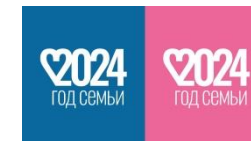


Сборник материалов участников II районной научно-практической конференции «Мой край родной: Люди, события, факты»: материалы научно-практической конференции в рамках деятельности учителей иностранных языков Арского района Республики Татарстан учреждений среднего общего образования – Арск: МУ «Управление образования», 2024. – 150 с.

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МУ «Управление образования» исполнительного комитета
Арского муниципального района

*«Мой край родной.
Люди, события, факты»
“My native land.
People, events, facts”*

Приказ от 13.03.2024 г. №107



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NAIL KASIMOV'S LIFE AND CREATIVITY

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I. Introduction

I am from the nice village Ashitbash, which is located in the north part of Arsky District. It is famous for its hardworking people and beautiful landscapes. Only we have very unique place like artyshlyk (Appendix 1), where you can see rare tree artysh. It is very useful for the health.

Ashitbash is a place, where the famous tatar poet Nail Kasimov was born (Appendix 2). I am proud of my countryman, that's why I wanted to research his life and creation.

The aim of my project is to convey information about Nail Kasimov to a wide audience.

The tasks of my research are: - to find the extra information about Nail Kasimov;

- to learn more about his life;
- to meet people who know him well.

Object of study is Nail Kasimov's personality.

Subject of study is his life and creativity.

There is observation, comparison, questioning, summarizing as **research methods**.

I. Main Body

1. Biography

Nail Kasimov was born on August 18, 1955 in the village of Ashitbash in the Arsky district of the Republic of Tatarstan. His parents Vasil and Fauziya raised 5 wonderful children (Appendix 3). Nail was the oldest, then Nuraniya, Nailya, Rinat and the youngest son Rashit (Appendix 4). Their father died early, so he had to help his mother with the household. In 1970, he graduated from Ashitbash eight-year school and continued his education in Tukai-Kyrlai secondary school. In 1972-

1977 he studied at the Kazan Institute of Civil Engineers. Until 1992, he worked as a main engineer, then as a director in various construction and trade organizations. In 1992-1997 he worked as an editor, a main editor at the Tatar State Television Studio. In 1997-1999 he worked in the Department of Culture of the Kazan City Administration as the first deputy head of the department. Since 1999 he has been acting as Deputy Head of the Department in the Administration's Road Construction department. Before retiring, he worked at the Ministry of Culture as a head of the department.

Today he is retired and lives with his wife in the city of Kazan. His wife's name is Gulsina. She is from the village of Karkaly in the Cheremshansky district. The family has a son. His name is Aydar.

2. Creativity.

While still at school, N. Kasimov began interested in writing poetry. Some of his poems were published at this time in the magazine "Yalkyn", the newspaper "Yash Leninchy" (now "Sabantuy"). Wherever he lives and in whatever job he works, his love for poetry does not fade.

In Tatar poetry N. Kasimov is famous as a songwriter. The composers of Tatarstan and Bashkortostan have written about a hundred songs based on the poet's poems. Many of them, widely spread among the people, make up a stable repertoire of amateur and professional singers, which has been constantly performed over the years: "My Mother with a white handkerchief", "Don't be late", "I will miss your return", "Voices of my village", "Beautiful land" (melody by L. Batyr-Bulgary), "Wedding dress", "Your handkerchief", "Last call" (melody by R. Akhiyarova), "I would listen to your voice", "Do you remember this night" (melody by R. Kalimullin), "A bonfire is burning by the river", "Forget" (Melody by Z. Khayretdinov) and others. There is a wonderful song

"And the moon is different, and the stars are different!" about our village. His songs are regularly included in the collection "Favorite songs" and other songbooks. In 1996, the book "On my knees before the soul" was published, which included many of the poet's songs. N. Kasimov has been a member of the Writers' Union of Tatarstan since 1993.

III. Conclusion

4. Awards

2014 – Honored Artist of Tatarstan - for his great contribution to the development of Tatar literature and art, long-term creative activity

2017-Award of the Union of Writers of the Republic of Tatarstan named after Hadi Taktash

2023-National poet of the Republic of Tatarstan

5. Others about Nail Kasimov

Sugda Abdullina (a classmate):

He was a diligent, intelligent, responsive, exemplary student (Appendix 5). The teachers constantly praised him. We went to study to Kyrlyay on foot, he always helped the girls carry bags with books. I am constantly interested in his creativity. I wish him creative success, good health, peace, and a long life.

Nail Sabirsyanov (a neighbour):

Nail Kasimov loves his village very much. He returns to his native home every year. He likes to communicate with his neighbours.

They take always care of their home. All the relatives gather together, relax and work in the garden in summer. They like to grow flowers and fruits. Nail loves the nature of our village very much. He always walks by the river, goes to the forest, to the artyshlyk. He goes with his family to the meadow and picks berries every summer (Appendix 6).

Rudal Gabbasov (a relative):

Our relatives Vasil and Fauziya were very hardworking people. Ordinary, open, hospitable people. All five children grew up as smart and diligent as they. Despite the fact that Nail is a famous man, he is very sociable. He knows the value of the brotherhood, every time when he returns, he comes to us. We remember the past. He gave us his book of poetry. I am proud of my relative.

Studying the life and creativity of our countryman, I made this conclusion:

1. Holding literary evenings with him contributes to an in-depth study of literature.
2. The poet Nail Kasymov reflected on the fate of the nation and its future, made a great contribution to the enrichment and enhancement of the spiritual world of our people, faithfully serves our literature.

Happy is the one who can leave creativity. Each poem by a famous poet included in more than 30 books, each line of these poems is a huge legacy that can be bequeathed to future generations.

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“THE NAME WE ARE PROUD OF...”

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ВВЕДЕНИЕ

School... Native school... These words cannot leave anyone indifferent. For some people it is the place where they get knowledge, for others it is their childhood and years of growing up, for others it is their second home, their life and destiny. For the first time a person comes to school as a child. Here the world of knowledge opens for him, he is formed as a person.

There are tens of thousands of schools in our country, and each school has its own unique history, its own special face. What is the fate of our school? We were interested in what was the school in the past? Who studied and worked in it? What achievements, remarkable people, traditions is rich in the history of our school?

The relevance of our research work. More than seventy years have passed since the Great Patriotic War ended. Victory in this war, so necessary not only for our country, but also for the whole world, was given at a very high price. The names of the heroes of the Great Patriotic War are named streets, schools.... And our school is named after Valentin Fedorovich Ezhkov. We should not forget those who died for the sake of living under a clear peaceful sky. It is not without reason that human wisdom says: "Only the country in which people remember their past is worthy of the future".

In the course of our research we want to find out what is the fate of our school, what was the school like in the past, what achievements, wonderful people and traditions is the history of our school rich in?

Problem: Ignorance of the history of our school generates a spiritlessness of the young generation, which becomes "Ivan, who does not remember his kinship".

Aim: To study the life and exploits of V.F.Yezhkov on the basis of analyzing documentary and archival sources, search materials.

Tasks:

1. To study the material about the history of the school.
2. Based on the archives of the school museum, to collect information about the work of the school in wartime.
3. To highlight the school traditions.
4. To find out what the students of the class and the school know about the person whose name our school bears
5. To learn about the feat, thanks to which he received such a high honor - to remain in the history of our city and country.

Object of the study: labor and combat feats, which became the basis for the name of school number 1.

Subject of the study: the personality of V.F.Yezhkov.

Practical purpose: the prepared work can be used for conducting excursions, museum lessons, preparing and conducting school-wide events.

Research methods:

The research used the method of survey (questionnaire survey and interview), source analysis, consultations with the teacher.

We realized the preparation of this research work in 4 stages:

1. we conducted a survey among the students of our school;
2. studied the archive of newspapers and magazines about V.F.Yezhkov;
3. searched for material on the Internet;
4. we consulted with people interested in this issue: the teacher, the head of our museum.

ГЛАВА 1. Основная часть.

I see a photo on
the pages
Of paper I
was looking through
With soldiers looking like teenagers,
The heroes of
World War II.
Four fellows standing by the
mote

Were photographed before
assault
The background was a lovely
scene:
The sky was blue, the grass
was green. [5]

June 22, 1941. Everyone knows and should know this day in the history of our country! The war changed the life of people, including schools.

In the first days, 1,729 people went to the front from the Arsk district to defend the Motherland. More than 25 thousand people from Arsk district were mobilized and voluntarily joined the ranks of the active army.

Among those who courageously fought in the battles of the Great Patriotic War, there were many graduates of school No. 1. The name of one of them, in 1965, was given to our school. This is the Hero of the Soviet Union, Guard senior lieutenant, commander of anti-tank group, Valentin Fedorovich Yezhkov. [1]

This year, our country celebrates the 78th anniversary of the victory of the Great Patriotic War.

Victory Day is the most memorable date in our country. It's celebrated to commemorate the victory of the Russian troops over the German invaders.

On the 22nd of June 1941 the Soviet Union was attacked by the fascists the Soviet people rose up in defence of their Motherland. Many soldiers gave their lives for freedom and independence on the fronts, the partisans beat the enemy in the territories occupied by the invaders, even children helped the adults at the plants, factories and fields. [5]

Despite everything during the war time our school worked. Many teachers and the headmaster of the school Grigori" Yakovlevich Tushvintsev joined the army.

Raisa Mikhailovna Sorokina became the headmaster of the school. The teachers who went on working did their best to help children to get knowledge, to believe, to survive. There were some pupils and teachers who had to come here from occupied territories, among them Lubov' Fedorovna Preobrazhenskaya. After the war she was awarded the main State reward – Order of Lenin. [2]

During this period of time many school leavers went to the front, but not all returned.

The war has no mercy. Each family in our country has its own heroes. Our school is not an exception.

Our school is named after the Hero of the Soviet Union Valentin Fedorovich Ezhkov and we are very proud of that fact.

Valentin Fedorovich Ezhkov was born on the 27th of May 1922 in Arsk. He was brought up by his mother Kleopatra Mikhailovna, who worked as a postwoman.

In 1929 little Valentin went to the first form of Arsk school number 1. He was very active, quick-witted, helpful boy who was always struggling for truth.

Here's what his teacher Zoya Alexandrovna Polyushkina remembers about him: "He had been studying in my form for 2 years. He was short, but very agile and nimble. He always had time for everything. My class was large, there were 41 students. It was necessary to look after them during the breaks, and to prepare for the lessons. The children who were on duty helped me with this, but they were always led by Valentin. After school, he helped me hand out the books to students in the school library, which I was in charge of at that time. He often accompanied me home and carried my bag with copybooks. He studied well, he loved History and Geography. We often went hiking, on walks and excursions. Valya helped me prepare everything necessary for them, organized his classmates and was the first to sing pioneer songs. Valya has always been the center of attention. [6]

Vladimir Antonovich Popov remembers how Valya was an active participant in the pioneer club, sometimes even spent the nights there. The guys brought him food. "I was surprised by some extraordinary fearlessness, perseverance, composure in him," recalls V.A. Popov. [4]

After leaving school he started working at Kharkov tractor plant.

In 1940 Valentin Ezhkov joined the Soviet Army, got education in the military school, during the Second Patriotic War became the commander of anti-tank group.

Valentin Fedorovich Ezhkov participated in the battle near the village Stepanovka on the 19th of August 1943 where he and his division

destroyed 12 enemy tanks, but at the end of the battle commander Ezhkov fall dead. [2]

Valentin Fedorovich Ezhkov was buried in the village Stepanovka Donetsk region. In 1944 he was awarded the Order of Hero of Soviet Union posthumously.

On the 9th of May, 1945, the Soviet Army and completely defeated the German fascists and the Second World War ended. In our town you can see monuments to our great countryman, one of them is in the yard of our school. The street where he lived is named in his honour.

We are really thankful to each soldier and commander who did his best to bring the Victory and won the peace in our country.

NOBODY IS FORGOTTEN... NOTHING IS FORGOTTEN...

Each year in May we celebrate Ezhkov's date of birth. We held meeting in honour of Valentin Fedorovich Ezhkov and take part in sport and military competitions.

Each pupil of our school knows and respects the heroic deed of Valentin Fedorovich Ezhkov. Now you also got to know about this outstanding person.

ГЛАВА 2.

Практическая часть

We decided to conduct a questionnaire on "What do we know about our hero?" and a survey among the students in my school.

Here are some questions of the school survey:

1. When did the Great Patriotic War begin?
2. Do you know the names of the heroes of the Soviet Union?
3. When was Ezhkov awarded the Order of Hero of Soviet Union?
4. Where was Valentin Fedorovich Ezhkov buried?
5. When was our school given the name after Valentin Fedorovich Ezhkov?

The questionnaire survey was conducted among pupils of grades 5-9. It showed that:

- 90% of pupils know when the Great Patriotic War started;
- 80% of pupils know the names of Heroes of the USSR.
- 67% of respondents know when Yezhkov was awarded the title of Hero of the USSR.

- 93% of the survey participants know the place of the hero's death.

-50% of respondents named the year when V.F. Yezhkov's name was given to our school.

On the basis of the received data the diagram was made, which you can see on the screen.(ANNEX 1).

This research work can be used at extracurricular activities, class hours and English lessons when studying the topic "Outstanding people of the native country".

ЗАКЛЮЧЕНИЕ

We are very proud of our fellow countryman V.F.Yezhkov. He was a student of our school, for the feat he performed during the Great Patriotic War he was awarded the Order of Lenin, awarded the title of Hero of the Soviet Union posthumously.

In 1965, a historic event occurred: received the order of the Council of Ministers of the Tatar ASSR on July 16, 1965, on the assignment of the name of Hero of the Soviet Union Ezhkov Valentin Fedorovich Ezhkov Arsk secondary school number 1.

In our school museum documents testifying to the feat of our Hero are sacredly kept. We remember the feat of our fellow countryman. We regularly hold museum hours, excursions devoted to the Hero.

In the course of research work we came to the conclusion that only through the activity approach, it is possible to bring up true patriots of their country, a continuous connection between generations is possible.

The goal of the work was achieved - using the materials of books, Internet sites, conversations, excursions we found information about the participant of the World War II, whose name is connected with the name of our school.

WHAT IS THE LONGEVITY OF TUKAI'S POETRY?

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I. Introduction

The name of Gabdulla Tukai is known not only in Tatarstan, but also far beyond its borders. He is known by everyone who appreciates art, who loves poetry. Tukai's work is multifaceted: he is a poet and a publicist, a literary critic and a public figure. He did as much for the development of Tatar poetry and culture in general as Pushkin did for Russian poetry and culture.

If we talk about writers who, having lived a little, managed to do a lot, then one of them is undoubtedly Gabdulla Tukai. He died when he was only twenty-seven years old. April 1886 - April 1913. He was born in the spring and passed away in the spring...

During his short seven-year creative life, Tukai managed to compose and sing so many songs! He left behind more than 400 poems, 9 poems, 350 short stories, essays and memoirs. Among them are poems and prose works for children. He compiled two anthologies on Tatar literature for reading at school. Tukai is recognized as the founder of Tatar children's literature. The poet also loved folk songs and collected them. So, in 1910, under the pseudonym "Shurale", a collection of "National Melodies" was published, including 28 songs.

Relevance:

Tukai left behind a huge creative legacy. The biggest and most important place in which his poetry occupies. Tukai's works carry both cultural and educational value. They are imbued with a deep love for their native land, nature, native home, native land. They teach to observe the traditions of the Tatar people, treat elders with respect, be kind and responsive, teach hard work, courage, instill an interest in school and knowledge.

The creative heritage of Tukai from generation to generation has not only educational value, but also contributes to the aesthetic perception of the world, because it is through poems and fairy tales that we learn about the world around us. Thus, all this once again underlines the importance and necessity of studying Tukai's work.

The novelty of my work consists in studying the poet's work from the point of view of the longevity of his works.

The aim:

To study and explore the longevity of Tukai's poetry.

Tasks:

1. To study the life and work of the poet;
2. To reveal the role of Tukai's creativity in the development of Tatar culture;
3. To attract the interest of classmates in Tukai's works;
4. Awareness of the significance of Tukai's work and the greatness of his personality.

Object of study is G.Tukai.

There is observation, comparison, questioning, summarizing as **research methods**.

Hypothesis:

I think that Tukai's creative legacy will live on for a long time and be passed down from generation to generation.

Research method:

1. Collection of information literature
2. Analysis of the information received.
3. Final processing of the material.
4. Conducting a test survey among classmates.

II. Main body

2. The longevity of Tukai's poetry.

2.1 Biography and works of Tukai.

Gadulla Tukai (real name - Gabdulla Mukhammedgarifovich Tukaev) was born on April 26, 1886 in the family of Mullah Mukhammedgarif in the village of Kushlauch, Kazan province. Now it is

the Arsky district of the Republic of Tatarstan. The future poet was orphaned early. He was 5 months old when his father Gharif Mullah died, and a few years later Gabdullah lost his mother. From the age of 3, he lived in different families. Foster parents often changed, and little Gabdulla did not stay in one place for a long time. From an early age, he experienced all the hardships of orphan life, the saddest days of his childhood.

Tukaya nurtured and nurtured the people themselves. It was as if he knew in advance that a grateful poet would repay him, did not leave him in trouble, supported, encouraged, comforted. We read Tukai's poems and think - where does such power come from? From the native land, from the people. Since childhood, Tukai inherited a love for song, for his native language. His mother Mamduda loved to compose poetry. And Grandfather Zinnatullah sometimes composed for himself.

The purity and melodiousness of native speech penetrated into the child's soul with the very first childhood impressions, whether they were joyful or bitter. We can read all this in such immortal works of the poet as "Native Land", "Pair of horses", "Native language", "Autumn Winds", "Shurale". These poems are imbued with love for their native land, for the village of Kirlay, for its simple, sincere people. In this village, Tukai began to join the working peasant life, experienced the first joys and sorrows, and began to study. And as he himself admitted in his memoirs, Kyrlyay opened his eyes to life.

The fairy tale poem "Shurale" has gained special love among people. In this fairy tale, images of the Motherland and the people are depicted in bright colors. In poems dedicated to his native village, Tukai conveys love and gratitude to his native land. For example, in the poem "Native village" there are such lines: "Everything around me is pleasant...", "There is no time happier ...", "You are in my memory and in my heart, my native side!..", "I love with my soul and body, I am all in my land ...". Tukai is a poet who is equally dear to all generations. People choose him as a companion for life... More than once during their lives they turn to him. Since early childhood, the "Water" has been disturbing

his soul with sweet fear. In the morning, his "Native speech" is sung. It is not read, but it is hummed. As Tukai himself said, the songs of our people require that they be sung only with slightly parted lips. That's their nature...

Most people in their youth associate their lives with the work of Tukai. They hope, dream, and set their great goals. And in mature years, in old age, they turn their hearts back to the poetry of Tukai, considering themselves a part of their native land and people. Tukai is the most beloved and popular poet of the Tatar people. So, what is the longevity of his poetry?.. The poet is born by the people. Tukai is a national poet deeply rooted in his native soil. His national traditions, customs and nationality are closely related to each other. In his poems, Tukai sings about the thoughts and sufferings of his people. He sympathizes with them, suffers with them, tells only the truth, the bitter truth, protects the poor Tatar people. His feat as a writer is that he fearlessly told the truth, and only the truth.

The creative and civic feat of his short, sparkling life is incomprehensibly beautiful! He devoted his whole soul and life to the last drop to the struggle for the bright future of his native land. During his short life, he managed to create a huge number of poetic literary works that enriched both Tatar culture and world culture in general.

2.2 The sights of the cities associated with the name of Tukai.

Tukai still teaches us to understand this complex world with all the troubles and worries. It teaches you to live and scream, laugh and cry, appreciate and cherish love for your loved ones in everyday life. Fosters love, careful attitude, kind feelings towards elders, shows interest in school and knowledge. Tukai's works awaken in the child's soul feelings of love for nature, work, feelings of friendship, Tukai's literary heritage is rich and diverse. He calls persistently, without fear of difficulties, to strive for knowledge, to give all his strength in the name of the happiness of the Motherland.

While in the hospital, on his deathbed, Tukai wrote: "1913, I woke up. I woke up so as not to fall asleep forever." It seems as if the whole meaning of the poet's life is hidden in these amazing lines. It was as if he had a premonition of his immortality. Villages, districts (n-r: Tukayevsky district of the Republic of Tatarstan), the most beautiful streets in the cities of oil workers, cultural centers, museums are named after Tukay, monuments are erected, the Gabdulla Prizes for achievements in the field of literature were established.

2.3 Tukai in our area

Our Arsky district is a country of museums. The most popular are the memorial museum complex of the great Tatar poet Gabdulla Tukai in the village of Novy Kyrlyay and the House Museum of the Tukaev family in the village of Koshlauch - the birthplace of the poet Gabdulla Tukai. The Gabdulla Tukay Literary Museum and Memorial Complex is located in the village of Novy Kyrlyay on the banks of Iya River. It is named after and dedicated to the great Tatar poet who made a great contribution to the development of national literature. Kyrlyay is the birthplace of the poet and the place that inspired Tukay to create his folk works, praising the nature of his native lands. The site includes Tartar peasant Sagdi's house, where the future poet spent his childhood. The house was restored to model a late 19th-early 20th century dwelling. The museum exhibits feature items and documents relating to that era, early editions of the poet's works, many photographic materials, and works of artists and masters created based on the verses of Tukay's many stories and poems. A park surrounds the building, in which you can find sculptures of characters of Tukay's fairy tales, and guests who come here in winter can even visit the residence of Kysh Babay and Kar Kzyzy – the Tatar Father Frost (Santa Clause) and Snow Maiden.

Gabdulla Tukai is a poet of versatile talent. He is a subtle lyricist who praises the joy of great earthly love, the beauty of the nature of his native land, freedom and equality of all people on earth. Kyrlyay and Koshlauch became the places that inspired the poet to create melodic, folk works celebrating the nature of this region. The museum complex

preserves the amazing fabulous atmosphere of the life and work of the great son of the Tatar people. The State Literary and Memorial Museum Complex of Gabdulla Tukai includes: Gabdulla Tukai Museum (v. New Kyrlyay), The house of Sagdi abzy (v. New Kyrlyay), Akhmatkhan Bai's House (v. New Kyrlyay), The house-museum of the Tukaev family (Koshlauch village).

Conclusion

Based on the results of my work, I came to the conclusion that Tukai is alive today, the national memory of him is alive, his poems, songs, poems, fairy tales are alive ... Tukai... Many great poets came to Tatar poetry after him. However, their names did not overshadow his name... Tukai has organically entered the present day. Together with us, he is going to conquer new heights to come.

"Truly, Gabdulla Tukai is the sun of Tatar poetry, which, once rising above our great land, will never set..." (Mintimer Shaimiev)

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"STUDING OF THE LIFE AND WORK OF THE WRITER - FELLOW COUNTRYMAN GARIF AKHUNOV"

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Introduction

Arsk has given so many outstanding people to the world! It is not surprising because in Arsk were born and lived Tukay, Gumer Bashirov, Mustafa Nugmanov and Garif Akhunov! Of course, this is very natural. But what is surprising is that the oldest writer - a man who has seen the world since birth, experienced the bitterness of fatherlessness, came face to face with hunger and starvation, tasted the balanda given to prisoners of the colony, and even survived the tragedy of the disappearance of his native village-was an optimist, cheerful, loving man all his life. Akhunov is an amazing example for those who complains step by step about the difficulties of modernity.

There are these words in the memoirs of Garif Akhunov: "A person can leave a lot of himself in this world. A noble name. Genus. Heritage."

If you can leave a noble name, then you will forever remain in the memory of future generation. They'll give you your name as a keepsake.

Relevance. In 2023, our school was named after the national writer Garif Akhunov so we should know more about this great man.

The problem is that the life and work of Garif Akhunov is not studied in the general education curriculum. Students know little about it, so it is important to familiarize the younger generation with it more closely. Therefore, it is important to raise a patriot and citizen of one's country, and how important it is, through the example of such a person, to convey to the younger generation love for one's state, one's family, one's people.

Tasks of the work :

To collect information about the life and work of Garif Akhunov.

To study materials from the school museum dedicated to the writer.

To organize excursions to the Akhun's spring, regularly clean the area of the spring, plant flowers and trees in the area of the spring.

Subject of research: famous people who came from the village of Kazanbash

The object of the study: studying the life of the work of the writer - fellow countryman Garif Akhunov and his memories about Kazanbash.

Theoretical significance:

A theoretical study of documentary materials on this topic has been conducted, and conclusions have been drawn. Our research can be used by subject teachers in history lessons and extracurricular activities.

Practical relevance: the research material will become a jar to enrich the school museum dedicated to the writer.

His work was highly appreciated by his colleagues. One of these assessments is a poem by Robert Minnullin "It's Akhun-Akhun."

No matter what you say,

Don't say anything,

It will remain Akhun – Akhun,

Don't touch Akhun!

Akhun was always at work,

He was pulling his load harnessed.

Work is gracious,

Kindness is kindness.

Not a drop in the shower

No envy, no anger.

The main occupation was farming.,

The main quality was youth.

The guy who was in life,

Both in creativity and in work.

Akhun, of course, was not there

Saint and angel.

They looked at him indignantly,

Watched and wanted to win.

But with Akhun

There's nothing you can do.

He was very sincere.

If I'm wrong,

let me fail here.

He will live in the memory of the people

Don't joke with Akhun,
after all Akhun is Akhun!

Main part.

CHAPTER 1. Biography of Garif Akhunov and his memories about Kazanbash.

Garif Akhunov was born on September 18, 1925 in the village of Malye Uchili in the Arsky district in a large peasant family that lost its breadwinner father early. His father was the first chairman of the collective farm, who organized in the village of Malye Uchili. Communist Akhunzyan was killed by «kulaks».

He studied the basics of literacy at school until the seventh grade in the village of Kazanbash.

