. And that is after the Eid prayer in congregation, and the adults give the little ones what is called the Eid. It is a symbolic amount of money for children to buy sweets and toys on the holidays, and most Egyptians eat fish on the first day of Eid al-Fitr.

Conclusion. Egypt is characterized by many customs and traditions that make it different from any other country. Many civilizations, such as the Pharaonic, Greek and Islamic civilizations, passed through it, and all these factors made Egypt a country with a distinctive and special character in terms of customs and traditions. Weddings are considered one of the distinctive things for the Egyptian people. Family, friends and neighbors celebrate the birth of a newborn a week after the birth of the baby. The Egyptians also consider the birth of the Noble Prophet a very special and important day. Sham El-Nessim is a pharaonic custom inherited from the pharaohs to this day. The month of Ramadan is considered a very special month for the Egyptian people as well. On the first day of Eid al-Fitr, the Egyptians make Eid cakes, and families exchange cake dishes with each other.

YUKT KOSHALE
THE ANCIENT INDIAN TEMPLE ARCHITECTURE

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Abstract. The paper introduces the rich cultural heritage of ancient India, ancient Indian temples and their architecture. The abundance of cultural monuments, temples and spiritual memorials, coupled with the rich and varied nature of India gives people the inspiration for this work. The monuments show everyone interested a window to the glorious past of India.

Keywords: India, temples, religion, traditions, folklore, customs, monuments.

Objective: To study and analyze historical architecture along with ancient manuscripts and various artifacts of great cultural and historical value, to put forward, encourage and spread the knowledge of Vedic literature and ancient manuscripts towards young generations.

Materials and Methods: Vedic literature, manuscripts, works of historians, professors of Universities, Ministries of archeology and culture, encyclopedias of Indian history and architecture were studied and analyzed.

Results.

Most of the art and architectural remains that survive from Ancient and Medieval India are religious in nature. Temples were decorated with the images of gods. Some of the important temple sites of that period are Deogarh in Uttar Pradesh, Eran, Nachna-Kuthara and Udaigiri near Vidisha in Madhya Pradesh. The basic form of the Hindu temple comprises: (i) Sanctum (garbhagriha), a small cubicle with a single entrance that grew into a larger chamber in time. The garbhagriha is made to house the main icon, which is itself the focus of ritual attention. (ii) The entrance to the temple that may be a portico, or colonnaded hall that incorporates space for a large number of worshippers and is known as a mandapam. (iii) Freestanding temples that tend to have a mountain-like spire that, which can take the shape of a curving Shikhar in North India and a pyramidal tower, called a vimana, in South India. (iv) The vahana, i.e., the mount or vehicle of the temple's main deity along with a standard pillar or dhvaj that is placed axially before the sanctum. Two broad orders of temples in the country are known — Nagara in the north and Dravid in the south. Every region and period produced its own distinct style of images with its regional variations in iconography.

The style of temple architecture that became popular in northern India is known as nagara. While the earliest temples had just one tower, or shikhara, later temples had several. The garbhagriha is always located directly under the tallest tower. Ancient temples of Uttar Pradesh, Madhya Pradesh and Rajasthan share many traits. The most visible is that they are made of sandstone. Some of the oldest surviving structural temples from the Gupta Period are in Madhya Pradesh. These are relatively modest-looking shrines each having four pillars that support a small mandapa which looks like a simple square porch-like extension before an equally small room that served as the garbhagriha. Importantly, of the two such temples that survive, one is at Udaigiri, which is on the outskirts of Vidisha and is part of a larger Hindu complex of cave shrines, while the other one is at Sanchi, near the stupa. The Lakshmana temple of Khajuraho, dedicated to Vishnu, was built in 954. A Nagara temple is placed on a high platform accessed by stairs. There are four smaller temples in the corners, and all the towers or shikharas rise high, upward in a curved pyramidal fashion, emphasising the temple's vertical thrust ending in a horizontal fluted disc called an amalak topped with a kalash or vase. The temples in the north-western parts of India including Gujarat and Rajasthan, and stylistically extendable, at times, to western Madhya Pradesh are very numerous. The stone used to build the temples ranges in colour and type. While sandstone is the commonest, a grey to black basalt can be seen in some of the tenth to twelfth century temple sculptures. Eastern Indian temples include those found in the North-East, Bengal and Odisha. It appears that terracotta was the main medium of construction, and also for moulding plaques which depicted Buddhist and Hindu deities in Bengal until the seventh century. At Konark, on the shores of the Bay of Bengal, lie the majestic ruins of the Surya or Sun temple built in stone around 1240. Its shikhara was a colossal creation said to have reached 70m. Unlike the Nagara temple, the Dravid temple is enclosed within a compound

wall. The front wall has an entrance gateway in its centre, which is known as a gopuram. The shape of the main temple tower known as vimana in Tamil Nadu is like a stepped pyramid that rises up geometrically rather than the curving Shikhara of North India. Temples thus started becoming the focus of urban architecture. Kanchipuram, Thanjavur or Tanjore, Madurai and Kumbakonam are the most famous temple towns of Tamil Nadu, where, during the eighth to twelfth centuries, the role of the temple was not limited to religious matters alone. Temples became rich administrative centres, controlling vast areas of land. Although they were mostly Shaivite, several Vaishnava shrines also survived from their reign, and there is no doubt that they were influenced by the long Buddhist history of the Deccan.

Conclusion. While studying the artworks, people are able to learn much about the kind of society that made these objects. Thus they can summarise what the buildings were like, what types of architecture they had and use this knowledge to reconstruct the history of their society.

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