It was beyond Kazan, between Arsk and Baltasy, that there was a small village of Uchili with thirteen houses. It was located on the top of the mountain. People called the village "Shurale cursed" because it existed for three hundred years and had no more than thirteen houses. I was born as the third child in the family of a middle-class peasant Akhunzyan.

From the memories of Garif Ahunov:

“The first wound I received when I began to understand the world was to be left without a father. The villagers still yearn for my father. They said that he was tall, but of strong build man. He became the first communist in the village and organized a collective farm in Uchili. His departure from the commune, a middle-class peasant, was associated with the Blind Aptul. Three kilometers away from us, the "paternal proletarian" of the village of Kazanbash, Gabdulla Zagidullin, who came back from the mines of Donbass, felt where the world was moving. It is this man who is leading my father in his footsteps. I remember when my father was the chairman, I tore some yellow book out of the closet. The reason I remember was that my father hit me on the back of the head and I fell and my nose started bleeding.

When I was sixth, he was killed by fists.

My father was buried three versts away in the village of Kazanbash, at the entrance to the village from the side of Arsk. It

was only many years later that I found out that this was a separate cemetery where rural communists were buried with honors.

I couldn't get into the second grade.

Well, it would be nice if I didn't talk about it, but I have one aspect that has left a very deep mark on my life. It is impossible to speak.

My mother was left with four children: two girls, two boys. A year after my father's death, the youngest of us, one-year-old Marat, was died. Although he was very small, he was a man and he was my friend. When he died, I was a six-year-old kid. I felt especially sad: there were two girls-sisters, and I was alone. My father's aunt lived in the village of Verkhny Pshalym, nine kilometers from us. We called her the Apple aunt. She had an older daughter, who had got married and she had a fifteen year teenage son. And that fifteen-year-old uncle Hakimullah was able to make toys! I didn't have a father, so no one gave me toys, as other boys I didn't get sleds, skis, or skates. So why I have to lie at home in vain? I went to the Hakimullah brother's home!

I lived with them for about a year.

I think the fact is that Apple aunt became the beginning of the path in my approach to the literature.

The second person who adorns my childhood is uncle Hakimullah. Inventiveness, organizing something, searching for something interesting every day were his essential qualities. But for me, he was an inseparable friend, comrade, brother, whom no one can catch and blame. He was an artist, that will not give up, will not get rich.

My transition from the first grade was connected with uncle Hakimullah. At the age of six, he taught me how to read. When I stop reading, he started screaming, flushing and sighing. Pedagogical tact, apparently, wasn't existed.

Even though uncle said very scary words, I was left on the first class.

I didn't lose anything with the transfer. In those years, you could study from the age of eight. At the time of the moving, I was not even seven years old. That year, when I carried a bag without

moving, turned out to be something like a preparatory course for me. In 1933, I returned from Verkhny Pshalym to my village and enrolled in the neighboring village of Kutuk. The ability to read and write, keep score in the top ten-is that what you had before you entered school?! Things got better! Until I finished this seventh grade, I didn't drop out of the list of good students.

My uncle Zaki was the first teacher. At one time he was a mullah, and in Soviet times, after quitting his job as a mullah, he took up teaching children. This man with a big nose, for which he received the nickname woodpecker in the village, taught us primary school children all summer to grow cucumbers, carrots, beets, potatoes in the garden near the school, fed hares, and in winter we were fed hot soup with meat and vegetables. He taught us hard work, diligence, and justice for the first time.

Starting from the second grade, uncle Zaki taught me how to make posters, produce wall newspapers, and draw. After the lesson, it was just the two of us, he and I spent hours drawing, writing posters for the May holiday to decorate the school, and then the two of us sat opposite each other and heated the food. I was orphaned, he constantly took care of my studies. There are four classes in the Kultuk school. Two classes were taught by uncle Zaki, two classes were taught by a young teenager who graduated the seventh form. When our young man grew up and was drafted into the ranks of the Red Army, uncle Zaki had four classes, so we - third graders, fourth graders - had to go to Kazanbash secondary school three kilometers from Kutuk.

If Uncle Zaki and Uncle Khidiat sheltered me under their wing in the Kutuk and Kazanbash schools and did not lose sight of my fate, then teacher Hanifa Abdullina became a direct guide to the path of literature for me. In the fifth and sixth grades, she taught Tatar literature. I know many teachers who memorize the rules, but the teacher Hanifa was not one of those who makes you remember the rules, but those who teaches you to love beautiful literature. She graduated from the Kazan State Pedagogical Institute together with Sibgat Khakimov and Gali Khalitov, after which she joined the teaching job at the Kazanbash school. She seemed like an adult to

us, but it turns out that she was very young and had just started her life with biology teacher Abdullin. They both loved children and put their whole soul into their studies.

Under the guidance of my teacher Hanifa, I wrote my first story. It was about my father's death. My teacher said a few comforting words to me, but I was not satisfied with the manuscript."

Later Garif received education at the Arsky Pedagogical College, from which he graduated in 1947.

In 1947, he became a student of the Historical and Philological Faculty of Kazan State University and successfully graduated from it in 1952.

After graduating from the university, he works in the editorial office of the magazine "Soviet Edebiyaty" ("Soviet Literature").

From 1956 to 1968 he lived in Almetyevsk, became the executive secretary of the branch of the Union of Writers of the Tatar ASSR. During this period, Akhunov wrote his main works.

In 1957, he became a member of the USSR Writers' Union.

In 1968. Akhunov returned to Kazan, where from 1971 to 1974 he worked as the editor-in-chief of the magazine "Kazan Utlary"

G. Akhunov is also very active in public life. Since 1969, he has been a member of the CPSU. He was a delegate to the 25 and 26 congresses of the party, 2, 3, 4 congresses of writers of the RSFSR, 5, 6 and 7 congresses of writers of the USSR[1]. Deputy of the Council of Nationalities of the Supreme Soviet of the USSR of 9-10 convocations (1974-1984) from the Tatar SSR. He was elected to the Supreme Council of the 9th convocation from the Chistopol electoral district No. 645; a member of the Foreign Affairs Commission of the Council of Nationalities.

In 1974-1984 . Akhunov is the chairman of the Writers' Union of the Republic of Tatarstan, in 1987-1991 he was the chairman of the Tatarstan Cultural Foundation.

In 1993. Akhunov was awarded the title of "National Writer of Tatarstan".

He died on June 4, 2000, and was buried in Arsk.

CHAPTER 2. Creation of Garif Akhunov

In 1956 Garif Akhunov was sent on a creative business trip to the city of Almetyevsk. In 1957 he and his family finally moved there. He held the position of Chairman of the Almetyevsk branch of the Union of Writers of Tatarstan. He lived among oil workers for more than 10 years. Based on these materials, he wrote numerous essays, articles, short stories, and short stories. (collections - "at the crossroads of years", "dreamy guys", novellas - "at the foot of Mount Artyshly", "where do the Wings lead?"), then he wrote the novels "Treasure" and "The masters" from large-scale literary works. Based on the novel "Treasure", was shot a feature film at the Sverdlovsk Film Studio. The dramatization entitled "The Sun will also have its Nest" was staged on the stage of the Tatar State Drama and Comedy Theater named after K. Tinchurin.

In 1968, Garif Akhunov returned to Kazan. He worked as the editor-in-chief of the magazine "Kazan Utlary", in 1974-1984 he served as Chairman of the Board of the Union of Writers of Tatarstan, was a deputy of the Supreme Soviet of the USSR from Tatarstan.

Despite his constant employment in various administrative and public works, he does not stop his creative activity. He wrote such works as "Oh dear Motherland", "The kernel of a nut", "Journey in a long way", "Arduan Batyr". In 1973, for the novel "Treasure" and the Novella "The Kernel of the Nut", G. Akhunov was awarded the State Prize of the Republic of Tatarstan named after G. Tukay.

The fellow countryman writer is widely known among readers for his literary translations. He translated Zakrutkin's "Floating village", M. A. Sholokhov's "Quiet Don", and N. Bogatyrei into Tatar. Pogodin, "A pedagogical poem" by A. S. Makarenko, "In the land of deer" by N. Shundik, "Stories" by Rabindranath Tagore, plays by A. Ostrovsky and other playwrights

In the literary heritage of Garif Akhunov there are several plays that have been repeatedly staged on the stages of various drama theaters and have attracted the attention of modern audiences: "The Ringing of pendants", "When the Fire is burning", "Restless heart", "The Kernel of a nut", "Arduan Batir", "Place of the Sun" (based on the novel "Treasure"), "Seagulls" (based on the novel of the same name by Sh. Kamal staging) and others.

CHAPTER 3. His awards

For services in the field of literature and active activity in public life Garif Akhunov

- Was awarded the The Red Banner of Labor
- And the Orders of Friendship of Peoples.
- In 1972, he was awarded the honorary title "Honored Worker of Culture of Russia",
- and in December 1993, the honorary title of "National Writer of the Republic of Tatarstan".
- In 1995, he was awarded the Gayaz Ishaki Prize.

CHAPTER 4. About his wife Shahida Maksutova

Garif Akhunov was a brave, cheerful, musical, humorous man. According to a fellow countryman, writer Gulchachak Galieva: "I can't help but write about his another very beautiful, attractive "profession". He's at different parties... Garif was a very good toastmaster. Mixing his humor in the right place, besides mixing it with songs from his personal repertoire, he kept the people's attention for hours!"

Writer Marcel Galeev remembers his favorite song: ..when the mood reached its highest level, Garif couldn't help but perform a single song.:

Quietly gets up,
A silver hooped horse.

After repeating the two previous lines of this song, he raised his right hand up and, joyfully closing his eyes, exclaimed with sincere elation: "Ha-aayy!" this was already the highest point of the song. Even

Ilham Shakirov himself asked Garif Akhunov: "the same "ha-aayy!" Tell me again how many times I've tried, but I can't be like you," he sang over and over again.

“... I found my love at the university...

... When I was taking the exams for admission to the university, a girl with black hair, with a round, slightly oriental, light pink face flashed into my eyes.

... Shahida Maksudova, who had neglected me for a long time, once noticed me . It seems to me that she has studied in 3 course... In the evening, when we parted, in a secluded corner of the hostel, leaning against the window, in the form of real fools, our guy Garif said that he had once fallen in love with her, he still retained this feeling and took a deep breath.

We got married in the autumn of 1951."

CHAPTER 5. His children are his pride

Rashid Garifzyanovich Akhunov was born on October 24, 1954 in Kazan.

He learned to speak early, mastered the literacy of Tatar speech. As a child, he lived in Almetyevsk, where he graduated from the eighth grade of a secondary school, as well as an art school, as well as a musical accordion class. In 1968, he returned with his family to Kazan, where he graduated from secondary school No. 26. After school, he studied at the Architectural Faculty of the Kazan Institute of Civil Engineering for a year, but dropped out.

In 1971, he entered the Department of Tatar Language and Literature of the Historical and Philological Faculty of Kazan State University named after V. I. Ulyanov-Lenin, from which he graduated in 1976.

After receiving his education, he worked for a year as an editor of a Tatar book publishing house, and then focused on literary activities. In 1980, he was accepted as a member of the Union of Writers of the USSR of Tatarstan.

While still studying, he mastered the theory of literary translation and began practical work in this field, in particular, in 1974 in the magazine

“Idel”, translated into Russian, he published the novel "I and the city of white stone" by Sh. A. Maksudova. He also translated Tatar folk tales.

He is also known as the author of original works, in particular, together with V. N. Kuznetsov, under the pseudonym "Kuzma Maksudov", he wrote the plays "Look", "Morning is better than evening", "Kamyr Batyr", "Worldview", the story "Inside the fire".

After the beginning of restructuring, he became involved in entrepreneurship, in particular, he headed the Leysan cooperative, was one of the first cooperators in the city, and was engaged in growing champignons. After leaving for Moscow, he was later vice-president of the USSR Academy of Creativity, then General Director of the closed joint stock company International Commercial Union. Having launched an active activity in the field of international trade, in 1994 he established his own ISS-Bank on the basis of the "Soyuz".

Communication with Rashid Akhundov and his colleagues left the most pleasant impressions for everyone, as they were all high intellectuals. They dressed exquisitely, decorated their offices with high taste and sophistication. And the kitchen? I have been lucky enough to participate in receptions of the highest level in a dozen countries, but I have never met such a level of reception and exquisite hospitality. Perhaps that's why, over time, they had at least a dime a dozen friends. If someone spent their earned money on buying villas and other real estate in overseas countries, then Rashid Akhunov and his companions found the courage to overcome such a contagious disease. They invested in Russia. And at the same time, which deserves special attention, they invested not in oil rigs or diamond mines, but in culture... In short, in those years when I worked as chairman of the Writers' Union of Tatarstan, we, writers, saw Rinat Mukhamadiev as the main support for Rashid Akhunov.

He was characterized as a creative minister, was unlike other Tatarstan officials, and had a global mindset. He was a member of the Monetary and Economic Council of the Republic of Tatarstan, the Commission on Trips Abroad under the Cabinet of Ministers of the Republic of Tatarstan, participated in the development of the concept of the aforementioned investment promotion center in Tatarstan. After taking office, he set a course for strategic cooperation with France and the

Netherlands, which were former partners of the ISS; for example, in 1996 he organized the visit of French Prime Minister Alain Juppe to Kazan. He also dealt with the issue of investments by General Motors in the Yelabuga Automobile Plant, promoted the idea of creating the Tatarstan financial exchange in cooperation with Malaysian companies, participated in the conclusion of an agreement with the Government of Cuba on oil supplies from Tatarstan, while MKS-Bank became an authorized investment bank of the Government of Tatarstan and participated in the supply of equipment for credit and trade an agreement with Germany.

On June 19, 1997, by decree of the State Council of the Republic of Tatarstan, the Ministry was abolished with the transfer of its functions to the Ministry of Economy of the Republic of Tatarstan. Various reasons for the liquidation of the ministry were expressed in the press — from the conflict with the Moscow leadership to financial problems, carelessness with loans and over-crediting of the republic, although investments worth \$505 million were attracted to Tatarstan with the help of Akhunov in 1996. After his resignation, he was elected to the board of directors of the KamAZ microliterature car plant, and continued to engage in investment activities. Since 1999, he has lived in Moscow, retired from politics and engaged in business consulting.

Rashid Garifzyanovich Akhundov died on March 25, 2016 in Kazan at the age of 62 from a heart attack, arriving for a planned operation, which he did not live to see. He was buried next to his parents at the Tatar cemetery in Arsk.

He was married twice, had two sons from different marriages — Renat (b. 1977) and Danil (b. 1996). In Kazan, he lived on Vosstaniya Street. He was fond of music, science fiction and fantasy.

Nailya Garifzyanovna Akhunova was born on June 12, 1959 in Almetyevsk into the writing family of Shaida Maksudova and Garif Akhunov. She grew up in Almetyevsk, where she studied at secondary school № 5. In 1968, she moved with her family to Kazan, where in 1975 she graduated from secondary school No. 126 and art school № 4. She also attended the literary association at the Gorky Museum, graduated from the school of a young journalist at Kazan State University named

after V. I. Ulyanov-Lenin, studied in the "Literary Workshop" of D. N. Valeev. She started working quite early, worked at a construction site, in a hospital, as an operator at the post office. In 1978-1980, she worked as a graphic designer at a compressor plant, published with notes in the local newspaper " Rabochaya Tribune". In 1986, she graduated with honors from the Library Faculty of the Kazan State University of Culture, having received a degree in librarian-bibliographer of fiction and art literature.

After receiving her education, she worked as a librarian of non—stationary services and head of the library of the House of Culture of Medical Workers, and after its closure - as the leading librarian of the library of the school № 42.

Later, she worked as a leading specialist in educational work at Kazan State Medical University and an employee of the Museum of Kazan Medicine, before retiring in 2014.

She supports aspiring writers of Kazan, provides creative assistance to disabled writers, and actively participates in organizing literary festivals and competitions. In 1997, with the support of KSMU, she organized and headed the literary association "White Crow", which in 2017 was named after G. A. Akhunov.

«It seems to me that the question should be posed completely differently: not "do we need Litos now?" (which is pure rhetoric), but "why did young people start looking for other, often easier ways?". In many ways, this can also be explained by the lack of interest, perhaps, of the state in supporting the few remaining enthusiasts who have been giving their time to work with novice authors for years completely or almost for free. The last of the Mohicans remained. After all, all this exists, with rare exceptions, on a voluntary basis. And young people need to appreciate teachers who still want to transfer knowledge and experience to them. And this applies not only to literature...» - Nailya Akhunova, 2022.

She is the author of more than twenty books of poetry and prose, including "Indian Summer", "Evening Sun", "Window" and so on. He is

also the author of the play in verse "Resurrection" of the play "Hello, Hedgehog!", the script of the documentary film "Swallow of the color of Life". In 2009, she was awarded the title of Honored Worker of Culture of the Republic of Tatarstan, is a laureate of the A. M. Gorky Literary Prize, the Sazhida Suleymanova Prize.

CHAPTER 6. His hobby

Garif Akhunov was a jack of all trades. His second favorite activity was drawing. About this occupation of his, Kasim Tahau says this: "when he was tired of writing, he picked up a brush. An amateur artist, who has mastered the secrets of fine art perfectly, confidently holds a brush on the canvas-soon a picture of nature appears on the canvas, attracting attention."

According to his daughter Nailya Akhunova, his first dream was to become an artist. And it did not come true, but he became an artist of the word. He devoted his free time to drawing and painting. He loved to paint landscapes and portraits. Many of his works are hanging with his writer friends. In a small village, there was no opportunity to study at an art school. But nevertheless, he was constantly painting.

Conclusion

The field of creativity of the writer Garif Akhunov is the life of the Tatar people, its past, present, and future... His work is multifaceted and large-scale. For this, Garif Akhunov was awarded the title of national writer.

When we talk about the heroes of Garif Akhunov, we see a hardworking man who, with sleeves, wherever he works, finds pleasure in work, gives it beauty. It is noteworthy that these images coincided with the writer's own image. In my memory, Garif Akhunov has always been hardworking, active, with great authority, truly worthy of the great love of our people.

Mintimer Shaimiev

He is the author of 5 novels, 18 novellas and about 1400 critical and journalistic articles, a publicist and a public figure. He was twice elected

People's Deputy of the Supreme Soviet of the USSR. For more than ten years he was Chairman of the Writers' Union of the Republic of Tatarstan, Secretary of the Writers' Union of the USSR and the RSFSR. Wherever he worked, Garif Akhunov worked with the desire to develop Tatar literature, to raise it to new heights.

Even during his lifetime, the talented writer, who occupied a prominent place in the rich history of our national literature, loved all figures of literature and art, sincerely cared about them, provided sincere support to many in the literary world, brought many young writers to the literary and creative platform, a personality possessing simplicity and greatness.

We are proud that such a talented person studied at our school and our school is named after Garif Akhunov. This is a great honor for us.

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HONORARY CITIZEN OF THE ARSKY DISTRICT SAYARA FATTERAKHMANOVA

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Introduction

Probably, every person is proud of the place where he was born and lives. People feel especially proud if famous people lived or live in their city or village. Each region has its own prominent personalities. They are talked about with pride, their actions are respected, and the goal is to educate the younger generation in their example. Yes, many of our countrymen are well-known people outside the region - at the level of the republic and even at the level of Russia. So I wanted to find out which of our fellow countrymen not only contributed to the development of the village, but also became famous beyond its borders. Nowadays they talk a lot about love for the “small homeland,” but in order to love it, you must first know it.

This research work reveals the life and work of the honored worker of culture and Honorary Citizen of the Arsky district Sayara Gibadullova Fatterakhmanova. This work is about a woman who devoted her life to serving people. Sayara Fatterakhmanova is one of those people who won fame in her native land and did not spare her selfless work and strength for the people of her native region. Nowadays we are proud of the successful functioning of the folk theater she had founded in our village.

The relevance of the project work lies in the fact that everybody in our village should not only know their residents, but also know their merits in our village. Each person is unique and inimitable in his own way. To know about people means to know the history and culture of the country in which you live, to know its people.

Therefore, the goal of my research is to find out which honorary citizen lived in our village and made a great contribution to its development.

Job objectives:

1. Study the history of Fatterakhmanova Sayara Gibadullova .
2. Analyze photographs from different years, get more information about her work.

3. Create a research paper on the topic “Honorary Citizen of the Arsky District Sayara Fatterakhmanova.”

The object of the study is the Veteran of Labor, Honored Worker of Culture of the TASSR, Honorary Citizen of the Arsky district Sayara Gibadullova Fatterakhmanova.

Hypothesis: I assume that the history of the honorary citizen is inextricably linked with the history of our village.

The scientific novelty of the work is determined by the study of the biography and work activity of Sayara Gibadullova Fatterakhmanova.

The significance and applied value of the work - the materials collected by me will serve as part of the school exhibition. The research will be posted on the school website. They can also be used in local history lessons dedicated to famous fellow countrymen, and at extracurricular activities.

Research methods: Theoretical (study and analysis of collected factual material). Empirical (observation, generalization, analysis, data processing).

Brief conclusions based on the results of the study: during the study, all assigned tasks were completed, the goal was achieved, the hypothesis was confirmed.

The main part

Biography and work activity of Sayara Gibadullova Fatterakhmanova

There are many talented people of the Tatar people. In this respect, the Tatar people are a happy people. Our nation has never been in need of talent. Our art treasury has always been rich. We are proud of our people who enriched Tatar's spirit, comforted him, gave him hope and made him happy. Among them is woman from our village Sayara Fatterakhmanova, Honored Worker of Culture of Tatarstan.

Sayara Gibadullova Fatterakhmanova was born on June 15, 1928 in the village of Staryi Ashit, Arsky district of the TASSR, into a large family. From the age of 12 she worked on a collective farm. The Great Patriotic War began; all men, including her brothers, left to fight the enemy. It was very difficult time, together with her friends she worked on the collective farm from morning till night.

Sayara Gibadullova began working in a village club in 1947. She has dedicated 42 years of her life to the Old Ashit Village Club. Enriching the spiritual world of villagers, inspiring them to work, searching for people's talents and attracting more of them to the club was her main task. It is impossible to compare the clubs of that time with the modern houses of culture. The lower logs are rotting and it is unbearably cold in winter. The hole - whoever has any old thing for their hole - is picked up and filled. No firewood to burn. Snowy barley and pea straws are thrown back and heated by fire. She worked for 42 years in the Staroashitsky club as a leader, organized the amateur group "Sayara", which later (1989) received the title of folk theater. She always supported her fellow villagers in everything. In the difficult post-war years, Sayara Fatterakhmanova organized a drama theater, a puppet theater, a vocal and instrumental theater, and folk and dance ensembles. (<https://tatar-today.ru/2017/07/21313/>)

From the age of 19, regardless of time, she worked for the cultural education of village residents - she organized concerts, theme events, staged plays, held recreational evenings, participated in various regional and republican competitions. During the period of spring and autumn field work, she organized trips of the propaganda and cultural brigade with a concert program for agricultural workers, performed in the houses of livestock breeders and on farms; designed stands with indicators on field crops and livestock husbandry, propaganda slogans and posters, produced lightning bolts, windows of satire, conducted loud readings, debates, and lectures.

In 1985, Sayara Gibadullova was elected as a delegate to the II Congress of Women of the Tatar Autonomous Soviet Socialist Republic.

During the day, Sayara Gibadullova worked on a collective farm, and spent her evenings at the club. Both youth and adults willingly took part in concerts and performances. The performances "Bankrot" based on the play by G. Kamal, "Kazan towel", "Blue Shawl", "American" based on the plays by K. Tinchurin, "Galiyabanu", "Asylyar", "Eyes", "Fade Stars" based on the plays of M. Faizi and others. The performances were shown in many villages not only in the Arsky region, but also in other regions of the republic. (<https://msu.tatarstan.ru/index.htm/news/1245951.htm>)

Sayara Gibadullova was very grateful to youth because there were no ones who refused her invitation. After coming home tired from collective farm work, they studied the play until one or two o'clock in the morning. The villagers do not look down on her, but instead treat the young club manager with respect. The team of drama theater has been awarded numerous diplomas and certificates, and was a multiple laureate of All-Russian festivals and competitions. In 1982, the drama theater was awarded the honorary title "People's Theater".

In 1984, for her services in the area of culture, Sayara Fatkhrahmanova was awarded the honorary title "Honored Worker of Culture of the TASSR."

By Resolution of the Head of the Arsky Municipal District dated February 18, 2019 No. 25, the title "Honorary Citizen of the Arsky District" was awarded to Fatterakhmanova Sayara Gibadullova.

(<https://arsk.tatarstan.ru/about/pochgrajdan.htm>)

Sayara Gibadullova was very grateful to her husband and mother-in-law. They always supported her work. At the age of 19 she married Rafael from the same village. On the 22nd day of her marriage, Sayara Gibadullova accompanied her husband to the army. Rafael Fatkhrahmanovich has been in military service for three years. Waiting her husband, the young bride began to design the house. At that time, she also found wallpaper and made window curtains, which were in short supply. When the neighbors saw her house, they were very surprised and said: "Sayara made a doll house". It was very amusingly because the nickname of her husband's family was "Doll".

Sayara Gibadullova did not hear a single word from her mother-in-law even when she returned late from work. That is why she remembered her only with good words. When the club was opened in the evening, the children were left in the care of their grandmother while they went to the neighboring villages with concerts and plays. "The bride spends the day in the club and the night in the club," joked her mother.

"Once I came home from work very tired. Outside, my son was sleeping in the crib. I picked up the sleeping baby and started to breastfeed. I have followed. Then my mother-in-law asked: "Why is this child still crying?" After lighting the fire, I woke up. I was so tired that I

SHIHABUTDIN MARDJANI IN TASHKICHU

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Unfortunately Sayara Fatterakhmanova died in 2021. People keep a good memory of Sayara Fatterakhmanova. Her life is a good example for the younger generation. We must strive to be worthy successors of glorious traditions, respecting our spiritual roots. We organised the commemoration party in honor of the 95th birthday of Sayara Fatterakhmanova, Honored Culture Worker of TASSR, Honored Citizen of Arsky Region.

Do modern students know about the honorary citizen of the Arsky district?

To answer this question, I conducted a survey among students at my school. 10 students took part in the survey: 5 of them (50%) answered that they know several honorary citizen of our district, 3 of them know only Sayara Fatterakhmanova (30%), 2 of them do not know them (20%)

Conclusion

Sayara , burning with the fire of creativity, does not care about fame or wealth. Yes, a cultural worker should first of all plant the seeds of faith and kindness in people's hearts. The ultimate goal of any art form is to find a way into the hearts of the people. Although people with such abilities are rare, they determine the existence and development of our culture and society, and enrich the spiritual treasure of the people. It is a great happiness to be able to express every moment of life, the mysterious existence of nature, and the hearts of people through your tender heart in the language of art.

In the process of working on the project, I learned a lot of new and interesting things, gained experience in working with information, improved my knowledge of regional studies.

In conclusion, I would like to say that everyone writes his own destiny. If you wait for what is written in destiny, chances are that happiness itself will not come looking for you. Sayara Fatterakhmanova also considered life to be inseparable from the world of art. For her, happiness was to serve the people. Sayara Fatterakhmanova was truly an outstanding person of our nation.

Introduction

"Without knowing the past, it is impossible to understand the true meaning of the present and the goals of the future" (M. Gorky)

To preserve language, culture and traditions, it is necessary to know the historical past, the present of our homeland. We live in a multinational Republic, where there is a certain history, culture, customs and traditions of our people. Among them I would like to single out philosopher, historian, religious reformer, enlightener, ethnographer, archaeographer, orientalist and teacher - Shigabutdin Mardjani

The main aim of our work: is to study the period of life and the first work activity of Shihabutdin Mardjani in Tashkichu.

Our objectives:

1. Study of the history of the residence of Shihabutdin Mardjani in the village of Tashkichu.
2. Study of the history of the village`s mosque.
3. The history of the Shihabutdin Mardjani Museum

We solve these problems through the practical and theoretical methods:

- work with literature about Shihabutdin Mardjani;
- collect information about Shihabutdin Mardjani in the Internet;
- analyse the information

When we prepare our work, we followed such methods as:

- descriptive method;
- collection of material;
- systematization of material;
- studying and analysing;
- making a conclusion.

We think the topic is relevant because everyone needs to know and love the history, culture of the country he lives in.

Shihabuddin Mardjani - the Russian theologian, educator, teacher, historian

Shihabuddin Mardjani was a scholar, philosopher, historian, ethnographer, archeographer, orientalist, teacher and enlightener. He was born in January 16, 1818 in the family of the mudarris of Yabynchy village, Kazan district, Kazan province. He received his primary education at home, then went on studying at the Tashkichu village madrasah, where he stayed to teach till 1835. Between 1838 and 1849, he studied at madrasahs “Kukeldash” and “Mir Arab” (Bukhara), Shirdar (Samarkand). At the same time, he took lessons from reputable scholars and studied in libraries the works of famous representatives of Arab-Muslim science and literature such as Ibn Sina, Ibn al-Arabi, Ibn Rushd, al-Suyuti, Abu Hamid al-Ghazali, al-Shahrastani, Ibn Khaldun, etc.

He wrote several treatises on logic and principles of jurisprudence, including commentary on the preface of the treatise “ash-Shamsia by al-Katibi”, “at-Tariqa al-musla wa-l-aqida al-husna” (Exemplary method and the best dogma, 1890). As well as critical review on the methods of teaching the natural sciences in Bukhara “Aglam abnai ad-dahr bi-ahwali ahl Mawarannahr” (Notification of the sons of the era about the situation of the inhabitants of Mawarannahr; the manuscript has not survived).

Mardjani was also involved in the collection and cataloguing other historical manuscripts and documents, some of which were later incorporated into his works. Probably Mardjani influenced by Samarkand teacher and qadi Abu Said had ideas of religious reformism.

In Bukhara, he became acquainted with the mystical and ascetic movement in Islam, Sufism, became a murid of three sheikhs-mentors of the Naqshbandi order, Ubaidullah ibn Niyazkuli, Abdelqadir al-Faruqi al-Hindi, Mazhar ibn Ahmad al-Hindi, received ijazah – the license to be spiritual educator.

He was appointed imam khatib and mudarris of the First Kazan Mosque after returning to his homeland in 1850 (with interruptions in 1854 and 1874 due to disagreements with Salimgarey Tevkelev the Mufti of the Orenburg Mohammedan Spiritual Assembly and the Tatar merchant-philanthropist Ibrahim Yunusov).

At the same time, Mardjani has been supervising the completeness and accuracy of the text of the Kazan editions of the Quran (Kazan Basmasy) since 1860. Following that, he published his book “al-Fawaid al-Muhimma” (Useful and important, 1878), which was dedicated to the history of the Quran’s publication in Russia. Mardjani’s nomination for the position of mufti – head of the Muslim Spiritual Board – was made in 1862, but it was rejected by Konstantin Pobedonostsev, Ober-Procurator of the Most Holy Synod.

Mardjani served as Kazan’s akhund and muhtasib in 1867–1868. He was the first member of the Muslim clergy to teach Islamic dogma at the Kazan Tatar Teachers’ School between 1876 and 1884. Mardjani was elected a member of the Society of Archeology, History and Ethnography at Kazan University in 1876. He was the first of the Tatar scholars to present a report on the history of Bolgar and Kazan at the Fourth Archaeological Congress in 1877 (the report was later published under the title “Gilalat az-zaman fi tarikh Bolgar wa Kazan” (The veil of time on the history of Bolgar and Kazan).

Mardjani traveled to Moscow and Mecca several times in 1880. On his travels, he stopped in Kyiv, Odessa, Istanbul, Cairo, and other cities, where he had meetings with eminent Islamic scholars and politicians. One of the main objectives of Mardjani’s madrasah classes, which were based on the principles of his own pedagogical concept, was the development of his students’ capacity for independent thought.

He pushed for the inclusion of Russian language instruction and the study of the natural sciences in the mekteb (Muslim primary school) curriculum. Mardjani was regarded as a great teacher by an entire generation of Jadids in the late 19th and early 20th centuries.

He worked on adaption of Islam to the shifting world and the development of the Tatar people’s national identity in his theological writings and educational endeavors. Mardjani, who emphasized that Shiites were also Muslims (Kazan Muslims did not recognize them as such), issued a fatwa allowing the Tatars to marry their daughters off to Iranian Shiites. He argued that some provisions of fiqh needed to be revised. In 1870, Mardjani published the polemical treatise “Nazurat al-haqq fi fardiyat al-gishai wa in lam yagib ash-shafaq” (A look at the truth about the necessity of evening prayer regardless of the onset of twilight),

which caused a great resonance and made the author famous in the Muslim East.

He left a deep mark in historical science. One of his first works, *Girfat al-khavaqin li-'irfat al-khavatin* (A handful of knowledge about the knowledge of the Khakans, 1864), is devoted to the history of the Turkic peoples of Central Asia in the 10th-12th centuries.

He prepared a 6-volume collection of biographies of notable Muslim figures “*Wafiyat al-aslaf wa tahiyat al-akhlaf*” (Sufficient about the ancestors and greetings to descendants, in manuscript). To this work, Mardjani wrote introduction “*Muqaddimat kitab wafiyat al-aslaf wa tahiyat al-akhlaf*” (Introduction to ‘Sufficient about the ancestors and greetings to descendants’, 1883), a work that included a biography of the Prophet Muhammad (sas), the history of early Islam, an overview of Muslim theological science. In the second volume of this work, Mardjani emphasized the history of Islam’s assimilation into the Volga region as well as the contributions that the most prominent Muslims in the area made to Islamic culture. The author revealed the history of the Muslims of the Volga region as a part of the Russian state in volume 6, which spans the time from the second half of the 17th century to the third quarter of the 19th century. He paid special attention to Muslim intellectuals because they were crucial in forming the Tatars’ spiritual perception. Another historical work by Mardjani, “*Mustafad al-akhbar fi ahwali Kazan wa Bolgar*” (Useful information about Kazan and Bolgar), contains historical and biographical information about many dynasties and individuals, extracted from Arabic, Persian and Turkic sources, data epigraphy and numismatics, oral reports, folklore. It represented the first attempt to write a work about the history of the Tatar people.

Mardjani died in April 18, 1889, and was buried in the cemetery of the New Tatar Settlement in Kazan.

Shigabutdin Mardjani – the Russian theologian, educator, teacher, historian – occupies a special place in the history of the Tatar people as a bright, distinct personality. He had the most significant influence on the development of the spiritual culture of the Tatar society of the second half of the XIX century.

Mardzhani – the head of a large intelligent family, an outstanding historian, imam, scientist – encyclopedist, philosopher.

Today Mardjani, in whose statements and works the sense of national dignity sounds, can show us an example of love of history, an example of openness and the desire for knowledge, to the dialogue of cultures. In his travels we see a genuine interest in the world and Russian cultural heritage, and in his positions on art and music – the sources of the stormy dawn of literature, music, theater and painting in the Tatar culture of the early twentieth century. The disciples and followers of Mardjani – Galimdzhan Barudi, Hadi Atlasi, Sadri Maksudi, Hasan-Gata Gabiashi, Ziya Kamali, Ismail Gaspraly – highly appreciate Mardjani as a scholar, imam. His devotion to truth and course, a call for economic / social activity and learning also impressed us, people of the 21st century, as they were impressed by Mardzhani’s contemporaries.

Mardzhani as an educator and teacher, has developed a reform of confessional education, like his disciple Khusain Feyz Khan. These ideas were later realized by the spiritual disciples of Mardzhani: G. Barudi, the brothers Bubi, etc. The experience of teaching in the madrassas and the Kazan Tatar school of teachers shows the focus of the teacher and educator on the result.

Mardzhani as the first Tatar historian created a nationwide history, including in it many Turkic peoples, and having considered the centuries-old history of their culture and statehood. The achievement of Mardzhani is the clarification of the ethnogenesis of the Tatars: the readers of his historical works realize the important idea of the scientist about the unity of the nation. Particularly important is that the scientist designated the place of the Tatar people in world history and culture.

He advocated the purity of the language, the preservation of faith and the development of the educational system as important elements in the development of the nation.

Mardzhani as a theologian and religious reformer considered and made judgments on many important issues of Muslim theology. So, Mardzhani’s argument about the right of Muslims to independence of judgments on religious issues is interesting. The theologian leads the civil-law life of Muslims in accordance with the contemporary socio-cultural situation.

Mardzhani as an imam was active, bold, independent. These qualities are noted, speaking of him, G. Tukay, F. Amirkhan, R.

Fakhretdin and others. Mardzhani was a vivid example of an honest, fair, independent, inspiring personality. As a leader, he called for the openness of the Tatars in the study of languages, sciences, laws; first of all, by his own example.

Mardzhani as a religious philosopher showed consistency of scientific knowledge and religious outlook. He created the foundations of the Tatar science with his methodology and system of evidence.

Summarizing, it is worth noting that, both for the most general, and for the most special issues of Tatar social thought, we can find the judgments by Sh. Mardzhani. In the year of the jubilee of the scientist, the exhibition suggests once again to pay attention to his heritage. Moreover, this legacy is not understood in an appreciable part, and some of the materials have not even been published and translated.

The contribution of Sh. Mardzhani to the formation of a modern Tatar nation deserves attention and the representation of the general public.

Many questions that worried the scientist in the XIX century, respond and in reality, modern society. These parallels, concerning the diversity of cultures and their openness, the sense of national dignity, interest in the historical heritage, freedom of intellectual (including creative) expression, make S.Mardzhani an interesting “interlocutor”.

Tashkichu Mosque

Time can change and devalue any wealth. But there is a place on earth where time seems to freeze in order for a person to think about the true concept of the word "wealth". This place is a mosque.

Ancient stone mosque in Tashkichu village of Arsky district of Tatarstan

The first stone of the mosque was laid in 1817, built only 17 years later. The first prayer was read in 1819. During the Soviet era there was a school here. Restoration of the mosque began in the 90s of the last century.

The mosque is famous for the fact that for 35 years - from 1821 to 1856 - here served as Imam Bagavetdin Khazrat - the father of the Tatar theologian and enlightener Shigabutdin Marjani. The philosopher received his primary education here.

The Mardjani Museum

In the village of Tashkichu there is the museum is located in the building of the Tashkichu secondary school. In front of the entrance to the school, a memorial complex in memory of Shigabutdin Mardjani and writer Mahmut Galyau (Mardjani) nephew of the scientist, writer and classic of Tatar literature appeared in 2017.

A person's worldview and his view of the world around him are laid at school, so this is the most suitable place for the creation of a museum.

When this memorial complex opened, Head of the Arsky Municipal District of the Republic of Tatarstan Ilshat Nuriev said "We must work to preserve national identity and spiritual wealth. Today another step has been taken on the way to this. Naturally, we cannot stop, and we will continue this work. We, in Arsk district, still have a lot of unexplored historical places associated with the names of legendary personalities who made a huge contribution to the development of the Tatar people".

Perhaps the largest project for the 200th anniversary of Mardjani was realized at the end of 2017 by the creative team of Tattelcom. Modern Tatarstan patrons of art created and opened a museum of the scientist, educator and theologian in the school of Tashkichu village of Arsky district of Tatarstan on December 8.

Work on the creation of the Shigabutdin Mardjani Museum began in April 2017. The new museum in a small area carefully recreates the atmosphere of the scientist's working corner. On the walls are quotations from his works in Tatar and Russian. Several lifetime editions of the scientist's works are also kept here.

The museum houses expositions dedicated to the life of the scientist, his teachers, who helped him become a great scientist, his followers, and relatives. In the center of the museum is a portrait of Sh. Mardjani. It was as if he had just left the room. The table, the wardrobe, the chairs of that era seem to be waiting for a scientist. Copies of the scientist's works were received from the archives of the Institute of Language and Literature named after G. Ibragimov. Books and magazines covering the life of S. Mardjani and the activities of his colleagues.

Here is what Tatyana Larionova, Deputy Chairman of the State Council, wrote in the book of honored guests: "I express my sincere gratitude to the creators of this new place of honoring Sh. Mardjani! You know how to preserve our great history and multiply it. Thank you and bow to you".

The Mardjani Spring (The Mardjani Chishmase)

The spring "Mardjani", is located in a ravine through which a stream flows, near the Arsk–Novyi Kiner highway, 2.2 km south of the village of Tashkichu and 2.8 km north of the village of Simetbash in the Arsky district of the Republic of Tatarstan. The source was equipped in 2017, renovated. The water is clean, transparent, the debit is average. The territory was improved on the initiative of the Deputy of the State Council of the Republic of Tatarstan, former General Director of PJSC "Tattelecom" L.N. Shafigullin.

The spring has been known for a long time, it was used during haymaking, mushroom pickers, berry pickers and travellers. The place here is swampy, beavers are building dams on the stream, the stream is dammed and overflowed. Villagers believe that in childhood and youth, Shigabutdin Mardjani often went to this spring. Now, motorists, tourists and locals often stop at the spring. At a small parking lot for transport, near the highway, a monument has been erected in the form of a miniature mosque made of rounded logs, on the walls of which the history of landscaping is placed, arches with full houses are made above the entrances, descends down to the spring, equipped with metal ladders, a small well house with a minaret is installed, at the bottom of which a pipe with crystal clear spring water comes out the territory is paved with stone.

Historical heritage of Shihabutdin Mardjani

In 2002, the Institute of History of the Academy of Sciences of the Republic of Tatarstan was named after Shihabutdin Mardjani - "Institute of History named after Sh. Mardjani of the Academy of Sciences of the Republic of Tatarstan".

A publishing house specializing in the publication of literature on Islamic studies was named after Shihabutdin Mardjani.

The street in the Vakhitovsky district of Kazan, the Pravoberezhny district of Magnitogorsk, the city of Yelabuga, and also in the city of Almetyevsk bears the name of Mardjani.

The Cathedral Mosque in Kazan is named after Shihabutdin Mardjani.

A monument was erected on the embankment of Lake Kaban in Kazan.

Komorguzin secondary school of Atninsky district of the Republic of Tatarstan is named after Shihabutdin Mardjani.

Conclusion

We all live in one big world. And more than every nation will know the history, the culture, traditions of native land.

The practical value of my work can be used not only at the lessons of Tatar, English but also of History, Art, Technology, where students can deepen their knowledge in and culture of the Tatarstan. There were a lot of visitors in our school Museum of Shihabutdin Mardjani. And I invite you to our village.

I am proud that our region is rich in such legendary personalities as Shihabutdin Mardjani, and I believe that any generation should know the life path and creative activity of such people.

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THREE HEROES FROM ONE VILLAGE

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Introduction

As you know Arsk district gave many famous, courageous and talented people to our country. It goes without saying, everyone in our district should know these people and be proud of such kind of people. There are five Heroes of the Soviet Union and six Heroes of Socialist Labour among them. Their names are written with golden letters on the page of history of our district. You can be surprised to know that very small Mirzyam village in our neighbourhood is also famous for Heroes of Soviet Union and Heroes of Socialist Labour. It's not surprising that they are well known in our country. They are Safin Nakip Safich, Askhadullin Galimulla Askhadullovich and Galimova Daniya Khadizhanovna.

Actuality

Today our country is facing many problems. As far as we can judge, young generation can be patriotic only if they know and understand real examples of patriotism, heroism and courage. We think that the best way to do it is make them get acquainted with the way of living of the Heroes of our neighbourhood.

The **object** of our work is the way of living of Heroes.

The main **aim** of our work is to study and learn more about the Heroes and provide young generation with valuable part of our history and make them be proud of the country and roots.

The **objects** of our work are:

- to study all the material about Heroes;
- to meet with relatives of the Heroes in order to find more information about them;
- to share these valuable information with the students of our school.

The **objectives** of our work:

- organize and conduct searching information for our research work to obtain information about the Heroes of our village;
- learn how to get information from different sources;
- improve the ability to work with Internet resources;

- form the ability to communicate with representatives of the older generation, the ability to receive the necessary information;
- learn to analyze, process the collected information;
- learn to make presentations and booklets;
- improve knowledge and skills of working with different computer programs;
- learn to tell the students and parents, using collected information and make them understand all the value of our history and the part of the Heroes in the history of our country.

The **hypothesis** is that «The country should know its heroes». Young generation will be proud of the nation and country after understanding the way of living and bravery and courage of the Heroes of our neighbourhood.

While preparing our work, we used such **methods** as:

- descriptive method;
- collection of material;
- systematization of material;
- studying and analyzing;
- making a conclusion.

Before searching the information for our work we conducted a survey among the students of our school asking them the following questions:

1. How do you understand the words “bravery” and “courage”?
2. How many Heroes of the Soviet Union and Heroes of Socialist Labour in Arsk district do you know?
3. How many Heroes of the Soviet Union and Heroes of Socialist Labour in our neighborhood do you know?
4. Who is Safin Nakip Safich? Write about him.
5. Who is Askhadullin Galimulla Askhadullovich? Write about him.
6. Who is Galimova Daniya Khadizhanovna? Write about her.

After analyzing the answers were very surprised and we came to the conclusion that, unfortunately, young generation know very little about these great people. We tried to do our best to explain them everything about these people using all the material and presentations that we had collected. To tell you the truth, we

really hope that our work will help young generation to understand the value of labour and native land in our life.

Part 1

Safin Nakip Safich is the Hero known all over the country

Safin Nakip Safich was born on March 15, 1921 in the village of Mirzyam in the Arsk district of the Republic of Tatarstan. We are proud to say that his nationality is Tatar. After finishing primary school in his native village Mirzyam, he continued his education at Nusa seven-year school. After graduating from school, since 1936 he worked on the collective farm. Since October 1938, he was invited by the Komsomol Central Committee, to repair the railway at the Maritui station in the Irkutsk region. In 1940, he was accepted into the ranks of the Soviet Army. From the ranks of the Soviet army, he began fighting the enemy as the commander of battalion. When the army of the Soviet Union went on the offensive, they ensured the crossing of large armies across the river. Their battalion achieved great success, participating in the Battle of Stalingrad, the Battle of Kursk, the liberation of the Baltic, Ukrainian republics, Poland and Romania.

Safin Nakip Safich was appointed as a commander of the 19th separate motorized pontoon-bridge battalion of the Steppe Front. On September 28, 1943, Sergeant Safin ferried the first group of fighters by pontoon across the Dnieper River to the right bank near the village of Soloshino. In this way, Sergeant Safin could make 18 more lines and ways for our soldiers. Then he ferried tanks and artillery across the river. It goes without saying, he was injured many times by a falling shell, he stayed in the hospital for some time and went back to the battlefield.

On December 20, 1943, he was awarded the title Hero of the Soviet Union for his courage and bravery while crossing the Dnieper. Until the last days of the war, he fought bravely, without betraying his honor and oath. He was demobilized in 1946. He studied at the military Engineering College in Kazan. In 1951 he graduated from the Kazan Republic Party School. From 1957 to 1965, he worked as the director of the “Severny” collective farm, which united fifteen villages.

When he arrived to work in this village, he met Tahira, who worked as a teacher in Shushmabash village. Soon they got married and lived

happily for many years. They had three children: two sons and a daughter. He was awarded the Orders of the Patriotic War I and II degrees, medals. He died on May 22, 1987. He was buried in Kazan at the Tatar cemetery. A street in Arsk is named after him. There is a bust of him in his native village.

Part 2

Askhadullin Galimulla Askhadullovi was born on April 14, 1928 in Mirzyam village of Arsk district. He got his primary education in Mirzayam and Pshenger schools. In 1942, he graduated from the Nusa seven-year school. During the war and after the war, he worked at his native collective farm. In 1947, he wanted to become a carpenter, he went to Kazan to study at the Federal State University. But he had to learn the milling profession. After 6 months of training, Galimulla Askhadullin began working at the Gorbunov Aviation factory in Kazan. Since 1951 to 1954 he served the Army. He loved his job very much, he shared his experience with young generation, and was a good mentor for young people. Galimulla Askhadullin introduced 29 innovative ways to improve working conditions, reduce metal consumption, increase productivity and improve quality.

He was awarded high awards of the Motherland for his valorous labour. In 1966, he was awarded the Order of the Red Banner of Labor, in 1970 - the medal "Labor Glory", in 1974 - the Order of Lenin, the gold medal "Sickle and Hammer", in 1984 - the medal "Veteran of Labor".

Galimulla Askhadullin was awarded the title Hero of Socialist Labor for high achievements in labor, labor productivity and high-quality overfulfilling of production standards, improvement of technological processes. Galimulla Askhadullin was a deputy of the Supreme Soviet of the USSR in 1974-84, in different years he was a member of the regional and city committees, the Republican Council of War and Labor Veterans. In 2012, his photo was taken place in the alley in front of Kazan aviation factory named after Gorbunov. It's a great honor for us to know that this photo is a photo of milling machine operator Galimulla Askhadullin, who devoted more than 40 years of his life to this plant. And a bust of Galimulla is installed on the Memorial of Glory in Mirzyam. Galimulla Askhadullin died in May 2013.

Part 3

Galimova Daniya Khadizhanovna was born on June 29, 1932 in the village of Mirzyam, Arsky district. Her mother Fakiya was also a very respected person and she was among the first people who created collective farms. After finishing primary school in Mirzyam she had been studying in Nusa school for three years. A young girl, at the age of sixteen began working on a collective farm. Her job was taking care of horses. It's not surprising that she became a Hero known throughout the country because she worked hard and did everything she could. In 1957 she began working on a pig farm. Mirzyam pig farm in those years was known throughout the country. She worked on the farm from very young age until retirement.

In 1971 Daniya Galimova was awarded the title Hero of Socialist Labor. The title of Hero was awarded for achievements in agricultural production and the implementation of a five-year plan for the sale of livestock products to the state. Daniya was among the leaders in those years, joined the party. In 1975-80, she was elected a deputy of the Supreme Soviet of the USSR. More than once he had to take part in regional and republican meetings of leaders, congresses. She even went to Moscow twice, being a member of the Republican delegation.

During her lifetime Daniya took an active part in educating the younger generation to love work: being a regular visitor to schools, she liked to tell children about the working years of the past. In 2006, the names of the Heroes of Labor, who were highly appreciated for their conscientious work, were immortalized under the district administration, and the Alley of Heroes of Socialist Labor was created in their honor. Daniya also could take part in this event and see that the Government and people respect her. We believe that to see your monument during your lifetime is a great happiness and pride.

Conclusion

They say "People without knowledge of their history, origin and culture are like trees without roots". We quite agree with these words. Everyone, especially young generation, should know and respect those, who did much for our life, peace and living conditions.

As you could see, in our work we could collect interesting and necessary information from various sources about the Heroes of Mirzyam village and prepare visual materials available to everyone. We really

hope that we could show real examples of heroic destinies, hardworking and respectable people. We are sure, young generation has patriotic feelings and pride because our nation has real examples we should follow.

Patriotism is shown in human actions and activities. Arising out of love for family, home, and their "small homeland", patriotic feelings rise to national self-awareness, to a conscious love for the native land. At the same time, patriotism means respect for other peoples and their cultures, excluding arrogance, a sense of superiority over them, and recognition of the rights of peoples to their independence.

While working on the topic, we came to the conclusion: young people know very little about the Heroes, the information about them is not systematized, there are few sources, therefore we consider the topic of our research work promising and relevant. **Safin Nakip Safich, Askhadullin Galimulla Askhadullovich and Galimova Daniya Khadizhanovna** lived and worked for the prosperity of our Homeland, raising the prestige of our country by their activities, being examples to follow.

Our **hypothesis** was confirmed. Acquaintance with the life and feat of the Heroes of our neighbourhood, who loved their Homeland and were ready to work for the benefit of its development and prosperity, will help young generation to set priorities correctly in an unstable society.

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THE HERO OF OUR TIME

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Introduction

Since February 24, 2022, the Russian army has been conducting a special military operation in Ukraine. The main goal is to help the Donetsk and Luhansk People's Republics, on whose territory shelling has not stopped since 2014. Our military is tasked with minimizing the loss of personnel and civilians during combat missions.

The topic of my research work is relevant, because the events of our time show how important it is to educate a patriot and a citizen of your country and how important it is to convey to the younger generation the love of your state, your family, and your people using the examples of modern heroes.

The problem lies in the fact that Russian patriotism is distinguished by historical continuity and sovereignty. It is impossible to detach modernity from traditions. Therefore, it is important to educate a patriot and a citizen of your country.

The purpose of the work: to collect information about a graduate of our school who died while performing the tasks of a special military operation, with the aim of patriotic education of the younger generation.

Tasks of the work:

1. Get acquainted with the materials on the course of the special military operation.
2. To collect information about a graduate of our school who died while performing tasks of a special military operation.
3. Conduct a survey and find out what my classmates and other students of our school know about the special military operation. (Appendix 4)
4. Prepare material for the creation and opening of the corner «The hero of our time» in the school museum. (Appendix 5)

The subject of the study is a special military operation.

The object of the study: the participants of the SMO.

The following methods were used in the study of the material: the method of questioning, the survey, the study of articles, newspapers, documents, comparison of the material with subsequent generalization of the results, descriptive method.

Theoretical significance:

A theoretical study of documentary materials on this topic has been conducted, and conclusions have been drawn. Our research can be used by teachers in English, history, and extracurricular activities.

Practical significance: the research material will become the basis for the creation and opening of the «The hero of our time» corner in the school museum, the video will be used for extracurricular activities aimed at strengthening civic consciousness and patriotic education of the younger generation.

Main part

Chapter 1. Biography of Galyautdinov Ayrat Gabelakhatovich

Galyautdinov Ayrat Gabelakhatovich was born on April 1, 1983 in the village of Narmonka in the Laishevsky district of the Republic of Tatarstan, but in the early 1990s the family moved to the Arsk district, the village of Sarai-Chekurcha, where Ayrat Galyautdinov studied from grades 1 to 4, then moved to Srednekorsinskaya School in the 5th grade. After school, Galyautdinov Ayrat entered the Kazan Artillery School and became a professional soldier. By 2022, Captain Galyautdinov was on business trips to Syria, Tajikistan, and in 2014 took part in the conflict in Ukraine.

Ayrat left for Ukraine in 2022.

Before Ukraine, he served in the Orenburg region in the Totsky district.

On September 23, during the battles for the Estuary, the commander of an artillery battery was surrounded and died during shelling. It is reported that during the battle, an officer knocked out an AFU tank.

The funeral was held on October 5 in the village of Sarai-Chekurcha in the Arsky district of the Republic of Tatarstan.

The hero was only 39 years old. He is survived by his wife and two children.

Ayrat Galyautdinov was awarded medals "For distinction in military service" of the I, II, III degrees, the badge "Excellent Border guard" of the III degree (on the territory of Ukraine while performing a combat mission in the special military operation), "For labor valor", certificates of honor.

He was awarded the Order of Courage posthumously.

The unit "Yunarmiya" of Srednekorsinskaya school was named after captain Galyautdinov Ayrat Gabelakhatovich (Appendix 2). A memorial plaque in memory of Ayrat Galyautdinov, who died during a special military operation, has been installed in Srednekorsinskaya school (Appendix 3).

Chapter 2. The family of Galyautdinov Ayrat Gabelakhatovich

Ayrat's wife, Gulnaz Galyautdinova, works as a cardiologist at the hospital of the military town of Totskoye in the Orenburg region. Gulnaz and Ayrat met as students in Kazan. Gulnaz studied at the capital's medical university. And Ayrat is a cadet of the artillery school. After three years of dating, they arrange a wedding. A year later, their son Amir was born.

Upon graduation, Ayrat was sent to serve to the Altai Territory. Due to the need to graduate from the university, Amir and Gulnaz stayed in Kazan for three weeks. Immediately after receiving her diploma, she went to get her husband. From this moment, a new, unprecedented nomadic life begins for Gulnaz. Later, a second son, Murad, was born. Today, Emir is 18 years old, Murad is 13.

Chapter 3. Labor activity of Galyautdinov Ayrat Gabelakhatovich

1. On 25.06.2005 he was appointed commander of the platoon of the howitzer self-propelled artillery battery of the 382nd Guards Motorized Rifle Regiment of the 122 Guards Motorized Rifle Division of the city of Aleisk, Altai Territory.

2. 04.08.2006-30.04.2009 commander of the platoon of the separate anti-tank artillery division, 74th separate Guards motorized rifle brigade of the city of Yurga, Kemerovo region.

3. 30.04.2009 - 01.07.2009 commander of an anti-tank artillery platoon - senior officer at the anti-tank artillery battery of the anti-tank artillery division of the city of Yurga, Kemerovo region.
4. 26.10.2011-19.07.2012 commander of the anti-tank platoon 858 of the separate motorized rifle battalion 201 of the military base in the city of Dushanbe of the Republic of Tajikistan.
5. 19.07.2012 – 19.10.2013 commander of the anti-tank platoon of the 191st motorized rifle regiment in the city of Kurgan-Tube of the Republic of Tajikistan.
6. 19.10.2013 - 05.02.2015 commander of the anti-tank platoon of the motorized rifle battalion 201 of the military base in the city of Dushanbe of the Republic of Tajikistan.
7. 06.02.2015 commander of the rocket artillery division, senior officer of the artillery-missile battery of the rocket artillery division. 21 separate Guards motorized rifle brigade (Orenburg region village of Totskoye).
8. 12.05.2022-24.09.2022 commander of an artillery battery of a motorized rifle battalion. 21 separate Guards motorized rifle brigade (Orenburg region village of Totskoye).
9. Since 24.09.2022, he was excluded from the lists of part of the personnel of the Armed Forces of the Russian Federation in connection with his death in accordance with paragraph 7 of Article 51 of the federal law "On Military Duty and Military Service". He died on 23.09.2022 during a special military operation while performing a combat mission, was blown up by a mine (open head wound). Death occurred during the period of military service, related to the performance of military service duties.

Chapter 4. Achievements of Galyautdinov Ayrat Gabdelakhatovich (Appendix 1)

1. Medal for distinction in military service of the III degree (for long service), Order of the Ministry of Defense of the Russian Federation No. 298 dated 18.03.2011.
2. Medal for distinction in military service, II degree (for conscientious service and long service), Order of the Ministry of Defense of the Russian Federation No. 291 dated 20.05.2016

3. Medal for distinction in military service of the first degree (for conscientious service and long service), Order of the Ministry of Defense of the Russian Federation No. 307 dated 29.03.2021.
4. Awarded the badge: excellent student of the border guard service of the III degree 9 on the territory of Ukraine while performing a combat mission in a special military operation).
5. Military service veteran, Order of the Ministry of Defense of the Russian Federation No. 21 dated 20.01.2022.
6. Awarded the Order of Courage posthumously.
7. Since 2020, an annual participant, a representative of the military unit 12128 of the Tank Biathlon war games in Moscow.
8. Awarded with certificates of honor.

Chapter 5. Memories of relatives and friends about Galyautdinov Ayrat Gabdelakhatovich

Memories of Gabdelakhat Galyautdinov, Ayrat's father, about his son: “After graduating from school, he voluntarily entered the Kazan Artillery School. Since it was a difficult and dangerous profession, his mother and I tried to resist. He almost ran away from us and passed the exams. After their results were successful and he himself declared that he wanted to be a military man, we agreed. My son served in many hot spots. He visited Tajikistan, Syria, and Ukraine. When this special operation began, he was on a business trip to another area. In early May, it became known that Ayrat would be sent to Ukraine. After taking an additional vacation, he and his two sons returned to the village for a vacation. He spent only one night. Next day he got a call from work and was called. The last time I saw my son was at this time. Since he didn't want to worry his mother, he told not to tell her that he was in Ukraine. Nevertheless, the mother did not remain without attention when Ayrat called his wife: “Son, where are you?” she started asking questions. He just said, "Mom, don't worry, I'm at the training ground." We only told his mother the truth when she found out about his death.

After his departure, he began to get in touch extremely rarely. We talked for a maximum of half a minute. After October 2, they were already supposed to be withdrawn, having updated their combat

personnel. "We'll be out soon, Dad, and come back to the village," he assured. It wasn't meant to be.

He died in fierce battles near Liman. I was surrounded with my company. According to a friend, the son was covering his comrades with his chest. My son has been so responsive all his life. He always treated his family and us with respect. Even though he was always in hot spots, he never complained. He was just saying: "Everything will be fine, don't worry." It was time to retire. "Dad, I don't want to leave at this age, I will continue to serve," he said. Extended the contract.

They buried their son in a closed coffin. As he left us with a smile, he remained in our soul.

The grief of a child is the bitterest grief. God forbid other families to experience such suffering.

Galyautdinova Gulnaz, Ayrat's wife's memories of her husband: "We have been waiting for Ayrat all our life. He was often on business trips, served in hot spots. But wherever he was sent, I went with the children to get my husband. Ayrat loved his job with all his soul and body, so I never told him, "change your job," "let's go back." We went through "turning point " times when military personnel were not paid money, and other difficulties. Amir entered the first grade in the city of Dushanbe. From 1st to 3rd grade, Amir had to change six schools. Because when hostilities began in Tajikistan, my family and I were taken out of the garrison. Ayrat took me with our two children to Almetyevsk. Amir had to study at the Almetyevsk school in the village of Kichuchat. So every six months we changed our place of residence. But no matter how hard it was, my husband did not give up military affairs. It was his life, his way of life. Wherever they sent my husband, I followed him. Only our son, who started at a new school every half-year, asked: "Mom, when are we going to start living in just one place?"

Ayrat was a very kind man, a real man. Despite the fact that the work was responsible and hard, bad thoughts didn't come to mind. I hugged him and followed him with prayers. And his return! We became the happiest people, the children were happy: "Dad is back, Dad is back." He often went on business trips, and each of his returns was so long-awaited for us.

He was the head of our family, the lighthouse. He was aware of all the news of our children, did not miss a single parent-teacher meeting when he was around-we went together. In the garrison, we are remembered only as an exemplary family.

Ayrat took the issues of religion and language in our family very seriously. When the children were born, he said: "we live in a strange land, we will always speak only Tatar at home, let them not forget our language." The boys spent the whole summer with their grandparents. We took them to Tatarstan so that they could speak Tatar. Despite his remoteness from his homeland, Ayrat made a lot of efforts to preserve national and religious traditions and language in the family. In 2018-2019, he served in Syria. He participated in the military conflict in Tajikistan twice. He visited Ukraine for the first time in 2015.

When he was in hot spots, he didn't tell us where he was or what he was doing. When I got in touch, my heart sank when I heard colleagues talking among themselves such phrases as "prepare ammunition", "they are waiting for us". When I started asking questions, he just joked: "Don't think anything, we will have tea and come back."

He had to serve for many years as a second lieutenant. Then he said, "I'm going to get good results anyway, Gulnaz. My last name will be heard, they will see me, they will hear me." The words came true. They saw and heard ...

He was highly respected by other comrades, and even by contractors much older than him. During the exercises, he conducted all the exercises at the training ground. Moreover, the military personnel led by Ayrat took part in the army games "Tank Biathlon", held in Moscow. He was so educated and experienced. He was determined, he didn't think about himself. For others to feel good, for the family to be alive and well-that's what he always thought about.

Ayrat was a real role model. Our eldest son wants to be as strong and brave as his father. After the 9th grade, he went to college in Buzuluk to become a lifeguard. After graduation, he dreams of getting a higher military education. He wants to become an officer like his father.

We lived with Ayrat for 18 years. I was the happiest woman next to him. I console myself with the fact that not only photos and videos

remain in memory, but also our two sons. But I just can't figure out how to overcome this grief, how to move on with my life."

Conclusion

The relevance of my research work has been proven. It is important to educate a patriot and a citizen of your country and how important it is to convey to the younger generation the love of your state, your family, and your people using the examples of modern heroes. The set goal of the work has been achieved. The tasks are completed. The research work helped to collect and study information about the Russian-Ukrainian conflict, to reveal the reasons for the invasion of the Russian Armed Forces into the territory of Ukraine, we collected information about graduates of our school taking part in a special military operation and defending our Fatherland, conducted a survey and found out what is known about a special military operation for our classmates and other students of our school, to replenish the school museum. This work reflects the life of fellow countryman on the example of specific man, develops interest in the history of the district; fosters respect for the residents of the district, a sense of pride in their small homeland.

According to the results of the research work, a corner «The hero of our time» was made in the school museum.

For a long time, the valor of the Russian warrior has been famous for its victories, and the Russian warrior himself always evokes the image of a selfless, heroic and fearless man, ready to defend his homeland to the last drop of blood.

HERO OF RUSSIA IS DAMIR GILEMKHANOV

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Introduction

Since February 24, 2022, the Russian army has been conducting a special military operation in Ukraine. The main goal is to help the Donetsk and Lugansk People's Republics, on whose territory the shelling has not stopped for the last eight years. Our military is tasked with minimizing the loss of personnel and civilians during combat missions.

We understand that our President Vladimir Putin made the right decision to conduct a special military operation, since the long-term bullying of civilians in Donbass has no justification. Our soldiers consciously protect civilians, their homeland at the cost of their lives and health, there is no other way out in this situation.

Relevance. The events of our time show how important it is to educate a patriot and a citizen of your country and how important it is to convey to the younger generation the love of your state, your family, and your people using the examples of modern heroes.

The problem lies in the fact that Russian patriotism is distinguished by historical continuity and sovereignty. It is impossible to detach modernity from traditions. Therefore, it is important to educate a patriot and a citizen of your country and how important it is to convey to the younger generation the love of your state, your family, and your people using the examples of modern heroes.

The purpose of the work: to study the Heroes of Russia, to collect information about the participants of the Sizinsky rural settlement. Based on reliable facts and documents, to form an adequate position on the issue of the actions of the Russian armed forces to establish a safe zone on the border of our country.

Tasks of the work:

To get acquainted with the materials on the course of a special military operation.

To collect information about the participants of the Sizinsky rural settlement. To conduct a survey and find out what my classmates and other students of our school know about the special military operation.

To prepare material for the creation and opening of the MEMORY WALL "Heroes among us" at the school

Create a video clip "Heroes among us"

Subject of research: a special military operation.

The object of the study: participants of the SVO, Heroes of Russia.

The following methods were used in the study of the material: the method of questioning, questioning; the study of articles, newspapers, documents; comparison of the material with subsequent generalization of the results; descriptive method.

Theoretical significance:

A theoretical study of documentary materials on this topic has been conducted, and conclusions have been drawn. Our research can be used by subject teachers in history lessons and extracurricular activities.

Practical significance: the research material will become the basis for the creation and opening of the MEMORY WALL "Heroes among us" at the school, the video will be used for extracurricular activities aimed at strengthening civic consciousness and patriotic education of the younger generation.

The main part

In the fight against the strongest and bravest

Russia is traditionally rich in heroes. Where do these daredevils come from?

The ability to perform feats lies at the heart of the people who live in our country. It's a genetic ability. In fact, Russia is constantly being invaded by external enemies. At all times, Russian soldiers have defended their people, their loved ones, and the spiritual and moral values of their country. There is no other state in the world that has such a serious victorious history.

Each generation had its own war: the Great Patriotic War, the Afghan War, the Chechen War...The operation in Syria. All these wars are painful in our hearts. Our great Russia has always helped people in need of help.

Seventy-eight years after the Victory in the Great Patriotic War, Donbass took over the baton of courage, the inhabitants of which were forced to stand up for their freedom, truth and great Russian culture.

1.1. Patriotism, the Motherland and its heroes

The topic of patriotism is very relevant today. According to the President of the Russian Federation Vladimir Putin, "Russia today needs a national policy strategy based on civic patriotism."

I admire the patriotism that our Russian people are showing today. And this is not a desire to excel, but a real well-mannered feeling at the genetic level. Every day we see feats that surpass the feats of the Great Patriotic War. This suggests that ordinary children in extreme conditions have "awakened" the ability to perform feats.

In May 2022, Russian President Vladimir Putin said during a meeting of the State Council that all participants in the special operation in Ukraine should be treated as heroes. "Regardless of what awards they will have or have, these are people who risk their health and lives for the sake of the people and children of Donbass, for the sake of Russia. They are all heroes, that's right: everyone puts their lives in mortal danger, goes for it consciously," he said.

2. Modern heroes

2.1 Heroes among us

Heroes exist not only on the pages of history textbooks, heroes have always been and will always be in our country. And this is proved by the fact that more than 100 soldiers have already distinguished themselves on the battlefield during the special operation. We will always glorify the names of our soldiers fighting for their homeland and fraternal people, as well as the names of those who heroically gave their lives for justice, freedom, and historical memory!

From our Sizinsky rural settlement, 20 citizens from the villages of Sikertan, Guburchak, Korsa, Murali, Novoe Churilino, Siza, Pochinok-Ponik, and Tashkich were called up to the SVO zone as part of partial mobilization.

Today I want to tell you about the Hero of Russia. After learning that Damir's mother Lenaria aka Gilemkhanova is a graduate of our school and that she was born in the neighboring village of Guburchak, I became interested in the personality of the hero.

Damir Rashidovich Gilemkanov is the youngest Hero of Russia was born on September 21, 1999 in Kazan in the family of a serviceman.

In 2015, Damir entered the Kazan Polytechnic College, after which he enlisted in the Russian Army.

The unexpected news for everyone was his decision to remain under contract. Damir Gilemkanov was a driver mechanic on a T-72B1 tank and served first in the Far East, then in the Southern Military District near Rostov. It was in Rostov that Damir learned about the beginning of a special operation for denazification and demilitarization

Damir grew up as an ordinary boy. When he turned 7 years old, he entered the 1st grade of school No. 42. And immediately surprised everyone with his kindness, his smile.

What hobbies can a modern boy have? Computer, friends, sports... So Damir was also fond of sports: he loved to play football, was engaged in boxing.

Damir Gilemkanov also appreciated friendship and friends. Everyone also appreciated his responsiveness and willingness to help. He liked to spend weekends and summer holidays in our neighboring village of Guburchak, Arsky district, helping his grandmother with the housework.

The work skills that Damir received in the village were later useful to him in army life. In one of the letters to his family, he wrote: "This is autumn. And I'm good with a shovel. Next year I'll dig up the whole cottage with a shovel. I'll mow the grass, pull out all the grass, and all this with one bayonet shovel."

In 2015, after graduating from the 9th grade of secondary school No. 42 of the Volga region, he entered the Kazan Polytechnic College, from which he graduated in 2019. In the same year, 2019, he was called up for military service.

And then - army everyday life. Those who served will understand. Like everyone else, Damir was really waiting for a letter and a parcel from home. Mom says that her son loved homemade echnochmaks, and in general, he had a sweet tooth.

And Damir treated the hardships of military life with humor and never lost heart, because they only strengthened Damir's character. He had a dream: to become a professional military tank driver. Therefore, upon

completion of military service, he transferred to contract service. He served as a tank driver in the Far East.

Combat missions followed one after another. And in rare moments of rest, letters flew home. Damir's army letters...

"Hello, Mom, I'm fine, the sun is shining in my face. How are you without me?.."

"Salamaleikum, Gilemkanov gailese. There is a boy from Kirov here, he heard about all our national dishes, so he was just eager to get into a fight with me in order to come to visit us in the future..."

"A person gets used to everything, even the army. In a year, I think a lot will pass and I will come disciplined. I almost always write and sleep. A soldier can fall asleep in any position and everywhere. I love you all, I hug you..."

Much about Damir's character is said by the notes he made in the margins of the letters: Fight for your life. Tankers, loyal sons of the Fatherland! Debt. Honour. Fatherland.

After completing the contract, Damir dreamed of returning to Kazan and enrolling in a tank school. But life decided otherwise.

Since February 24, 2022, Damir Gilemkanov participated in a special military operation to protect the Donetsk and Luhansk People's Republics.

Damir got in touch with his family for the last time on March 2, and on March 7 he died.

On April 15, 2022, a farewell ceremony was held at the Kazan Tank School with Guard Corporal Damir Rashidovich Gilemkanov.

The hero's star was given to his parents.

Today, his native school is named after the hero Damir Gilemkanov.

Damir's name was also given to the unit of the unarmets of the Kazan Polytechnic College.

The heroic feat of Damir, a boy who, without hesitation, gave his life for his Homeland, causes us admiration and pride. I am proud that he is our countryman, walked along the same paths and streets that we walk along. Giving your life in the name of the Motherland is a heroic act that not every person will dare to do. Damir's feat is an example of patriotism for all of us.

I believe that patriots and heroes of Russia are also needed today. After all, today there is also a battle going on – a battle for the future of the country, for the future of the people living in it. What it will be depends on us, on those who are young, who have to figure out a lot, understand everything and weigh everything in order to become a worthy son of the Fatherland, such as Damir Rashidovich Gilemkanov.

Conclusions

The relevance of my research work has been proven. It is important to educate a patriot and a citizen of your country and how important it is to convey to the younger generation the love of your state, your family, and your people using the examples of modern heroes.

The set goal of the work has been achieved. The tasks are completed.

We got acquainted with the materials on the course of the special military operation.

We collected information about the participants of the Sizinsky rural settlement.

We conducted a survey and found out what our classmates and other students of our school know about the special military operation.

We have prepared material for the creation and opening of the MEMORY WALL "Heroes among us" at the school

We created the video "Heroes among us".

In conclusion, I would like to note that in the process of work, my comrades and I took the first step towards the main choice of our entire future life - the decision to serve in the ranks of the Russian Armed Forces. And at the moment when the first cadet shoulder straps fall on my shoulders, I will remember the dead guys.

I will also recall the words of our outstanding hero, Marshal Konstantin Rokossovsky, who began his military career as an ordinary volunteer in the First World War: "The greatest happiness for a soldier is the consciousness that you have fulfilled your duty as a soldier, a heavy and noble duty, above which there is nothing on earth!"

HERO OF RUSSIA, PARTICIPANT OF THE SPECIAL MILITARY OPERATION RAIL NAILEVICH GABDRAKHMANOV

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INTRODUCTION

Heroes have existed since ancient times. Legends, fairy tales and stories were written about the heroes. But at any time, there are those who are ready to sacrifice the most precious things in the name of their loved ones, in the name of the Motherland. There are heroes of our time. After all, in our difficult times there is always a place for brave deeds. Undoubtedly, a hero is someone who commits brave and heroic deeds, risking his life. We would all like to live in a world completely free from wars and violence. This is a blessed dream shared by almost all of humanity! But, unfortunately, there are many military dangers in the world, and therefore, along with peaceful workers, our country needs soldiers to protect its native Fatherland. It is difficult to find a state on the planet that had to fight as much as Russia. So the Russian people defended their Homeland at all times! Folk legend says that the native land can feed bread, give cold water from its springs to drink, but it cannot protect itself, and waits for protection from those who eat its bread, drink its water, admire her beauty. Who else but we are obliged to be patriots of our Homeland, modernity gives birth to true heroes, who cause pride and admiration by their actions! These people are remembered later for a long time, they are cited as an example to the younger generation. This is confirmed by our countryman, who, by his selfless actions in an extreme situation, puts himself on a par with those who defended our country during numerous wars and in peacetime. This is the major, commander of the tank company of the 35th separate Guards motorized Rifle Brigade of the 41st Combined Arms Army of the Central Military District Gabdrakhmanov Rail Nailevich. For us, he is the Hero of our time! He is courageous and fearless, devoted to his Homeland! Fulfilling his patriotic duty with honor and dignity, a native of the village of Bazarnye Mataki of the Alkeevsky district, is an

example and a model not only for our Republic, but also for the whole of Russia!

In this research work, I set myself the goal of analyzing and proving that there can be real heroes in our time. I think that the topic of my research is quite **actual**, because, unfortunately, young guys are dying in a special war operation on the territory of Ukraine. But they do not die in vain. They are fighting for people to live peacefully under a peaceful sky, we will always remember and be proud of them! And many fighters are now in burning spots and fighting, putting their lives at risk. We have no right to forget about their feat! But many do not know how to tell in detail about the exploits he has performed, or have minimal information.

The object of research is: Rail Nailevich Gabdrakhmanov

Subject of research: the life path and achievements of Rail Gabdrakhmanov

Research objectives:

1. Study the theoretical material on the chosen topic.
2. To study the life path of Rail Gabdrakhmanov
3. Draw conclusions about who can be considered a hero in our time.
4. Find out what means the order “ Gold Star” and who is awarded it.

Practical significance – the research work contains material useful for holding events and conversations on the topics: "The path to success (heroism)", "Is there a place for a feat in our time".

The main part.

1. Childhood and youth of the hero.

He was born on August 11, 1989 in the village of Bazarnye Mataki in the Alkeevsky district. Even as a child, Rail Gabdrakhmanov thought about military service. He’s been playing sports since childhood. He received support from his uncle and brother and, being in the 9th grade, began to prepare for the entrance selection to the Kazan Higher Tank Command School, which he later passed with honor. In 2006, he graduated from the Bazar - Matak secondary school and entered the Kazan Higher Tank Command School, from which he graduated in 2010. A young officer graduates from college and goes to serve near

Novosibirsk. In the future, he repeatedly changed his place of service, which was sometimes very dangerous for peacetime. So in 2012, he took an active part in the neutralization of unexploded shells after the explosion of an arsenal in the Ulyanovsk region, which was fraught with great risk. By 2022, Rail had the rank of major and held the position of commander of a tank platoon. In February, it was time to get combat experience and Rail did a great job with it.

Источник:

[https://ru.wikipedia.org/wiki/Габдрахманов, Раиль Наилевич](https://ru.wikipedia.org/wiki/Габдрахманов,_Раиль_Наилевич)

These facts prove that since his youth, Rail has great willpower and courage. Since his youth, he was ready to defend his homeland and was not afraid of death.

2. Hero's Feat

Since February 24, 2022, Rail Gabdrakhmanov, as part of his unit, took part in a special military operation to protect the Donetsk and Lugansk People's Republics. Thus, in one of the battles, Rail commanded an entire tank company. As a result of the battle, the enemy abandoned their positions, but later attempted a counterattack. Seeing the danger of the situation, the officer, favorably positioning his tanks, was able to neutralize the threat of a breakthrough, while the major's tank company destroyed several tanks and enemy manpower. For this battle, the major was awarded the Suvorov medal, and his subordinates gave him the nickname "thunderstorm of tanks".

After a while, the officer showed himself again and this time the situation was much more serious.

The officer was tasked with covering the bridge building by our fighters. As soon as the crossing was pointed, fire was opened on it, in addition, tanks and enemy manpower appeared on the horizon. Two tanks under the command of the major immediately crossed the bridge and rushed straight at the enemy. It seems impossible, but two tanks were able to hold the bridgehead, repelling all enemy attacks. With the unit in charge, Rail Gabdrakhmanov led an offensive from the eastern outskirts of the settlement and, despite fierce enemy resistance, successfully broke

through the defensive line, destroying 3 enemy tanks and 15 Ukrainian militants. The nationalists made an attempt to regain their lost positions. Restraining the offensive of armed radicals, Rail Gabdrakhmanov's company destroyed 2 tanks and more than 20 militants. When the battle was over, it turned out that the enemy had managed to destroy the crossing, so the tanks were without any support and fought literally to the last shell. Thanks to the dedication and professionalism of R. Gabdrakhmanov, the attack on the settlement was repulsed. At the same time, the enemy suffered significant damage in manpower and military equipment.

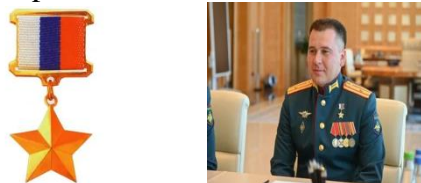
The hero himself, despite his obvious military feat, is modest and laconic: "I do not consider what I did a feat. This is my job," said Rail Gabdrakhmanov"

Источник: <https://героинфо.рф/?id=8866>

I think in this situation, Rail got into very difficult and dangerous situations where not everyone can show firmness of character and find the strength to cope with them. But he was able to and thus saved a lot of people.

3. Hero's Rewards.

By decree of the President of the Russian Federation ("closed") dated July 15, 2022, for courage and heroism shown in the performance of military duty, Major Gabdrakhmanov Rail Nailovich was awarded the title Hero of the Russian Federation with the award of a special distinction – the Gold Star medal.



The award was presented by the Minister of Defense of the Russian Federation, Army General S. K. Shoigu, on August 10, 2022 in Moscow at the National Defense Management Center.

I think Gabdrakhmanov's services to the country are very great. This is another proof of his heroism. This is appreciated by both the head of the Republic and our president himself.

Rail Nailevich continues to serve in his unit as the commander of a tank battalion.

4. To whom and for what the Order of the Golden Star may be given?



During my research, I found out that *the Gold Star Medal* is a state award, a special distinction to the title of "Hero of the Russian Federation". The medal was established in 1992 at the same time as the title. Both the medal and the title are awarded for heroic deeds in front of the country and the people. Military personnel, rescuers, cosmonauts, civil servants and ordinary citizens are awarded the highest state award.

5. Features of the medal.

This is a golden five-pointed star weighing just over 21 grams. On the front side there are dihedral rays of 15 millimeters each. The reverse side is smooth, the inscription "Hero of Russia" is placed in the center, and the medal number is on the upper beam. The medal is attached to a moire ribbon in the colors of the flag of Russia. The medal is worn on the left side of the chest above other awards. The "Golden Star" resembles the eponymous medal of the Heroes of the USSR. They differ only in the moire ribbon – on the Soviet "Golden Star" it is red.

The first Heroes of Russia and recipients of the Golden Star were the first to receive the title of Hero of Russia pilot, Major General of Aviation Sulambek Oskanov. He prevented the plane from crashing into a village in the Lipetsk region, however, at the

cost of his life. He was awarded the title posthumously, and Oskanov's wife received the Golden Star. But it is interesting that the number 2 is on the pilot's medal. Probably, the country's leadership did not want to start the list of heroes with a posthumous award, or maybe there was another reason. But the Gold Star medal with the number 1 exists. It was presented to cosmonaut, Hero of the Soviet Union Sergei Krikalev. The cosmonaut was awarded for courage and perseverance during a ten-month flight to the Mir station. During one of the spacewalks, Krikalev had to urgently evacuate his partner, whose suit drying system failed.

6. Who else has a star?

It is impossible to calculate the exact number of Heroes of Russia and the owners of the "Golden Star" – some of the data is classified. Only more than 1,200 awardees are known from open sources. Almost half of them were awarded the title of Hero posthumously. There are famous compatriots in the list of holders of the "Golden Star" and the heroic title. For example, Defense Minister Sergei Shoigu, head of Chechnya Ramzan Kadyrov, former head of Rosatom, first deputy head of the presidential administration Sergei Kiriyyenko. Since the beginning of 2022, the list has expanded significantly – by more than 100 people. Basically, the Hero of Russia and the badge of distinction are received by the participants of the special operation in Ukraine. Some military awards are presented at the place of service. There are also those who receive titles posthumously. For example, in August, President Putin posthumously awarded the title of Hero of Russia to Colonel Olga Kachura of the People's Militia of the DPR. Together with the Gold Star medal, the Heroes of Russia receive serious payments, for example, a high pension. There are also benefits, for example, a high pension. There are also benefits for medical services, housing and communal services, transport and communications.

Источник: <https://dzen.ru/a/Y5G1Au4byCm1lwgr>

CONCLUSION

One of the most interesting and special professions is the defense of the Motherland. Many boys dream of becoming military men from an early age. This is a rather difficult, dangerous and very responsible profession. Only the most courageous and responsible people who are able to go through all the obstacles in their path can be real military men.

Using the example of this story, we see that despite the difficult situation, our hero was able to cope with his task. And despite the presence of various unmanned aerial vehicles and portable means of destruction, the role of tanks is still very important on the battlefield. And it is very good that among our tankers there are such officers as Major Gabdrakhmanov.

I want to believe that in the future, the major and other soldiers and officers will not have to risk their lives and they will return home after completing all the tasks.

LIST OF LITERATURE

1. https://ru.wikipedia.org/wiki/Габдрахманов,_Раиль_Наилевич
2. <https://герои.рф/?id=8866>
3. <https://dzen.ru/a/YxJN67fDllyhV3IB>

TATAR SWITZELAND

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Введение

Each man loves his native home place - the land where he was born, which beauty he imbibed with his mother's milk. Our native home place is Arsk District of Tatarstan. Even from ancient times the Arsk Land has been famous for being a center of national culture and the land of beauty. We admire it's nature and spectacular scenery and we are proud of outstanding people who was born in Arsk.

The object-matter of our research work is the territory of the Arsk District of the Tatarstan republic, its history and people. Certainly, the relevance of our research is obvious; we should know not only our roots, the history of our town, the inhabitants of our district, but also the surrounding area, flora and fauna. In the age of rapid development of computer technology and the Internet, more and more people, including students of our school, have become increasingly less interested in what is happening around them. We stopped noticing and rejoicing in simple things. Many people have forgotten that we live in the midst of nature, and nature feeds us and inspires, awakens in us the desire to live. I think this is a big problem. And through our research work, we want to show how wonderful our small motherland is. After conducting a survey we found out that there aren't any specialists who could give a tour around Arsk district. And we decided to make a travel guide. Arsk is our native place. This is the place where we were born, we live with our parents and relatives, we find our best friends. There are many different beautiful places in the world, but we like our native place. Wherever we are, our thoughts and hearts will remain here. Worship and love for our motherland will always remain in our hearts.

The aim of our project is making a virtual travel guide in English both for foreign guests of our hometown and for those who learn English.

To achieve this goal, we have set ourselves the following **tasks**:

1. To study the literature on this topic.
2. Systematize the accumulated material.
3. To study cartographic material.
4. Conduct a survey among the students of our school.
5. To make a virtual travel guide.

The subject of the study is Arsk district.

The object of the study is significant natural, cultural and historical objects in the study area.

Research methods:

1. The comparative geographical method allowed us to find the places we studied on the map.
2. Using reference books, dictionaries, archival documents stored in the school Museum, allowed us to find information about Arsk district.
3. Descriptive, interpretative, comparative methods, theoretical analysis allowed us to formalize and analyze the collected material.
4. Computer technology helped to find the necessary material, use Internet resources and arrange the work.

Practical purpose: the prepared work can be used for excursions, museum lessons, preparation and realization of school-wide events. We hope that the following work will help learn more about our motherland, and will also help students talk about our local area in English, and they will be ready to show sights, tell interesting facts to foreign visitors.

Глава 1. Основная часть

Arsky District is a territorial administrative unit and municipal district of the Republic of Tatarstan within the Russian Federation. The district is located in the northern part of the republic. The administrative center is the city of Arsk.

1.1. History

The territory of Arsk District had been populated since the times before new era. From the early texts it is known that in 12-13th centuries the Kazanka river basin was firmly populated by the Bulgars - forefathers of Tatar people. In the beginning of the 13th century Arsk was founded as the Bulgar frontier stronghold. During the period of Kazan Khanate

Arsk had been the center of administrative unit - the Arsk Darouga. Later Arsk witnessed numerous popular uprisings for the freedom and land, against social, national and religious oppression.

Arsk has been known since the XII-XIII centuries as a Bulgar fortress. The first mention of the settlement was discovered in Russian chronicles describing the conquest of the Kazan throne by the Siberian Khan Mamuk in 1496-1497. In 1552, the troops of the governor Alexander Gorbatyi-Shuisky and Andrey Kurbsky burned the city. Three years later, a Russian fortress was erected in its place.

In 1781-1796, Arsk held the status of a district town (or uyezd) of the Kazan governorship, then becoming a provincial town of the Kazan district. Through from the 18th and early 19th centuries, its lands were inhabited by settlements of military settlers who engaged in agriculture, cattle breeding, blacksmith, brickmaking and other trades.

Until 1920, the territory of the modern Arsk district was part of the Kazan district of the Kazan Province. In the period 1920 to 1930, these territories briefly belonged to the Arsk canton. The Arsk district was formed on August 10, 1930. At that time, the district included 64 villages and 113 settlements with overall population of 64,136 residents.

From 2006 to 2014 the head of the district was Almas Nazirov. Since 2015, this position has been held by Ilshat Nuriev. [2,3]

1.2. Geographical position

Speaking about geographical position we can say that Arsk is one of the biggest districts of Tatarstan republic which is situated on the bank of the river Kazanka. It is not far from the capital of our republic Kazan.

The Arsk district is one of the largest districts by land area in the Republic of Tatarstan encompassing a total of 1,843.7 km². Several highways connecting Kazan with the Kirov region, Udmurtia and Perm Oblast cross the district. The Arsky District borders the Baltasinsky, Sabinsky, Tyulyachinsky, Pestrechinsky, Vysokogorsky, and Atninsky districts of Tatarstan as well as the Republic of Mari El (Mari-Tureksky District and Morkinsky District).

The general topography of the region is a hilly plain (height 170-266 m), dissected by the valleys of the Kazanka rivers (and its tributaries

the Atynka, Verezinka, Oya and Kismes), Ashit, and Shoshma. Forests cover about 12% of the land area of the district.

The administrative center of the district is located 60 km from the capital of the republic in Kazan. [1,3]

1.3. Coat of arms

The coat of arms of the Arsk district was approved at the meeting of the Arsk District Council on March 17, 2006. It is made in the form of a green shield inset with the image of a golden fortress, asters and ears of corn, symbolizing agricultural focus of the district. The flag of Arsk region is based on the district coat of arms and has a rectangular shape with the same emblems depicted on it. [7,8]

1.4. The beauty of nature

The nature of the area is an isolated interest for tourists. There is an amazing combination of a hilly area with picturesque forests and meandering river valleys. Thanks to the amazing beauty of the landscape and many authentic villages – the district is the centre of attraction as residents in the region and surrounding towns, preferring a quiet country leisure. Stay in Arsk district is always successful fishing. In the waters of Kazanka river is inhabited by such representatives of the underwater world as bream, perch, bream, pike, catfish, perch, carp, tench and many others. Fans of more active recreation should go to the ISKE-Kazan state Museum and nature reserve to see the many archaeological sites and Holy places of this region.

Arsk is a land of a wonderful nature, small villages, willows and birches. Here you can see wonderful sights; blue lines of the rivers, blue mirrors of the lakes, green patches of the meadows, plains, forests and hills. [4,8,9]

1.5. People

The main pride of Arsk is people who by their wisdom, knowledge, diligence produced spiritual and material wealth. Due to their fruitful activities and talent the great heritage had been accumulated which we are proud to hand down to our children and grandchildren.

Noble deeds and undertakings of the fore-father are being continued by their grandchildren and great grandchildren.

One of the prominent figures is Gabdulla Tukay. He went down in the history as a great national tatar poet and is referred as the founder of the National Poetry and its classical style. The name of Tukay plays a great role in the Tatar culture that can be compared with the role of Pushkin in the Russian culture.

Famous dramatist Galiaskar Kamal had spent his childhood in this district. He was also a Tatar writer, publicist and public figure. He was one of the founders of national journalism and organizers of The Tatar Professional Theatre. Kamal translated into the Tatar language many Russian works of prose and foreign dramatic works.

Among outstanding people of our region we can name Garifzian Akhunov , Gabdenassir Kursavi, Muhammet Magdiyev who brought a significant contribution to the development of the culture and science.

Arsk District is the birthplace of many outstanding persons-sons and daughters of Tatar people. And we are proud of it! Historical, cultural, political traditions, connected with Tatar State and education, had been developed and strengthened for centuries in the Arsk Land.

In the Arsk land such distinguished Tatar scientists had grown as Gabdennasyr Koursavy, Shigaboutdin Mar j any, Shamsoutdin Koultesy... Well known are the names of eminent poets and writers Gabdollah Toukay, Makhmout Galyaou, Goumer Bashirov, Moustafa Nougman, Garif Akhounov, Rafael Toukhvatoullin, Moukhammat Magdeev, Nail' Kasymov... The great Feodor Shalyapinin 1895 had studied in Arsk nonclassical secondary school. We are proud to be the fellow-countrymen of Heroes of the Soviet Union Valentin Yezhkov, Gany Safioullin, Gataoullah ', Nakip Safin; Heroes of Labour Mirbat Khastiyev, Stella Gabdrakhmanova, Daniya Galimova, Sharifullah Sagdoullin, Galimoullah Askhadoullin, Ilsur Shaykhoutdinov; State. Prisenwinners Agzam Khasbioullin, Garifullah Khayroullin, Edouard Abdoukhanov, Farit Takhaviev. Such outstanding scientists as RouzaT Yousupov, Il'tazar Teregoulov, Reefat Kourbanov, Javdat Faizrakhmanov, Nikolay Baryshev, Akhmet Galiev, Insur Sadykov, Vil'dan Gimadiev, Gabdoulkhay NasybouHin, Ansar Fazoulzyanov also come from Arsk District.

Well-known in Tatarstan are the names of our fellow-countrymen remarkable artists Nagima Tazhdarova, Zouleykha Bogdanova, Gabdrakhman Salimov, Shamil' Akhmetzyanov, Rabiga Sybgatoullina, Aydar Faizrakhmanov, GouTzada Safioullina, Lyoutziya Khasanova, Roustem Zakirov, Gabdelfat Safin, Fardinat Fatrakhmanov... There are 100 clubs and recre-ation centers, 61 library in Arsk District and 1 cinema-theater in Arsk. [5,7]

1.6.Sights

Arsk is often called little Switzerland. The point is the peculiarity of the local architecture - many buildings are built of red brick, and this is what makes Arsk similar to cozy European towns, as if straight they are out of the pages of fairy tales. The rich historical and cultural heritage, the beauty of natural landscapes, and a healthy ecology naturally evoke associations with Switzerland among guests of Arsk.

One of the attractions we advise you to start exploring the city and its surroundings is the observation deck, built in honor of those were killed in the Second World War. From this brutal red brick tower we can see a wonderful view of the city.

Also, there are many monuments which are dedicated to the famous people and the heroes of the Great Patriotic War. You can have a rest in our beautiful parks and gardens. Park which is devoted to the 70th anniversary of the Victory in Great Patriotic War where you can see some types of military equipment.

The Kazan Su Park (translated from Tatar as Kazan Water) is a favorite recreation and entertainment area for the residents of Arsk. Inspired by the fairy tale "Su anasy" by the Tatar poet Gabdulla Tukaya, the architects reflected the summer atmosphere and the joy of water fun with spaces in the form of "circles on the water" around the lake. Artificial pool, beach, playgrounds of the park give an opportunity to spend time in the fresh air and organize an unforgettable entertainment program. An extreme park is located within walking distance from the park. [8]

There are some museums dedicated to Tukay's life and works. Let's start with the Museum-Farmstead of the Tukay family in village Koushlavych. In this small village Tukay was born in April 1886.

Exposition of Kurlay museums shows us the life-path of the poet: among the displays you can see Tukay books published in his lifetime, pictures of his friends and relatives, furniture from the Kazan hotel "Bulgar". Kurlay occupied special place in life of the poet.

The museum is in the two-stored wooden house and it is possible to walk in a fairy forest with characters from Gabdulla Tukaya's stories around it.

It is said that it was here, on the bank of a small river under the shade of shady trees, among tall grasses, that the poet came up with the images of the heroes of national folklore, which conquered readers all over the world.

From these legends grew a fairy-tale reality - the estate-residence of Kysh Babai and Kar Kyzy - Tatar Santa Claus and Snow Maiden. Two months a year the fairytale heroes receive guests. Kysh Babai signs a festive scroll-gram with a special stamp and a name seal, and then together with Kar Kyzy gives presents to everyone. Adults and children are taken on ice slides, taken on sleighs pulled by three beautiful horses. [7,8,9]

The exhibits of Arsk Museum of Literature and Arts represent materials of about 40 writers, and 20 art workers and scientists, whose lives are connected with our native place.

The Museum "Alifba". The only museum in the world dedicated to the Tatar ABC book "Alifba" is situated in Arsk Pedagogical College named after Tukai. The museum has 2 parts. The first part is dedicated to its authors Saleyu Vagizov and Ramziya Valitova, the second one contains the alphabet books, textbooks and ones which are brought by visitors from different countries.

Among cultural heritage monuments in Arsk there is the old building of Church of the Epiphany, trading rows of merchant S. Khairullin in Arsk, the former building of the Arsk city administration, the House of merchant Syzganov, Kapralova's house.

You can finish your trip to the Arsky district with a visit to the Khotninsky spring. Khotninsky water is rich in unique natural silver, which is a natural means of disinfecting water and has a beneficial effect on human health. [8]

1.7.Education

Special attention in Arsk District is being paid to education of young generation. There are 8 schools in our city.

Supplementary educational institutions - Arsk Arts School, 2 Children's Sports School, skating rink, swimming pool, Palace of Schoolchildren are the favourite centers providing communication, education and entertainment for children and teenagers.

Arsk Teacher Training College trains teachers for primary schools, physical education, the Tatar language and Music education teachers, and pre-school teachers.

Arsk Humanitarian Technical College trains specialists in the following professions car repairman, plumber, electrician, cashier of the sales area, cashier, salesman, hairdresser, cook, pastry chef, tailor, and secretary

The Agro industrial College trains specialists in the following professions pastry chef, tractor driver, agricultural mechanic, mechanic, catering technologist.

Arsk Training Center prepares specialists in the following professions bricklayer, painter plasterer, maid, clerk, hairdresser, makeup artist, nail service master, massage therapist, cook, computer operator and VM, accountant 1 C. Additionally, you can take advanced training courses in individual areas. [7,8,9]

1.8.Leading enterprises

People of Arsk District do their best to make their common home more beautiful and rich. Leading enterprises are Arsk dairy plant, Arsk brick factory, Arsk elevator, Arsk oil product, Industrial site Fasahev D.Sh., Arsk fish property, Industrial site Taid-Foil, Arsk Plast, Metall

Today Arsk District is a large-scale producer of agricultural produce in Tatarstan. From time immemorial the main occupation of local countryfolk was developed agriculture.

Today agriculture workers using advanced technologies, fertilizers and high-yielding varieties of grain crops achieve rather high results.

Several years ago the production of national shoes in Arsk was considered one of the largest enterprises and is undoubtedly one of the brightest pages in the history of the region, and its products are not just shoes, but the spiritual heritage of the Tatar people. . In 1978 at the Leipzig Fair the Arsk JSC "National Footwear" was awarded the Gold Medal. It's the only enterprise in the world that produces footwear with traditional Tatar ornaments. You can-not help being delighted with the look of embroidered skull-caps and ichigy (Tatar footwear) with their original design and patterns! But... Due to financial and economic difficulties, in 2006, National Footwear ceased its activities.

But it did not disappear without a trace. Some citizens of our district continue their work. The miraculous hands of craftsmen who produce embroidered shoes, spread the fame of Arsk far beyond the borders of our city. In order to preserve the cultural traditions of our region pupils of our school produce leather keychains with Tatar ornament. Today we want to present you these keychains.[2,9]

1.9.Culture and traditions

Similar to the man, each land, district has its own face, its own traditions. From time immemorial the Arsk land was famous for being a center of national culture and the land of plenty. The route of acquaintance with the cultural life of the city begins with a visit to the Maidan site for Sabantuy in the town of Arsk. Celebrating Sabantui in Arsk is a very significant event, on this day tourists and guests from all over Russia come here.

Sabantuy is usually celebrated in early summer, when most of the spring field work is over. The territory of the Central Stadium is completely dedicated to the holiday. There are traditional wooden houses reflecting the life of Russian, Tatar, Mari and Udmurt peoples, in each of which there are interactive craft workshops, and guests are welcomed in appropriate national costumes with songs and dances to the accordion. Horse races, an integral part of Sabantuy, take place at the hippodrome, which is a 10-minute walk from the stadium itself.

On the maidan there is a traditional struggle of batyrs on belts - "koresh", and the title of "absolute batyr" and the main prize - a ram, is given to the strongest and most agile participant. Tug of war, running in sacks, breaking a pot, climbing a vertical and inclined pole, sack fights on a log,

various attractions and playgrounds, trading points with national dishes, souvenir shops and handicrafts are traditional and make this holiday memorable and favorite regardless of age. [3,8,9]

Глава 2. Практическая часть

While working on the project, we learned a lot about our district and decided to conduct a questionnaire survey among 5th (63 pupils) and 6th (70 pupils) grade students of our school "What do you know about our district?" We wanted to find out if they have enough knowledge on the history, culture and traditions of their hometown and if they could present our district to the guests from all over the world.

Questions

1. What year was our district founded?
2. What is depicted on the coat of arms of Arsk district?
3. Where is the Museum "Alifba" situated?
4. Can you name outstanding people of our district?
5. What cultural heritage monuments are there in our district?
6. Would you like to have a virtual travel guide around Arsk and learn some facts from guides in English?

The analysis of questionnaires showed the following:

1. What year was our district founded?
Total Know : 20 Don't know: 113
2. What is depicted on the coat of arms of Arsk district?
Total Know : 31 Don't know: 82
3. Where is the Museum "Alifba" situated ?
Total Know : 98 Don't know: 15
4. Can you name outstanding people of our district?
Total Know : 87 Don't know: 26
5. What cultural heritage monuments are there in our district?
Total Know : 46 Don't know: 67
6. Would you like to have a travel guide around Arsk and learn some facts from guides in English?
Total Know : 113 Don't know: 0

Conclusion: it turned out that most of the children have very little knowledge about our district, so we presented our project to the children and decided to compile a virtual travel guide.

Заклучение

The purpose of our research is to draw attention to the beauty of our land, to tell about Arsk district, where we live, about the nature of our district and its famous landmarks. During the research we turned to scientific literature, worked with selections in the local library, talked to the inhabitants of our district. The work begins with a brief review of historical facts. Then there is a description of sights. In the course of our work we learned how beautiful and diverse the nature of our region is and during the excursion we will tell and demonstrate those places that people will be able to visit.

One of the places I am proud of is the city of Arsk, where we were born and live. In our work we tell about the history of the origin of our city center, how we live today, our traditions and people.

The result of the research can be considered that we attracted attention to our native land, told what wonderful places we have, how people live in our city. We should be proud and cherish our homeland, strive to make everyone happy and then we will be happy ourselves.

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MY NATIVE HOMELAND

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CHAPTER 1. INTRODUCTION

When we say “Homeland”, we remember our house, street, school. Homeland is a lot for a person. Every person has his own homeland. It’s the place, where a person was born. May be this place is usual and uninteresting for other people, but for you it is the dearest place in the world. Homeland is the place you were born in. It means the house or district in which one was born. Popular wisdom says: “East or West, home is best.” After even a short staying at a party, you always rush to your home, to your dad and mom, to your brothers. Here is my street, here is my home... And what is this? What is this unusual feeling? This is love for my native homeland!

RELEVANCE

Everyone values their homeland and believes that there is no more beautiful place in the world. Therefore, I chose the topic of my work: “My native homeland.”

Love for the Motherland begins with love for one’s native homeland- the place where a person was born. The native homeland is the source, the beginning, from where a person takes a step into the big world. And in order to love your region truly, you need to know it well.

The purpose of the study: to collect and study information about the history of the village of Staroye Churillino, about its memorable and remarkable places

To achieve this goal I set myself the **following tasks:**

1. to study literature, Internet resources about the history of the village, find information about its memorable places and share with classmates.
2. Conduct a survey among primary school students on their knowledge of the history and memorable places of the village of Staroye Churillino.
3. Bring to the attention of students the results of the research work.

The subject of the research is the village of Staroye Churilino, Arsky district of the Republic of Tatarstan

The subject of research is the history of the village of Staroye Churillino and its memorable places.

Research methods: literature analysis, questionnaires, photography, observation, excursions, meetings, interviews, collecting information from Internet sites, information processing.

Hypothesis: we live in a unique area, but we know little about it.

CHAPTER 2. RESEARCH WORK (theoretical part)

2.1. Origin of the name of the village

Our native homeplace is Arsk District of Tatarstan. Our second homeplace is the village Staroje Tchourilino. Our village is the first village, which Arsk District begin with. It's as the gates of our district.

The village Staroje Tchourilino is one of the most ancient villages in our Republic. It was founded at the period of Kazan Khanate. The people of many nationalities lived there: Tatars, Russian, Udmurts, Gipsy. The main occupations of the people were agriculture, cattle breeding, wild-hive beekeeping, hunting and fishing.

There are two opinions about the origion of the word „Tchourilino." The river „Koutarka" flowed near the village. And beside this river the fight took place. It was the fight of the hero Tchoura with the dragon. Tchoura won the dragon and in honour of him, the village was called „Tchoura ile". The second opinion tells us that in the middle of the region, where the village was located, there was a ravine. And there were many springs here. These springs formed a small river called „Tchourilka." And there was the opinion that the name of the village „Tchourilino" was derived from the name of this river. It was called „Staroje" because it was located near "Staraja Kazan."

2.2. The history of the village

The village was founded during the period of the Kazan Khanate. In 1552 the Kazan Khanate was conquered by Ivan The Terrible. He began the politics of forced Christianity. And this politics didn't pass without leaving a trace for the people of the village Staroje Tchourilino. In 1505-1508 many Tatars of the village were on the number list of new christened. By 1602-1603 there were 13 courtyards of new christened Tatars.

In pre-revolutionary sources it is also mentioned under the name Nikolskoye.

At this long past there were many boyars lived in the village. Pan Novitski Ludvig Kazimirovich was one of them. He divided his lands

into 2 parts: boyars' lands and free lands. Up to now there were preserved such names as „Barskoje pole, Barski les, Mitkin nos (his son's land)" Pan Novitski was owner of the distillery and the mill. In 1889 the church parish school was built in the village Staroje Tchourilino of Arsk District of Kazan Government. At the beginning of the 20th century in the village there was a church, a parish school (1889), a zemstvo school (1895), a postal station, 2 blacksmith shops, 3 inns, a beer hall, and 3 grocery stores. Until 1920, the village was part of the Arsk volost of the Kazan district of the Kazan province. In 1929 Kommuna was formed, which consist of 13 households. In 1929, the collective farm "Zavety Ilyicha" was organized in the village. From August 10, 1930 it was in the Arsky region. In 1931 the collective farm was formed, where 13 households were entered too. The first chairman was K.D. Shikin.

Until Great Patriotic War Staroje Tchourilino was one of the biggest villages, which consist of 500 court yards. During the war the people of the village took part in the battle actions and a lot of men didn't come back home from the war. In 1965, a monument to those who were killed during the Great Patriotic War was erected, and in 1975 a new obelisk was built.

In 1970th the most part of the population moved to the town and there were only 200 court yards in Tchourilino at that time. But since the beginning of 1980th the number of court yards began to increase.

Last decade many new buildings and houses were built here. In 1992 new building of culture was built. In 1995 the two-storey school was built in the village.

Since 1995, it was the collective enterprise "Tatarstan". In 2003 it was the agricultural cooperative "Kazansu". Since 2016 it is "Agrofirm "Vozrozhdenie". The residents work primarily at the "Vozrozhdenie Agrofirm" engaged in field farming and meat and dairy cattle breeding.

The village has a community center, a library, a church, and a mosque. There is a cultural heritage site in the village. It is the house of the merchant G. Bessenov ("Grishin's House"). In 1933, a meeting of collective farmers was held in this building, where the chairman of the Central Executive Committee, M.I. Kalinin, spoke. Nowadays there is a café in this house.

At the present time the people of many nationalities live in Staroje Tchourilino: Russians, Tatars, Armenian, Uzbek, Mary. The life in the village is not easy but in spite of the difficulties, people love their village and they love their homeplace - the land where they were born.

2.3. School

1895-1917 – parish school.

1917-1938 - four-year school.

1938 - transformed in Primary School

1961-1985 - eight-year school.

1985 – secondary school.

1995 - a new school was built.

In 1889 in the village of Staroye Churilino the parish school was opened in a simple peasant house, where the Church had a leading role in learning. In 1895 the new school was built, where there were Junior, intermediate and senior classes. Children of peasants studied at this school too. Children were taught such subjects as Russian language, mathematics, geography, history of the Russian State and the law of God. The law of God was taught by the local priest of the Kazan Church. In school there was a strict discipline, the children were punished for the unbehaviour.

After the great October socialist revolution the compulsory primary education had introduced and the educational program on the eradication of illiteracy was adopted. In 1922 the school became a high Junior school and before the great Patriotic war the children from nearby villages were taught here. The children from 19 localities were taught at school. In each settlement there was an elementary school. To Starochourilinskaya school students came to study from the fifth grade. The students went on foot, on skis, by train, rode a horse. Until 1958 there was no electricity in the village. The children were taught under the lamp light. There were 3 fifth, 3 sixth, 2 seventh classes. Before the war and after the war, there were 300-500 students at school. There were such organizations as pioneer, Komsomol, trade Union organizations. In 1965 for pupils of school the boarding school was constructed. There was the cafeteria at school for pupils living in a boarding school. The children grow vegetables in the school garden. In 1958 the school become eight-year school. Since 1985 the school had been transformed into a

secondary school. In 1995 the new two-storey school building was built. And nowadays the pupils are taught in this building.

2.3. The church

Currently, both Tatars and Russians live in the village in friendship and harmony. There is a mosque on the border of the village, and a church in the center. The church, which is an architectural monument, dates back to the first half of the 19th century. The first wooden church was erected in Old Churillino back in 1765, but a fire destroyed the building. Severe trials befell the temple in the 30s of the last century. In 1830, a new stone Kazan-Virgin Church was built at the expense of parishioners. The priest who served there, Vasily Panteleev, was shot and the church was closed. In 1941, the building was transferred to the collective farm “Zavety Ilyich”; a granary was located here during the war years, and a tractor park was deployed on the territory. Only in 1990, by decision of the Arsky District Executive Committee, the temple was returned to believers. The entire population participated in the renovation. Then many utensils and icons were returned from the houses of the village and district residents.

The Kazan-Bogoroditskaya Church is one of the cultural and historical monuments of Tatarstan. Looking at the beautiful white church building, you would never think that its walls hid a terrible secret for many years. In the 90s, while clearing a church basement, a mass grave was found. The exact number of human remains could not be determined. The bones are believed to belong to 78 victims. The collected remains were walled up in one of the basement rooms. Later, experts were able to establish that the remains of people of different ages, including children, were buried there. There are no bullet marks or other damage on the turtles. Local old-timers could not tell anything about this terrible discovery. It is unknown where the bodies were brought from - from Kazan or neighboring areas. In order to bury the remains, it was necessary to conduct an archaeological examination. Previously, archaeologists assumed that these were the remains of captured soldiers, since the bones and skulls belonged to young people aged 16 to 20 years old, who lived around 1930-1940. But these are still only versions of scientists. Neither the time of burial nor the reason is known. Even the prosecutor's office intervened in the case, but it was not possible to

establish anything for sure, since there was not a single eyewitness. That is why the remains lay in the basement of the temple for so long. It can be seen that these people were buried in layers in the basement - they laid a row of people, covered them with earth, and then the next layer of people and earth. What kind of people they are is unknown. The district authorities turned to the ruling bishop, who gave his blessing to bury the remains. In the autumn of 2015, on the initiative of the head of the Arsky district, Ilshat Nuriev, the remains were reburied next to the church. Representatives of the Orthodox and Muslim clergy took part in the ceremony. The secretary of the Kazan diocese, Archpriest Vladimir Samoilenko, took part in the burial of the unknown in Old Churilino. It is possible that among these people there were also Muslims, therefore a representative of the Muslim clergy was also present at the burial. The remains were put in boxes and buried in the church fence.

Nowadays the Church of the Kazan Icon of the Mother of God is an active church. On religious holidays, she gathers believing villagers.

CHAPTER 3. RESEARCH WORK (practical part)

To check what information elementary school students of the Starochurilinskaya Secondary School have about the history and sights of their village, I conducted a survey.

QUESTIONNAIRE

1. Why is the village in which you live (study) called Old Churillino?
2. What sights of the village can you name?
3. What is the name of the agricultural company that is located in the village?
- 4 What is at the entrance to the village?
5. Why is the village of Staroye Churilino called the gates of the Arsky region?
6. How old is the school you study at?

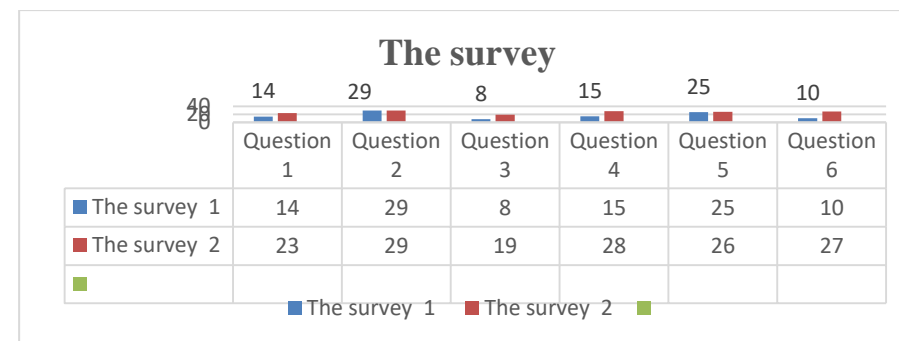
29 people (4th grade students) were interviewed. From the questionnaires it became clear that the majority of students do not know why the village in which they live and study is called Churillino. 14 students answered the first question correctly. All 29 students answered the second question. The sights of the village of Staroye Churilino are known and can be named by all students. The most common answer was “Church.” Despite the fact that almost every family has relatives who

work in the Vozrozhdenie agricultural company, located on the territory of the Starochurilinsky rural settlement, only 8 people answered question number three correctly. Half of the students, 15 people, correctly answered the fourth question that there is a mosque at the entrance to the village. 25 people answered the fifth question of the survey correctly. For the sixth question, the majority of primary school students were unable to answer the question. Only 10 people answered correctly.

The hypothesis that we live in unique area, but we know little about it is correct.

Having studied the history of our village, we and the 4th grade students of the Starochurilinskaya Secondary School went on a tour of the village, where we talked about its sights and history.

During the primary school subject week, my classmates and I made a presentation about the history and sights of our village to primary school students. After the work done, we again conducted a survey on the same six questions. The result in comparison with the first survey was as follows:



The diagram shows that the excursion and performance yielded results. The majority of primary school students answered all questions in the survey. At the beginning of our research work and at its completion, we conducted a survey. The results of the survey showed that primary school students expanded their knowledge about the village, the history of its origin, and its attractions.

CONCLUSION

While working on the project, my classmates and I got acquainted with the history of our small homeland, got acquainted with the sights and came to the conclusion that the most beautiful word in the world is Homeland. Every person has a homeland and everyone loves it. He loves the place where he was born and lives. He loves his native forests and fields, loves the people with whom he lives, loves his people.

My native homeland is the village of Staroye Churilino. As a result of our research, I have enriched my life experience, expanded my knowledge, and now I can even give a tour of my village for visiting tourists. The most interesting thing was learning new information about my village. The hardest part of the work process was finding information in different sources.

Summing up the results of my research, it should be concluded that during the study, all the assigned tasks were completed, the goal was achieved, the hypothesis was confirmed.

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MY VILLAGE IN THE PAST AND NOW

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Introduction.

We have chosen this theme for our research work because we are greatly interested in the history of the place where we spend our childhood and school years. It's a village of Khasanshaih. Moreover, I am absolutely sure that my future children should know the history of their mother's native land because there is no future without the knowledge of the past.

Actuality of this work: you can love only what you know well. That's why we should learn the history of our country and the place where we were born. The more we know about it, the more we love our Motherland.

The object of the work is the information about some historical facts of the village Khasanshaih.

The subject of my work is to study the life of the village from the first days of its foundation and nowadays.

The aim of my research work is to learn more about our place of birth and its people.

To achieve the aim we set the following **tasks**:

1. to study the information about the past of our village in our school museum;
2. to collect the necessary materials about foundation of my village from the old newspapers and the Internet;
3. to interview our grandparents and great-grandparents about the past of our village
4. to find out why my classmates and their parents are proud of their homeland.

To fulfill the tasks we have used different **methods**: description, comparison, and questionnaire.

The hypothesis of the work: If we know the history of our village well, we can pass it to our future generations and save the memory of it forever.

Every man has his own Motherland. It's a place, where you were born. May be this place is quite usual and not understandable for other people, but for us it is the dearest place in the world.

I live in Tatarstan in a beautiful village Hasanshah. I was born in this place and I go to school there. My family and my friends also live here.

I like my village very much and I wouldn't like to live in any other place. As the saying goes: "East or West, home's best".

The old generation dies and carries away the whole culture of the ethnic minority. Finally the language, culture of the whole nation can disappear. That's why I think it is necessary to study the history of the village. This problem is really important. It is very interesting to see the past of the village, to look through the pages of its history, to know the biographies of our countrymen.

I. The history of the name Khasanshah.

Khasanshah village (known since 1678) is one of the largest villages of the Arsk municipal district of the Republic of Tatarstan. It is located in the north-western part of the district, 40 km from the town of Arsk and 4 km from the center of Apazovsky rural settlement Apazovo village.

Here is how I.A. Iznoskov writes about the village of Khasanshah: «Хасаншаих расположен с левой стороны Сибирского тракта по обоим берегам реки Шошма. В 1885 году в селе было 206 хозяйств, где жили 732 мужчин и 662 женщины мусульманской веры».

The author of the book "Рәхмәт сина, Хәсәншәех" ("Thank you, Khasanshah!") B.Zuyatdinov gives the following data: «По итогам переписи населения в 1678 году в селе Хасаншаих было 11 хозяйств, где проживали 31 мужчина, в 1716 г - 33 хозяйства, 81 мужчина, 70 женщин, в 1745 году зарегистрировано 140 мужчин, в 1762 году в 97 хозяйствах 244 мужчины. Самая большая численность населения зарегистрирована в 1906 году - 1765 человек, из них 886 мужчин, 879 женщин».

The name of the village came from the name of Shayikh Hasan, the founder of the village. Hasan is his name, shayih is the title of a holy man. After his death, Shaykh Hasan was buried on the top of the mountain, from where a spring later broke through. Later it was called

"Holy Spring" in honor of Hasan. The villagers honor the memory of their founder. A marble slab with an inscription is placed on the tomb. The Holy Spring serves the villagers to this day.

At the end of XVII and the beginning of XVIII centuries Khasanshah was a part of Arskaya daruga. Later, after the formation of provinces, the village became a part of Kazan province of Kazan district.

Since 1858 the village Khasanshah is in the Malye Lyzy volost. The Malye Lyzi volost consisted of 5 village societies: Yanchikovskoe (Khasanshah), Malye Lyzi, Chapshar, Otnya and Karmysh (Kazanbash). In Russian the village was called Hasanchik, Yanchik, and in Russian sources, census materials mention the names Yanchikovo or Yanshikovo.

After the revolution the village Khasanshah was included in Baltasinskaya volost of Arsk canton.

from 1930 - a part of Tyunter raion,

since 1932 - part of Baltasinskiy rayon,

since 1957 - as part of Tukayevsky district.

From 1963 to the present time the village Khasanshah is a part of Arsky district. In 1967, a new state farm "Vatan" was formed, which included the village of Khasanshah. Currently, the village is part of Apazovsky rural settlement.

II. Geographical position

As of 01.01.2024 the population of Khasanshah village is 710 people. Khasanshah village is located 40 km north of the district center of Arsk and is connected with it by road. The distance to the nearest pier in Kazan is 105 km. The area of Khasanshah village is 62 hectares, of which the following lands:

- residential development - 5 hectares;
- public and business development - 3 hectares;
- common use - 5 hectares;
- agricultural land - 49 hectares;

Total households - 163, the volume of housing stock is 11.5 thousand square meters. The national composition of the inhabitants is 99% Tatars, other nationalities 1%.

Khasanshayih village is divided into two parts by the Shoshma River. External transportation links are the following directions:

- highway of inter-district significance Novy Kiner - Baltasi;
- the highway of territorial importance to Arsk - the border of Mari El;

Our village has long been one of the strongest settlements, people are famous for their diligence, hard work, desire to change their lives for the better.

The village of Khasanshaih is located on both banks of the Shoshma River, one of the main tributaries of the Vyatka River, stretching from west to east for 1.5 km. There are more versions of the origin of the name of the river. According to one version, the name of the river comes from the hydronym Shosh- (brook), which is widespread in North-Western Russia. The Shoshma River gives the village a special beauty. Willows grow along its banks, meadows and fields stretch along its banks. On the beautiful place where the river flows through the village, a magnificent artificial dam has been built.

III. My village in the past and now

The following social and cultural institutions operate on the territory of Khasanshaykh village: Khasanshaykh Basic Comprehensive School with the number of children - 60, Khasanshaykh Kindergarten "Salavat

kupere" with the number of pupils - 32, rural House of Culture, village library, post office. A mosque is functioning to meet the spiritual needs of the population. Medical services are provided by a medical assistant and midwife station.

Khasanshayikhskaya secondary school.

In 1929 the first school was built, before that education was conducted in private houses. In 1933-1950 it was an elementary school, until 1968 - a seven-year school, until 1993 - an eight-year school. In 1993, a new school building was built and opened as a secondary school. From 2011 to the present day, the Hasanshayikh basic general education school has been operating in the village; education is conducted in the native Tatar language. The school is taught by a strong pedagogical staff under the leadership of Director Shamil Vilovich Saliakhov. Pupils of the school show good results at the state final certification, actively participate in competitions of district, republican and all-Russian levels, becoming winners.

MBDOU "Khasanshayikh kindergarten "Salavat kupere"

In 1986 the first kindergarten was opened in our village. The kindergarten was designed for 40 children. In 2004 a major renovation was made, and in 2017 a new kindergarten for 50 children was built under the federal program.

Village House of Culture

The House of Culture, formerly a village club, was built on a new place in about 19. In 2003 it underwent major repairs. Today it is a modern building with a beautiful garden around it. A variety of flowers bloom all summer long. The villagers like to relax here, organize festivals, contests, such as "The best street of the village", "The best daughter-in-law of the village" and others.

Village Library

Every year our library serves more than 500 people. Khasanshayih village is rich in interesting, talented and famous people. The library regularly organizes major events, meetings with fellow countrymen, writers, etc. This is a great opportunity not only to relax, get a charge of positive energy, but, most importantly, to find new friends.

Our library subscribes a large number of newspapers and magazines. It is gratifying that in recent years there is an increase in the readership of periodicals.

Khasanshayikh rural library was founded in 1930 as a hut-reading room and was located in the building of a mosque. One of the respected workers was Magsumova Fagyilya. She worked in the library from 1933 to 1953. Since 1991 Khabirova Gulkai Kharasovna has been in charge. Now the library is located in one building with the House of Culture. People of different ages visit it with pleasure.

Feldsher-midwife station.

The new station was opened in October 2002. It is a spacious, bright building with all amenities, where physiotherapy, dentistry and obstetrics rooms are functioning. The villagers are served by qualified medical personnel.

Park of Victory.

In 2005, a memorial complex dedicated to the 60th anniversary of the Victory in the Great Patriotic War was erected.

In 2006, a 1 hectare park around the memorial complex was laid out.

Much attention is paid to sports. In 2008, a hockey complex was built on the territory of the school, where local and district level competitions are held. In 2021 a very beautiful and convenient sport park was built in the center of my village.

There are 5 km of roads in Khasanshaykh village, 4.5 km of them are asphalted, the level of gasification is 100%, 95% of telephones are telephonized. The length of the power grid is 10 km, water supply - 5.4 km. Water supply is provided to 90% of residential houses. Almost every family has a personal motor vehicle.

As of January 1, 2016 in the village of Khasanshahih there are two stores with a mixed assortment: store "Vamin" LLC "Shushma", store "Nursil", IP Gazizov M.G. The total selling area of stores is 80 square meters.

Working hours of the stores are convenient for the population, from 7 to 21 hours, from 7 to 22 hours. The condition of trade facilities is brought in accordance with the established norms and modern requirements of trade, landscaping, improving the culture of trade services to the population.

IV. Development of street and road networks.

There are 4 streets in Khasanshaykh village: Tatarstan, Komsomolskaya, Pionerskaya, Cosmonauts. The total length of the carriageway of the village streets is 5 km, of which 4.5 km have asphalt concrete pavement, 0.5 km - transitional (crushed stone, soil and crushed stone) pavement.

Drinking water quality and reliability of rural water supply.

For reliable provision of population of Khasanshaykh village with ecologically clean drinking water, in 1999 the captage of 1 spring with drainage, located in the northern part of the village in 100 meters from Komsomolskaya street, was put into operation. The total length of water supply networks in Khasanshaykh village is 4.5 km. The quality of drinking water in the sanitary-chemical and microbiological indicators in the water network of the selected samples complies with SanPin.

All residential houses and social and cultural facilities are gasified and have individual heating.

Collection and removal of MSW from the village to temporary storage sites is carried out by personal and agricultural transport.

The population of Khasanshaykh village cherishes the history of their ancestors, cherishes the present day and lives in faith in a worthy future. Residents and guests admire the beauty of the village, and they are proud of the worthy sons and daughters who do not lose touch with their homeland and take an active part in the development of their small homeland. Blossom, Khasanshaykh, and may be the future be as beautiful as today!

V. Do you know your village?

In the course of our research paper we had to find out what our schoolmates know about history of village Khasanshah. That's why we questioned our schoolmates.

QUESTIONNAIRE

- 1) When was Khasanshah founded?
- 2) When was our school founded?
- 3) How many streets are there in Khasanshah?
- 4) What attracts people in our village?
- 5) Why do we love our village?

I've questioned the pupils of our school. Number of participants: 50 pupils from our school. The purpose of questioning was to know "Do the pupil know their village?"

The first question was "When was Khasanshah founded?" The 22% of my classmates know when was Khasanshah founded and 78 persons don't know about it. Khasanshah was founded in 1678.

The second question was "When was our school founded"? The 7% know that our school was founded in 1929 and 93% don't know it. We have a school museum. It's exhibitions tell us about history of our school, village, Heroes of the Great Patriotic war and teachers of our school.

The third question was "How many streets are there in Khasanshah?". The results : 42 pupils answered that there are 4 streets, 8 pupils don't know the right answer.

What attracts people in our village? For this question 14 participants answered – club of our village, 11 participants said . 5 pupils think that the most visited place is pond. And others said that there is no place in Khasanshah which attracts them.

So, Why do we love our village? 42% answered for its beauty. 32% love our Motherland for its unique places. Only 6% said - for its people: kind, hard-working, creative, who make our village beautiful. 20% people like Khasanshah, because it is a place where they were born.

After questioning I knew that there are many pupils who are not interested in history of our home place. It seemed to me very stupid. I have an idea to collect and to show more information about my home place. I'd like to make up a project and present it in English. I think to know the history of our village is very important .

Conclusion

In the course of work on the topic had collected a lot of material, revealing different aspects of the life of the village of Khasanshah. Work accomplished provided an opportunity to take a fresh look at this small corner of the Earth, which is my motherland. While studying the history of my village, I met a lot of new names. I have learned a lot of useful and interesting facts about the small native land, have paid attention to old buildings and sights, different historical events of my village.

The main conclusion I came up with:

Each person needs to know and understand the history of their village, because it can teach us a lot: first and foremost, fervently love their country, its culture, its people, to preserve this priceless richness and make it a better, more beautiful, richer and kinder!

At the conclusion of its work, I want to say that while the village lives, the story continues.

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MY NATIVE VILLAGE SIKERTAN. YESTERDAY. TODAY. TOMORROW.

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INTRODUCTION

Nothing on earth can be closer, dearer, more expensive, dearer than the homeland. Each person has his own homeland, he will always love and that it is always the road, despite the fact that even if people grew up and moved to another city, another country.

We talk tenderly about our small motherland. I'd like to tell you about my small Motherland. It's Sikertan. May be this place is usual and uninteresting for other people, but for me it is the dearest place in the world. There is no place like home. No need to roam the world in the search of the most beautiful place. You should turn around. It's your native home place, the land, where you were born, whose beauty you imbibed with your mother's milk. One of such place is my native village.

The relevance of current research: students would like to study history of our village in English to develop language skills, history of Sikertan village is described in English for the first time. Moreover, this work will help tourists who would like to visit our village.

The problem of the research: firstly, in fact that older generation goes off and nobody collects and saves their knowledge of our village, though it can become a cause of disappearing of Sikertan history. Secondly, tourism is poorly developed in our region.

The hypothesis: Sikertan – is interesting as a tourist attraction.

The aim of the research: to study the history of the village and work out ideas of its development.

Object of research: the village of Sikertan.

Subject of research is the history of the village of Sikertan, its development and attractions.

The following objectives are established:

- to define a research problem;
- to study literature on this issue;
- to systematize historical data of the village;
- to work out the ideas for the future development of the village;

- to learn about the attractions;
- to make a tourist route through our village.

To achieve this goal and meet the challenges, the work was carried out in the following **main directions:**

- familiarity with materials of Galiygar Kamal Museum;
- explore publishing periodical press about the village;
- find and process information about the village on the Internet;
- explore information about the village and its attractions in the scientific literature;
- meeting with old-timers and villagers.

Our route involves 6 stops: "Galiygar Kamal Museum", "Sikertan secondary school named after G. Kamal", "Riverbank of Kismes", "Monument", "Saf Chishme", "House of culture".

CHAPTER 1: YESTERDAY. TODAY. TOMORROW

1.1 Yesterday. The history of the village

History of the village should know because we were born here and live our life is connected with this beautiful place. I would like to believe that it will study our children and grandchildren – successors of the history of our region.

I think that this work will help us better understand who we are, where enrich us morally and spiritually. And domestic, in the future, there is still a lot of work to do to continue the study of the history of the region.

My small village differs a little from other quiet village of Central Russia. Everything is simple. But the nature is nice, with wonderful and impressive landscapes. That is why the air is clean and fresh. There are big forests, impressive and a beautiful river «Kismes». You can admire swimming and sunbathing in summer, skating and skiing in winter.

Here I was born and made my first steps. From the first days of life around me are warm and caring family members, warm rays of the hot sun. And for me there is no place more beautiful than my village.

The village was founded in the 17th century. The village is situated on the bank of the River Kismes that flows into the river

Kazanka. You can see a green countryside and beautiful landscapes there.

Villagers worked in the cattle farms and in the fields. The first collective-farm was organized in 1929.

Sikertan is located about 30 kilometers from Arsk, about 110 kilometers from Kazan. The name of our village «Sikertan» means settlement with rough roads. When the people used to drive to Sikertan, they often had to jump over such roads. The word "jump" is translated into Tatar as "sikeru". Thus the name of the village appeared.

The history of the village is connected with the Great Patriotic War. The Great Patriotic war was a dramatic page in the history of mankind, our country and our village. Many people of our village took part in it. 118 inhabitants of our village went to defend our Motherland. Not all of them come back to the village again.

We remember the heroes names, who gave their lives for our Motherland. In Galiaskar Kamal Museum you can see some exhibits where documents and private things are displayed.

By tradition we come to the memorial to commemorate the heroism of our people during the Great Patriotic war. The veterans of war, home front workers became the example of native land devotion, and we should remember them. After the War it was very difficult but all people worked with enthusiasm. From year to year Sikertan became larger and nicer.

The old generation dies and carries away the whole culture of the small people. Finally language, culture of whole nation can disappear. I think it is necessary to study the history of the village. This problem is very important. It is very interesting to see the past of the village, to look through pages of its history, to know the biography of countrymen.

1.2 Today. My village at a glance

The years went by. The village grew. Today we have a lot of buildings: the houses; kindergarten; a house of culture etc. At the moment there are 86 houses and 367 villagers of different ages and different nationalities in our village. All live one friendly family. There are 2 streets: Central street and Shkolnaya street. I live in Central street.

We have a nice school. It was built in 2003. Last year we celebrated the twentieth anniversary of our school. There are a lot of beautiful bushes, trees, flowers and a big garden in the yard of our school. Former students of closed schools continued their study here. It's Sikertanskaya ninth-year school named after G. Kamal. I like my school very much, because we have not only good lessons but a lot of interesting parties. More than 30 pupils study at our school, and 13 teachers work here. The director of the school is Sungatov Shaukat Zyavdatovich kElena.

Now the situation in agricultural system in my village is not simple enough. There is no state supported collective and state farm any more as it was during the Soviet period. Now there is an individual farmings: Agrocomplex AkbarsAgro.

There are a lot of interesting places to visit in our village. The house of culture monument to soldiers, post office, shops, museum etc.

There's a monument of unknown soldiers near the road. Every the ninth of May we go there to honor their memory. People of my village are very patriotic.

There is wonderful spring water in the village, we come every day with buckets and fill them with wonderful clean water. The spring is called "Saf Chishme". The source was repaired in 2018. The territory is landscaped, paved, fenced, a brick pavilion has been built, and a "kopanka" pond is nearby.

In the center of the village you can see brick building. It's a shop. In different times shops were in the centre, but the places were changed. They were wooden. Not far from the shop there is a club. The club plays its role in the development of culture in our village. It also hosts dance classes for children and young people.

We have many interesting traditions, such as: Sabantuy, we celebrate the Day of the Village, Day of old people in our village etc.

We are proud of our native writer Galiaskar Kamal. He was born on 6 January 1879 in the family of a furrier craftsman in Sikertan. Galiaskar Kamal was a Tatar writer, dramatist and playwright. Galiaskar Kamal Tatar Academic Theatre is named after him. On August 21, 2021, the Galiaskar Kamal Museum opened in our village.

I like my little village and I'm proud of my small Motherland.

CONCLUSION

1.3 Tomorrow. Our future

Here is our school, our father's house -
All around is native to my heart!
Here my great-grandparents lived,
We keep the memories carefully!
My motherland, please, grow and live!
And give us a joy of life!
The Lord blesses you forever!

Small Motherland - the native father's house, landscapes, native place of your heart, the place where you were born and raised. Small Motherland - a memorable parts of life, remaining a long time in memory: the birch at the house, the road to school, forest where I fed squirrels, and so on. There is no feeling more beautiful and noble than the feeling of Motherland. The place where you were born and raised is close and sweet for everyone.

We surveyed school teachers and pupils with the following question:

- What they would like to have in their village?

The results showed that 94% of them would like to see their village become more attractive.

They are dreaming about the development of tourism, jobs for young people, new and well equipped stadium, the new mosque.

The practical value: the material can be used in language teaching lessons.

This project incorporates both patriotic education and English communication. Students would like to study the history of our village in English to develop language skills.

We invite you to take a walk on our roads today, Sikertan, touch its history, admire its beauty, meet wonderful people living here.

Based on the results of the study, I can confidently say that my village is historically significant and very interesting. It has a great past, bright present and I believe that my village would have a bright future.

After completing the research, I have learned many new and interesting things about my motherland.

In the beginning of the work I put forward the hypothesis: Sikertan - interesting as a tourist destination. This hypothesis was confirmed by the study of literature and searching the Internet, visiting the museum and the historical places of my village, processing of the results of the survey, a survey of villagers. Foreign guests have something to see and to envy in our village! We have the history and we remember it!

During the work I achieved the following results:

1. I got acquainted with materials of Galiagar Kamal Museum;
2. I've met with old-timers and villagers.
3. I've learned information about the village and its attractions in the scientific literature.
4. I made a tourist route through our village.

Love and appreciate your small homeland! No matter how good you felt abroad, in other parts of our vast country, you will be always dreaming of the house where you were born and grew up, your parents and friends. No one can forget his small homeland, it will always be in his heart. This is the best place that can be on the Earth!

STEREOTYPES OF BRITISH PEOPLE

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STEREOTYPES OF BRITISH PEOPLE

Stereotypes of British people are found in several cultures. Some stereotypes relate to many specific ethnic groups of Britain while others are directed at British nationals in general.

Positive

Politeness and charm

Both historically and in the present day, the British have often been associated with good manners by many people around the world. In countries such as the United States, there is a widely-held belief in the concept of a "fancy British man" who is charming, suave, and well-dressed with an attractive accent.

The British have a need to apologise for absolutely any situation, saying 'Sorry, I don't smoke' when asked for a lighter being a classic example. There are also so many different uses for the word 'sorry' in the U.K that apart from the obvious meaning of 'I apologise', sorry can also refer to "Hello", "I didn't hear you", "I heard you but I'm annoyed at what you said", or "You're in my way". It's easy to get caught in the Sorry trap so be sure to keep a strong head and think before you start throwing the word around yourself, or you may slowly drive yourself mad or self-combust in a passive-aggressive fit. [1]

Perhaps the most famous fictional example of this is James Bond, with the stereotype being bolstered by other fictional characters such as Lucifer Morningstar. There is also a preference for American media (usually Hollywood movies) to portray villains as British, with some studies suggesting that the British accent unconsciously leads audiences to believe the character possesses superior intelligence, thus making it easier to buy into the idea that the character's evil plan is plausible. English actor Alan Rickman garnered a reputation as Hollywood's favourite villain during his career. [2]

Queueing

The act of standing in line (queueing) holds a significant place in British culture and is often viewed as a quintessential British activity.

The British are undoubtedly the best queuers in the world. They have it nailed down to a respectable art form and few things offend Brits more than seeing someone jump the queue they're standing in. It's all about fairness and waiting your turn. [1]

Sense of humour

British humour is well known for its use of absurdity, awkwardness, dark comedy, self-deprecation dry comedy, innuendo, irony, sarcasm, satire, wit, and wordplay.

Irony and heavy sarcasm are the bedrock of British humour. Being able to tell when your British friends are being sarcastic from when they're trying to have a serious conversation takes some serious skill and even after years of living in the U.K, it's likely that you'll still often get it wrong. At least there are a lot of hilarious and sometimes awkward conversations to be had in the meantime though... [2]

Stoic nature

The British are often seen as reserved and unemotional, but in a pragmatic sense rather than an overtly negative one. This perspective has been bolstered by numerous popular British phrases such as "stiff upper lip", which means displaying an emotionless and determined exterior in the face of hardship; "keep calm and carry on", which was taken from a motivational poster produced by the UK government in preparation for the Second World War; and "always look on the bright side of life", a popular Monty Python comedy song about persevering in the direst situations. [1]

Tea

Drinking tea, specifically black tea, is seen as a key part of British culture. Originally introduced as a luxury product in the 17th century, cheap imports from colonial India allowed its consumption to significantly increase during the second half of the 19th century.

Surveys in 2017 showed that the UK had the 12th largest tea consumption per capita in the world, and that almost 75% of British people who drank tea daily had at least two cups a day. Other hot drinks, especially coffee, have become as popular as tea. [1]

Negative

Complaining

The Brits are often, somewhat unfairly, accused of being huge complainers. When you set aside weather and football conversations, complaining is actually down to a minimum and in fact, like every other culture in the world, there are equally as many enthusiastic and positive Brits as there are negative and whiney ones. It completely depends on the person that you talk to. [3]

Anti-social behaviour abroad

In some tourist-heavy European countries such as Malta, Cyprus, Greece, Spain, Italy, Turkey, and Portugal, British tourists are closely associated with antisocial and violent behaviour which is almost always related to binge drinking.^{[16][17]} Similarly to Americans, British tourists have also been stereotyped as preferring to shout and talk slower in English when interacting with foreigners instead of making an effort to learn phrases in the local language. [2]

Food

Jokes are often told about British food being either low-quality or inedible. While it is true that British cuisine was historically quite bland in the post-Second World War period, globalisation and immigration have since made it more diverse; in modern times, lists of the most popular cuisines in the UK usually include Chinese, Indian, Italian, Japanese, and Mexican. [2]

Football hooliganism

We've all seen an article, news story, film or documentary about football hooligans in the U.K before and probably vowed to never attend a football match again. Whilst this is a very popular sport in Britain, these days it's mostly quite tame, although you do still get the outsiders who are always ready to cause some trouble. If you're not going to the

games, keep on top of your football stats if you want to earn some bonus conversation points down and the pub. [1]

Monolingualism

There is a common stereotype that the British are only able to speak English. This has some truth to it as levels of bilingualism are relatively low, but this is also the case in the majority of English-speaking countries. Additionally, the number of people who speak a language other than English as their first language is reasonably low, especially among those who were born in the UK—even among those with immediate immigrant ancestry. However, British schoolchildren receive compulsory French, German, Spanish and other modern language lessons. This used to happen during the first years of secondary school, but teaching foreign languages at an earlier age has been viewed as increasingly important. [1]

Teeth

Americans often joke about the British having bad teeth. This stereotype appears to stem from a particularly American view of dental health in which artificially straightened and whitened teeth (sometimes referred to as "Hollywood teeth") are the healthiest, but this primarily affects only the outer appearance of teeth and some evidence has shown that artificial whitening actually has a negative effect on dental health. In reality, British teeth are tied with Swedish teeth for the rank of fourth healthiest in the world, with American teeth behind in ninth place.

Jokes about British teeth appear in American popular culture. In *The Simpsons* episode "Last Exit to Springfield", a strict dentist scares Ralph Wiggum into brushing his teeth by showing him a fictional book titled *The Big Book of British Smiles* that depicts a Queen's Guard member and Prince Charles (now King Charles) with exaggeratedly crooked teeth.^[43] A Rimmel cosmetics television advertisement featuring Georgia May Jagger became an internet meme in 2014. In the advertisement, Jagger says "get the London look" and viewers ultimately associated the "London look" with the gap between her front teeth. [2]

Weather

British weather is often associated with rain and fog. British people are often stereotyped for frequently discussing the weather, with a 2010 study finding that 94% of British respondents said they had discussed the weather in the previous six hours.

British weather, emblematic of the climatic conditions of the United Kingdom, is often renowned for its unpredictability and frequent rain, leading to a stereotype of Britons being obsessed with discussing it. Historically, with the UK's agrarian roots, weather patterns held significant importance, making it a staple topic of discussion. Over time, this frequent dialogue about weather has evolved into both an ice-breaker and a cultural touchpoint, sidestepping potentially controversial subjects and fostering communal connections. This cultural phenomenon is reflected in various aspects of British culture, from literature and art riddled with references to rain and fog to traditional attire like trench coats and Wellington boots, which are tailored to combat the unpredictable British weather. [2]

ГЛАВА III. ПРАКТИЧЕСКАЯ ЧАСТЬ

In order to study public opinion, we decided to conduct a questionnaire survey among high school students of our school, in particular among my classmates. We surveyed 26 students.

To find out the opinion of foreigners I used the Vkontakte site.

The results of the survey of classmates:

When asked if they know stereotypes about England, 80% answered affirmatively, 20% negatively

Do you know any stereotypes about British people?	
yes	no
21 students	5 students

Stereotypes of teenagers about England by degree of popularity are in the following order:

1. The British drink a lot of tea-20 people
2. the British are very polite-18 people
3. All British people speak with a perfect accent-2 people
4. The British never see sunlight-1 person

5. The British all know the queen-0

Do you think stereotypes affect the perception of a nation?	
yes	no
13 students	13 students

Opinions are divided on the issue of getting rid of stereotypes, 15% believe that stereotypes are worth getting rid of, 30% believe that they are not. The majority of respondents (55%) do not care.

Thus, we can conclude that my classmates know about stereotypes, most of them do not believe them and do not form an impression about the nation based on stereotypes, both respondents do not care whether stereotypes exist or not.

ЗАКЛЮЧЕНИЕ

As a result of our research work we studied the concept of stereotype and understanding of this phenomenon from the point of view of different sciences (sociology and psychology). Having compared and summarized the given definitions, we concluded that the concept of "stereotype" consists of the following components: stability; emotional coloring; generalization and simplification of the image; focus on an ethnic group, on all its representatives; characteristic of moral, mental and physical qualities of representatives of the ethnic group.

We have identified the main ethnic stereotypes and studied examples of reflection of ethnic stereotypes on the example of English culture. We found out that when describing the stereotypes of a country, nation, nationality, one should not forget that the received idea cannot be objective due to the individuality of each separate representative.

Stereotypes are necessary for forming an opinion about this or that phenomenon or subject, moreover, they are inevitable, but it is necessary to use stereotypical information very carefully to evaluate any phenomenon or subject. We cannot say that all stereotypes about the English are wrong, most of them have been formed for centuries and

centuries must pass to destroy them, but in their place will come other stereotypes, perhaps even more strange and implausible.

In conclusion, it can be said that many people have a wrong or outdated idea about England, as the country is constantly changing and people change with it. Every person learning English should be familiar with the country, its life, people and traditions. Stereotypes can interfere with learning the country and communicating with its people, so such issues should be studied and taken into account.

The work, we believe, will be useful for those who are learning English and want to learn more about the UK and the British. We would recommend teachers and learners to use the results of the study during lessons when they discuss the national characteristics of the British population.

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ECOLOGICAL PROBLEMS OF MY DISTRICT

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Our Mother Earth

Joshua Isham

This Mother Earth,
Who gives us life;
This Mother Earth,
Heart filled with strife,

We love her not,
Though love we should;
Her death we plot,
For life's "own good;"

She gave us air, and food, and home.
That's not enough we humans scream;
With greedy lust, our mouths do foam,
With evil hopes, our eyes do gleam;

Her air we fill
With smoke and death;
Ourselves we kill,
For lack of breath;

The sea once clean,
Now choked with waste;
To drink, we fear,
Will death make haste;

The soil once pure
And full of life,
Now barren sand

Of farmers' strife;

No longer she
Can stand our "love;"
Now we must flee
Like scattered dove;

She gave us all,
Unto the end;
Now we appalled,
Our lives defend.

I. Introduction

I'd like to present my work about ecological problems of Arsky District. I have chosen this topic because I'm very concerned about the state of the environment. I'm worried that water is polluted and as a result fish and animals are died. I'm very concerned that forests are destroyed. I'm afraid of dangerous gases. I'm very concerned that there are many diseases. I'd like to find answer the question - Why does it happen?

The aim of my work is to show and explain how we can protect the environment of our district from pollution, to call the problems, their reasons and solutions.

Tasks are: to know more about modern situation in nature; to learn ecological problems of the 21st century, to get more knowledge about ecological problems of Arsky District.

Object of study is Arsky District.

Subject of study is environmental issues.

There is observation, comparison, questioning, summarizing as **research methods**.

II. Main Body

1. General Information about Arsky District. (Appendix 1)

Arsky district is one of the largest districts of the Republic of Tatarstan. It is located in the northern part of the western Pre-Kama. It

borders on the Atninsky, Baltasinsky, Sabinsky, Tyulyachinsky, Vysokogorsky, Pestrechinsky Districts of the Republic of Tatarstan. The total area of the area is 1843 square kilometers. The regional center is the Arsk city, located on the picturesque bank of the re-Kazanka, which is located 60 kilometers from the capital of Tatarstan and it is connected with Kazan by rail.

In general, the climatic conditions of the region are favorable for life and human activity on earth. The climate favors the farms of the region in the production of crop and livestock products. Agriculture of the region specializes in the cultivation of cereals and fodder crops; growing potatoes; fattening of a large horned cattle; production of milk.

2. What is Ecology?

Speaking about influence of people on the environment we should know the term "Ecology". It emerged at the end of the 20th century as one of the most popular and most important aspects of biology. The world ecology was coined by a German zoologist. Ernst Haeckel, who applied the term oekologie to the "relation of the animal both to its inorganic environment". The word comes from the Greek oikos, meaning "household, home, or places to live". Thus ecology deals with the organism and its environment. The word environment includes both other organisms and physical surroundings. Ecology has been defined variously as "the study of the interrelationships of organisms with their environment and each other", as "the economy of nature", and as "the biology of ecosystems".

Because of the various approaches required to study organisms in their environment, ecology deals with such fields as climatology, hydrology, oceanography, physics, chemistry, geology, and soil analysis. To study the relationships between organisms, ecology also involves such unrelated sciences as animals' behavior, taxonomy, physiology, and mathematics.

3. Eco Problems in my District.

Arsk ... This is a wonderful city. There are more 50 000 people in Arsk. Arsky district is rich in its tatar villages. Of course, there are thick forests, rivers. And here is a rare tree Artysh. (Appendix 2)

Unfortunately, there are environmental problems in a such wonderful area. Of course, the first serious problem is air pollution. As in other regions, there are a lot of cars here, which pollute the air very much, with their gas and petrol. A passenger car emits 1 kg of smoke per day (41.6 g per hour). The smoke contains 30 g of carbon monoxide, 6 g of nitrogen oxide, sulfur, lead impurity. And the trucks are throwing 3 times more toxic substances. This is very harmful for our second friends: animals, birds and, of course, plants. They have to work very hard to clean the air.

The second serious problem is landfills. It is known that in one year, a family with two children throws away about 50 kilos of paper (that's six trees), and about 60 kilos of plastic.

The Green World reports say that in one year the average person throws away: about 70 food cans, 34 cans of pet food and about 70 drink cans.

(Appendix 3)

In our district center there is a landfill for solid household waste, there are a lot of garbage containers, but the shore of each reservoir is clogged, ravines are littered with rubbish. In the villages there are many "illegal" dumps, where villagers throw garbage. Garbage flies in different directions, it looks very horrible. Rubbish remains in the fields and on the roadsides unless the people who live nearby pick it up. **(Appendix 4)** Among garbage there are papers, glass, iron, polyethylene, etc. It should not be forgotten that litter lasts for a long time. In fact, papers last for 2 years, bottles for 90 years, polyethylene for 200 years and glass lasts forever. Including, it is harmful to animals. It can kill or hurt wild and farm animals. Bottles and cans cause cuts, and the animals can eat polythene bags and die, or put their heads in them and suffocate.

The third problem that we should pay attention to is water pollution. Scientists also checked through the microscope the purity and rigidity of the water in the Arsky region. Based on the results of the inspection, the quality of drinking water in our area does not comply with the requirements of the Sanitary rules and regulations. **(Appendix 5)** The water that was taken from the well and the column was clean, and very small microorganisms are present in the water that was taken from

the artesian well flowing into the complex of large-horned cattle. The hardness of the water from the column is medium, from the well it is soft, and from the artesian well it is rigid, because there are many anions and cations there. The water was boiled. In the water taken from the well, the salt melted, and in other sources it was not completely dissolved. Hence the conclusion, water is tough.

4. Results of our sociological survey.

We conducted a sociological survey **(Appendix 6)** among the locals of our district (age from 20 to 45). We asked some questions to the people of our district. We asked a few questions to locals of our district to learn about awareness of environmental problems, to clarify the relationship to these problems and to find out the ways to solve them.

By the survey results 47 % people burn their domestic rubbish, 53% throw them to the dump. 20% people burn the used paper, 33 % throw them to the dump and 47% people hand over them for recycling. 73% people reuse the old things instead of just throwing it away. 53 % people put garbage on the trash can, 47% people put them in the pocket. 93% villagers plant trees every year. Only 7% don't think about it. 20% people get to the nearest place by car, 13% by bike or on skis, 67% villagers like to go on foot. 100% people want to sort garbage and all 100% people want to have a factory of recycling in our district.

After our research activities we came to the conclusion that not all people pay attention to environmental problems. Many locals don't think that they pollute the air burning their garbage. But most people are interested in clean-up days and planting trees. All people want to recycle garbage.

5. What is being done in our district to help nature?

Despite the efforts of the local authorities to protect nature, the work of the environmental commission, the whole organization "Ecological Center", in our district there is an acute environmental problem. Nowadays serious work is being done to overcome these problems.

A lot of work is done on greening the streets in Arsk, because it is easy to breathe where there is a lot of greenery. Plants detain

dust and soot with their leaves, absorb carbon dioxide, and release oxygen. More parks and public gardens are created in our district every year. (Appendix 7)

Springs are natural wealth of Arsk. A lot of from them were cleaned. (Appendix 8)

Clean-up days are arranged several times a year to clear the local of garbage. (Appendix 9)

Many activities are conducted around the area in order to protect the environment.

6. Some ways to save our environment.

Here are some ways in which we can begin trying to save the environment right now:

- Keep yourself informed about environmental problems.
- Never drop litter in the street.
- Try not to waste energy. Never forget to turn off lights and

water.

- Never make campfires when you go camping.
- Use public transport. Walk or cycle whenever possible.
- Before you throw anything away, stop and think. Might someone else have a use for it.

- If you have a choice avoid buying packed goods.
- Don't waste paper.
- Before you buy anything, ask yourself if you really need

it.

- Help to clean up your local environment.
- Try to reduce noise pollution.
- Put out food for wild animals in winter.

Here are several points towards saving the Environment. It won't always be easy to follow them.

III. Conclusion

Conservation of nature is a public affair. The natural resources are limited. Instead of to ruin nature, one should immediately seek ways to solve environmental problems. Who, however much a person can take care of Nature? After all, a person is a part of it . None

should carelessly treat Nature-mother. Care and protection of nature of the native land is moral duty of every person. We should find time in order to carefully inspect our environment. It's time to put in order the rural streets, neighborhoods of the village, water resources.

I would like to finish my work with a short fairy tale:

Once there was a wise old man. He could answer any question in the world. Everybody knew about him. One day two boys said, "We're going to fool that old man. We'll catch a bird, go to the old man and say, 'We are holding something in our hands. Is it alive or is it dead?' If he says, 'Dead,' we'll let the bird fly, and if he says, 'Alive,' we'll kill it."

They caught a bird and they carried it to the old man and they said, "We are holding something in our hands. Is it alive or is it dead?" And the wise old man looked at the young people and smiled. "It's in your hands," he said.

The future of our environment is in our hands! Let's protect it!

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ENGLISH AND TATAR PROVERBS ABOUT FAMILY

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INTRODUCTION

A proverb is a short, stable saying of an edifying nature in speech, which records the centuries-old experience of the people. Every nation is unique, and this manifests itself at all levels of language. A proverb is a specific means of displaying the picture of the world by the bearers of a certain culture. The best way to study the national identity of each people is comparison with other nations.

A proverb is the most curious genre of folklore, studied by many scientists, but in many ways remaining incomprehensible and mysterious. It constitutes the property of an entire people or a significant part of it, and contains a general judgment or instruction for some occasion in life. A proverb lives in speech, only in it does a capacious proverb acquire its specific meaning.

The relevance of the project is to convey to many the beauty, usefulness and functionality of Tatar and English folk proverbs in modern life, as well as the fact that they reflect the way of life of the population. In today's times of globalization and high speeds, large flows of information and little time for making decisions, we need to start the path to success by studying our native Tatar language and international English, which have accumulated folk wisdom.

The object of our research is Tatar and English proverbs.

Subject of research: the idea of family in Russian and English cultures.

We believe that proverbs are the richest material for identifying existing relationships with family members. After all, a proverb is a folk saying, which expresses not the opinion of individual people, but the people's assessment, the people's mind. Created over the centuries, passing from generation to generation, proverbs supported the way of life

of the people and strengthened the spiritual and moral image of the people.

The relevance of our topic lies in comparing proverbs in the linguocultural aspect and, with the help of this, identifying the national color, way of life, features of the language and history of the Tatars and the British.

Scientific novelty. The work will present a new look at ideas about family in Russian and English cultures through a comparison of stable expressions that have not previously been subjected to systematic analysis.

The purpose of our scientific work is to compare the proverbs of two peoples who have their own unique history and culture.

Based on the goal, the following **research tasks** were formulated:

- reveal the level of use and significance of proverbs;
- select English and Tatar proverbs that reveal the roles of the family;
- distribute proverbs into main semantic groups;
- identify the main similarities and differences in the perception of the concept of "Family" in the languages we study.

We have put forward a **hypothesis**: the family plays an important role in the life of the English and Tatar peoples. When studying English and Tatar languages, we were faced with a question: are there any similarities and differences between English and Tatar proverbs and sayings on the topic "Family"?

Research methods helped us: comparison, generalization of material, systematization and analysis of the results obtained.

The practical significance of this study lies in the fact that its results can be applied in practice in the educational process, in particular, in English and Tatar language lessons, as well as in extracurricular activities in these subjects.

I. English proverbs and sayings as a genre of oral folk art

Proverbs and sayings are an ancient genre of folk art. They arose in distant times, and their roots go back centuries. Many of them appeared even when there was no writing. Therefore, the question of primary sources is still open. We can distinguish the following main

sources for the emergence of English proverbs and sayings: folk, literary, biblical origin, borrowing and use of Shakespeare's quotes as proverbs and sayings.

Proverbs should be distinguished from sayings. The main feature of the proverb is its completeness and edifying, instructive content. The proverb is distinguished by its incomplete meaning and lack of instructive character. Usually the following expressions are used as sayings:

When pigs can fly. (Russian "когда рак на горе свиснет")

When two Sundays come together. ("когда луна с солнцем встретиться")

Sometimes it is very difficult to distinguish a proverb from a saying or to draw a clear line between these genres. A saying borders on a proverb, and if one word is added to it or the order of words is changed, the saying becomes a proverb.

Speaking about proverbs, we cannot ignore the question of the sources of their origin, but they are very diverse among proverbs and sayings. To become a proverb, a saying must be accepted and internalized by ordinary people.

In this case, the original source of the statement is often forgotten. Having turned into a proverb, it becomes part of the public consciousness; the speaker of the proverb does not care who invented it. Proverbs and sayings are of folk origin; their primary source is in the collective mind of the people. In many utterances summarizing everyday experience, the meaning of words seems to have developed into proverbial form gradually, without any explicit announcement. The phrase *"Make hay while the sun shines"*, which originates from the practice of field work, is an example of such a proverb.

On the other hand, it is also obvious that many proverbs were created by certain outstanding people. If this happened to people orally, then, of course, there would be no evidence left, but if it happened to an intelligent person who had the habit of writing down his thoughts, then in some cases you can find the original source of the proverb.

In general, it would be fair to assume that most proverbs of an abstract nature began their lives in this way. For example, *"The wish is father to the thought,"* which was first expressed by Julius Caesar, or the

saying *"A soft answer turns away wrath,"* undoubtedly borrowed in its completed form from the Bible. The use of proverbs reached its peak in Shakespeare's time, and it is more than likely that many of the ones attributed to Shakespeare had existed before, albeit in a less memorable form. In any case, both sources, folk and literary, turn out to be merged together.

Another important source of English proverbs is proverbs and sayings in other languages. Here again it is difficult to be sure of the original source. If a proverb existed in Latin, French or Spanish before it became English, then it is not certain that it was not previously borrowed from some other language. It is quite possible that it was originally English, but was not written down. Some of our borrowed proverbs were completely assimilated into England, but many of them failed to do so.

Proverbs taken from the Bible are another type of borrowing, since the Bible is translated from Hebrew, and its wise sayings reflect the consciousness of the Hebrew society. In the old days, the Bible was widely read, so that many of its sayings became part of the public consciousness to such an extent that few people now realize the biblical origin of certain proverbs. However, many English proverbs are taken entirely from Scripture:

Spare the rod and spoil the child.

You cannot make bricks without straw.

Shakespeare is undoubtedly second only to the Bible in the number of quotations used as English proverbs. No one, however, can be sure which of the proverbs attributed to Shakespeare are actually his creations, and which are taken in one form or another from oral tradition. Scientists still continue to find proverbs that existed even before Shakespeare, which later became lines in his works:

Brevity is the soul of wit.

Sweet are the uses of adversity.

Many statements from literary works are used from time to time as proverbs, but never become them, remaining halfway between a quotation and a proverb. These include, for example, the following: *The wages of sin is death* (Romans).

No man but a blockhead ever wrote except for money (Samuel Johnson).

Thus, proverbs have mobility and are in constant motion. Outdated ones are constantly being added to them.

Frequently used idiomatic expressions similar to proverbs should be separated from the proverbs themselves. "To cry for the moon" is one of these phrases. By itself, it does not give any advice or contain a warning, so it is not a proverb. But it can easily be turned into a proverb, given the form of advice, for example: *"Don't cry for the moon"* or *"Only fools cry for the moon."*

II. Proverbs and sayings of the Tatar people

Tatar proverbs and sayings also belong to folklore genres that arose in ancient times. Kazan University professor I.F. first began collecting, systematizing and studying them. Erdman in the 19th century. The first publication of Tatar proverbs belongs to I. Snegirev. He first published them in the Tatar language in the book "Russians in their proverbs." In addition, proverbs were published by M. Ivanov and I. Berezina. Several special collections of proverbs of the 19th century have also been published, which were collected by S. Kuklyashev, K. Nasyrov, T. Yakhin and others.

As in all languages of the world, Tatar proverbs and sayings are based on a very broad and multifaceted generalization of the life and work experience of the people, which is why many of them pass from generation to generation, while maintaining their original meaning.

Among those Tatar proverbs that have survived to this day, there are those that are directed against injustice, against the power of money, lies, self-interest and laziness. They concentrate all the best qualities of the people, their love for their native land and their country: *"Where there is unity, there is life," "A hero is known in battle," "A hero is born for himself, but dies for his homeland."*

However, proverbs also speak about contradictions in the worldview of the people, about their dual attitude. For example, people know how to value labor as the only source that gives life. This is manifested in such a proverb as *"Man's joy is work."* However, in addition to this, in aphorisms one can find a significant number of

generalizations, advice, instructions about specific manifestations of labor activity: cattle breeding, hunting, arable farming, etc.

Family and household relations and folk ethics also received wide coverage in Tatar proverbs. However, they were formed in ancient times and not everything in them corresponds to our current ideas. But still, basically they express common correct values that are relevant at all times. Rich imagery, conciseness, an abundance of various poetic techniques - all this contributes to quick memorization and long-term preservation in the memory of the entire people.

The active study of idioms on the basis of the Tatar language and its dialects, let's repeat, began in the 20s of the last century. The 50s and 60s were especially fruitful, when the following dictionaries were published: "Russian-Tatar Phraseological Dictionary" (1957) N. Burganova, L. Mahmudova, who died in 1982; "Tatar phraseology, proverbs and sayings" (1959), compiled by L. Zalyai, N. Burganova, L. Mahmudova; "Tatar proverbs and sayings" (1960), compiled by H. Half past. In the collection "Phraseologisms, proverbs and proverbs of the Tatar language", compiled by authors L. Zelyai, N. Burganovoy, L. Makhmutova includes about six thousand phrases, idioms, proverbs and sayings. The collection consists of two parts - basic and additional, where idioms are distributed by topic. This collection contains dialect material. A special contribution to the preservation of the phraseological potential of the Tatar people was made by N. Indeed, his works were published and reprinted to this day: "Tatar folk proverbs" in three volumes (1959-1967); "Phraseological dictionary of the Tatar language" in 2 volumes (1989-1990). In 1991, "Dictionary of phraseological units of the Tatar language" was published by G. Akhatova and "Russian-Tatar thematic phraseological dictionary" L. Bayramova, in 2001 "Phraseological Dictionary of the Tatar Language" by F. Safiullina, in 2002 "People's Pearls" H. Mahmudova.

III. English and Tatar proverbs about family: similarities and differences

Family is an undoubted value. Many psychological studies of values confirm that various age and social groups of people put close

people and family first among their values. Every person needs a family, and all families in the world, one way or another, are similar to each other. But national differences in attitudes towards family and family-kinship relationships still exist. The English family is of the matrimonial type. This is a group of close relatives. The British do not particularly hesitate to think about children and parents. The family allows the British to behave as he wants, and not as he is supposed to.

The Tatar family is characterized by democratization of internal life, symmetry of the rights and responsibilities of its members. Children have great emotional value for parents. A factor that holds family and marriage relationships together is close family ties. The British and Tatars have an ambiguous attitude towards creating a family. Tatars advise marrying only for love: *Мәхәббәтсез гаилә – тамырсыз ағач* (A family without love is a tree without roots), *Ашны ачыкканга бир, кызны гашийгына бир* (Give soup to the hungry, and marry your daughter to your loved one). English proverbs reveal opposing ideas about marriage and family. *On the one hand, It's unlucky to marry for love* (Marriage for love is unsuccessful), *Marry first and love will follow* (Marry first, and love will come later), *on the other hand, Where there's marriage without love, there will be love without marriage* (Where there is marriage without love, there is also love without marriage).

A number of English proverbs with the concept of marriage present diametrically opposed views on marriage: *Marriage is both heaven and hell* (Marriage is heaven and hell), *Marriage makes or mars a man* (Marriage either makes or spoils a person). A negative attitude towards marriage is enshrined in the following proverbs: *Wedlock is a padlock* (Marriage is shackles), *A single life is best* (Bachelor life is better). However: *Marriage is honorable, Marriage is a quick solution to many problems*. These proverbs codify various results of social experience and reflect a view of marriage from different angles. However, the idea of the benefits of celibacy prevails. Most proverbs about marriage are marked negatively: *Marriage is a romance novel in which the hero dies in the first chapter*.

A slightly different view of marriage is presented in Tatar linguistic culture. The main semantic dominant: marriage is very important in people's lives. In the Tatar proverbial picture of the world,

the family seems to be the basis of a happy life: *Гаилә бәхет ачкычы* (Family is the key to happiness). Single life is condemned in both societies, which is expressed in the following proverbs: *Өйләнмәгән өйсез булып, тормышы көйсез булып* (A bachelor does not have a home, and his life does not go well). The Tatars say about the ambiguity of marriage like this: *Өйләнү башка бүрек кию түгел, салып ташламасың* (To get married is not to put on a hat). The following proverb speaks about the hardships of both single and family life: *Хатынсызлык михнәт, хатын алмак – зәхмәт* (Without a wife it's difficult, but with a wife it's troublesome). However, the idea of the importance of marriage for Tatars is confirmed by the following proverb: *Урыс баеса чиркәү салыр, татар баеса, хатын алып* (A Russian gets rich, builds a church, and a Tatar gets married). When it comes to women, these cultures recognize that a married woman has a higher social status.

At the same time, the British note that a truly wise woman will not marry: *It takes a wise woman to be an old maid*. In Tatar society, the image of an old maid is marked negatively: *Һәркемдә үз кайгысы, карт кызда ир кайгысы* (Everyone has their own grief, but the old maid longs for her husband).

A large group consists of proverbs and recommendations for choosing a life partner. Somewhat ironic proverbs in English: *In choosing a wife and buying a sword we ought not trust another* (Another cannot be trusted to choose a wife and buy a sword), *Choose your man as you choose your shoes – for comfort and long wear* (Choose a man the same way, like shoes - for comfort and long wear). The Tatar proverb *Хатын сайлауда бер ялгышу – гомерлек үкенеч* (If you make a mistake when choosing a wife, you will repent for the rest of your life) is more categorical: it warns about the consequences of a mistake when choosing a wife.

Traditional pre-wedding rituals among the Tatars involved matchmaking - *яучы җибәру*, which could not help but be reflected in the proverbs of that time: *Кызы бар кешегә кырык яучы килә* (Whoever has a daughter, 40 matchmakers come to him), *Аучы ау яулый, яучы кыз яулый* (Hunter to hunt, and the matchmaker is sent to matchmaker).

A fairly large number of English proverbs advise not to rush the wedding: *Marry late or never (Libo jennys pozodo, libo nigida)*, *Before you marry, it's well to tarry (Povrementi so wedding)*. *Иртә торган белән иртә өйләнгән алданмас (The one who gets up early and gets married early will not be deceived)*. They recommend getting married faster because of the need to have children: *Иртә өйләнгән улына - кызына кинәнгән (Who marries early, he rejoices together with his children)*.

The English believe that it is necessary to marry once: *To marry once is a duty, twice is a folly, thrice is madness*. Polygamous marriage among Tatars, which was allowed according to Muslim laws, was not widespread. Polygamy was not characteristic of Tatars and was strongly condemned in society: *Ике хатын алган – башы чәчсез калган (He took two wives, he went bald quickly)*, *Хатын - кыз күп бул ган йортта су булмый (In a house, where there are many women, there is no water)*.

Marriage is not worth it after getting married. The English are advised to wait ten years, the Tatars are one year: *Never praise your wife until you have been married ten years a month will not pass, and a year will pass until a year has passed*. *Айсыз атны мактама, елсыз хатын мактама (Do not praise the horse until a month has passed, and your wife until a year has passed)*.

A number of proverbs contain the contrast between a bad and a good woman: Eng. *A virtuous woman is a source of honor to her husband, a vicious one causes him disgrace*. *Булдырган да хатын, белдергән дә хатын (A good woman saves a house, a bad woman destroys it)*.

The British and Tatars treat the concept of a good wife with irony: *Three things are as rare as gold: a good melon, a good friend and a good wife (three things are as rare as gold: a good wife, a good friend and a good wife), the best furniture in the house is a virtuous woman (the best furniture in the house is a virtuous wife)*; *Өч нәрсә гомерне озайта : иркән өй, велосипед, фикердәш хатын (Three things prolong life: a spacious house, a bicycle, an understanding wife)*.

Proverbs deals with the topic of continuation. The English emphasize the beauty of a pregnant woman, comparing her with a sailing woman: *A ship under sail and a big-bellied woman are the handsomest*

two things that can ever be seen. Tatars also value women as a continuation of the family: *Уңган хатын ул кутереп , изге хатын кыз кутереп. (A good wife will give birth to a son, a saint will give birth to a daughter)*.

The following English couplet compares a mother's love and the love of a spouse, this comparison is always in favor of the mother: *Plenty of husbands but only one mother*. The image of the mother is always positively evaluated in all three linguistic cultures. It's not just a person who gave life to a child: *Simply having children doesn't make mothers*. There is a huge number of proverbs about the mother of the world in the Tatar painting. Mother is a source of love, mercy, selflessness: *Ана – шәфкатъ диңгезе (A treasure named "mother")*, *Ана – шәфкатъ диңгезе (Mother is a sea of mercy)*, *Мең нәнкә дә бер әнкәне алыштыра алмас (Even a thousand grandmothers do not replace mother)*, *Баласы өчен ана арслан утка кергән (For her child the mother lion entered the fire)*.

There are also English proverbs about the unchanging power of mother's love: *A mother's love never ages. A mother's love will draw up from the depth of the sea*.

The image of the goat is also evaluated only positively. Tatars believe that the children should follow the covenants and instructions of the father: *Атасын алдаган илен дә алдар (Who cheated his father will also lose his country)*. *Father knows best*, says the American. Parents support for children: *Атаң - анаң – чын дустаның , дус - шиләрәң -- юлда шың (Mother and father - real friends, friends - satellites)*, example for imitation: *Parents are patterns*.

Children are considered as a great value, "God's grace": *Children are the parents' riches*. *Бал татлы – балдан бала татлы (Honey is sweet - a child is sweeter than honey)*. In the Tatar language, there are paremi not only about children, but also o grandchildren: *Балаң баласы балдан татлы (Your child is sweeter than honey)*, *Баланың баласы – йөрәк парәсе (A grandchildren is a part of the heart)*. This phenomenon can be explained by the fact that Tatars often meet three-generation families, where grandmothers and grandfathers play the main role.

Thus, the concept "family" is represented by a huge number of proverbs in the proverbial paintings of the English and Tatar ethnic

groups. This is not an accident, because for a person his family represents the greatest value

Conclusion

Thanks to proverbs related to the topic “family,” we were able to identify what place a particular family member occupied at home or in society. The proverbs were interesting because they contain a huge amount of information about the life, traditions and culture of the people, which helped us draw conclusions.

The research problem was related to the traditions of peoples.

Having analyzed the proverbs of the Russian and English languages, we came to the following **conclusions**:

1. The British and Tatars have an ambiguous attitude towards creating a family. Tatars advise marrying only for love. English proverbs reveal opposing ideas about marriage and family.
2. A number of English proverbs present opposite views on marriage, compared to Tatar proverbs, marriage is very important in people's lives.
3. The British note that a truly wise woman will not marry, but in Tatar society the image of an old maid is labeled negatively.
4. A large number of English proverbs advise not to rush into a wedding, but Tatar ones are the opposite. They recommend getting married faster due to the need to have children.
5. The British advise waiting ten years to praise your wife after the wedding, the Tatars – a year.
6. In both languages there are proverbs containing the contrast between a bad and a good wife.
7. Both the English and Tatar proverbs show a reverent attitude towards mothers. The image of the father is also assessed only positively.
8. Children are considered as a great value in both Tatar and English proverbs. The Tatar language speaks not only about children, but also about grandchildren. This phenomenon can be explained by the fact that among the Tatars, grandparents play the main role.

Thus, proverbs provide an excellent opportunity to get acquainted with the life and culture of the people for whom this language is native, they convince us that different peoples can have the same views and moral values. The study of proverbs contributes to understanding the mentality and national character of the speakers of this language.

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GREAT BRITAIN: SYMBOLS, NAMES, DISCOVERIES

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Introduction

Great Britain is one of the most famous and influential countries in the world. Its history, culture and achievements have a significant impact on the international scene. As part of this research work, we will focus on symbols, names and discoveries related to the UK. This topic is a unique opportunity to explore the historical and cultural heritage of the country, as well as to evaluate its contribution to various fields of knowledge and science.

Symbols, names and discoveries play an important role in shaping national identity and attract the attention of the international community. The UK is rich in symbols, names and discoveries that reflect its history, culture and scientific achievements. However, despite the importance of these elements, their influence and significance in modern society may not be sufficiently studied and evaluated.

The relevance of the topic is due to its inclusion in the range of regional studies topics of the English language school curriculum related to the study of sights and symbols of the country of the studied language, and is determined by the need for in-depth research of cultural and historical facts from the standpoint of a communicative approach due to the increased role of knowledge of English in modern society.

The problem is due to the fact that in English lessons, time is mainly devoted to studying grammar, rather than regional studies.

The subject of the study is the national and cultural characteristics of Great Britain.

The main aim of my work: to study and systematize information about famous people and discoveries, symbols of the United Kingdom of Great Britain.

Tasks:

1. Find out what the students of our school know about the symbols of Great Britain, outstanding people and their discoveries.
2. Study and systematize the country-specific material about the UK.
4. Form an interest in learning a language for speech communication.
4. Make a brochure about the symbols of Great Britain, outstanding people and their discoveries, and make an oral presentation.

The hypothesis is during the work on the project, we wanted to find out whether symbols, discoveries, names can be the most striking example of the culture and history of Great Britain, which make it the most popular country to visit among tourists.

In today's world, where globalization and cultural exchange are becoming increasingly important, it is important to understand how the symbols, names and discoveries of Great Britain affect the international community. In addition, an assessment of the current state of the problem being solved will allow us to understand how these elements affect the UK itself and its national identity.

Conducting research on the topic "Great Britain: symbols, names, discoveries" has several important reasons. First, it will allow us to expand our knowledge of the UK and its contribution to various fields of knowledge and science. Secondly, it will help us better understand how symbols, names and discoveries influence the formation of national identity and interaction with other countries. Finally, carrying out this work will allow us to assess the current state of the problem being solved and identify possible areas for further research.

In conclusion, the research work on the topic "Great Britain: symbols, names, discoveries" is of great importance for expanding our knowledge about Great Britain and its contribution to world culture and science. It will also help us better understand how symbols, names and discoveries influence the formation of national identity and interaction with other

countries. Carrying out this work is a necessary step for a deeper study of this topic and identifying its relevance in modern society.

Main part

1. Symbols of Great Britain

Flag is a visiting card of any country, which symbolizes its sovereignty and reflects its history. In the 14-th century the first national flag was St George's cross – a red cross on a white background, as St George is a patron saint of England. The 17th century was time when relations between England and Scotland changed. These two countries were united by Jacob Stuart in 1603. The national symbols had to be changed. It was necessary to combine two crosses: a red cross on a white background of St George's flag and a white cross on a blue background (St Andrew's cross – flag of Scotland). This new flag was created and became national in 1606 and was called 'Union Jack'. On the 1st of January in 1801 the union of England and Ireland was claimed. It was necessary to make changes in the National flag and Emblem. This time the flag got new red diagonal lines from St Patrick's cross. Since 1801 the flag wasn't changed and it's possible to see it on the flags of former British colonies. So, the national flag of the UK is The Union Jack. It is the combination of the cross of St. George, of St. Andrew, of St. Patrick. The origin of the term 'Union Jack' is uncertain. It may come from the name of Jacob Stuart (James I) who originated the first union in 1603. Jack is a short name of Jacob. Another alternative is that the name may be derived from a jack, a small flag at the bowsprit flown only by ships of the Royal Navy during the reign of Charles II (1660 – 1685); the term 'jack' once meant small. The Welsh dragon does not appear on the flag because when the first Union Flag was created in 1606, Wales was already united with England from the 13th century. Wales was a Principality instead of a Kingdom. In November 2007, a Welsh MP, Ian Lucas, asked parliament why Wales is not represented in the Union Jack. He thought it wrong, that the British flag, so-called Union Jack, includes now flags only of three countries – England, Scotland and Northern Ireland. In his opinion, in new design of a flag there should be a symbol of Wales – a red dragon. Now you can see Ian Lucas' version of the Union flag with Wales

represented. Representatives of conservative party declared that his initiative would not receive support. However, the minister of culture of Great Britain – laborite Margaret 14 Hodzh supported the idea of changing the design of the British flag. But till now this question hasn't been discussed in the government. The Coat of Arms of the UK is one of the national symbols. On the left, the shield is supported by the English Lion. On the right it is supported by the Unicorn of Scotland. (The unicorn is chained because in mediaeval times a free unicorn was considered a very dangerous beast (only a virgin could take a unicorn). The Royal Arms we see today appeared over nine centuries ago, when Richard the Lion heart chose three lions to represent England. The main element of the Arms is the shield which is divided into four quarters. The first and fourth quadrants represent England and contain three gold lions passant; the second quadrant represents Scotland contains a red lion rampant on a gold field; the third quadrant represents Ireland and contains the gold harp of Ireland on a blue field. Wales is not represented on the shield and Coat of Arms because it was recognized as a Principality. The Royal Coat of Arms contains the motto of British Monarchs and the motto of the Order of the Garter. The motto of the Sovereign is 'Dieu et mon Droit' (French for 'God and my right'). The motto was first used by King Richard I in 1198 and adopted as the royal motto of England in the time of Henry VI. The motto appears below the shields of the Royal Coat of Arms. The motto of the Order of the Garter is 'Honi soit qui mal y pense' (French for 'Evil to him who evil thinks'). Order of the Garter was the highest order of English knighthood, founded by Edward III in 1344. According to the tradition, the garter (a piece of elastic worn round the top of a stocking or sock in order to prevent it from slipping down) was that of the Countess of Salisbury, which the king placed on his own leg after it fell off while she was dancing with him. The king's comment to those present, 'Honi soit qui mal y pense' (shame be to him who thinks evil of it), was adopted as the motto of the order. The national anthem is 'God Save the Queen'. The British National Anthem originated in a patriotic song first performed in 1745. It became known as the National Anthem from the beginning of the nineteenth century. On official occasions the first verse is sung, as follows: God save our gracious Queen! Long live our noble Queen! God

save the Queen! Send her victorious, Happy and glorious, Long to reign over us, God save the Queen. The National Anthem is played: – whenever the Queen makes a public appearance; – by the British Broadcasting Corporation every night before closedown; – at the end of all Remembrance Day services; – Medal ceremonies for Team GB (representing all countries); 16 – England and Northern Ireland football matches (the Scottish use Flower of Scotland, the Welsh use Land of my Fathers). The UK does not celebrate one particular national holiday. Each country of the UK has its own national day, which is celebrated in the honour of its patron saint. The National Day of England is St. George's Day, celebrated on the 23rd of April in the honour of St. George, the patron saint of England. He is known as the conqueror of a dragon. According to the legend in the neighborhood of some pagan town there was a dragon which killed people just for fun. Every day he was brought a new victim: a young boy or girl. When it was time for a governor's daughter, St George was passing by and he decided to save the girl. And he did it. According to some versions the dragon was struck down with a pray and became obedient. It believed in the power of kindness and the girl brought it to the town. The citizens of the town were so delighted by the power of religion, that were christened. St George was known to be a knight in a white cape with a red cross on it. This holiday is not a bank holiday and people work on this day. The flag of England is raised on St George's Day, some people wear red rose or clothes with the images of the English flag. The National Day of Wales is St. David's Day, celebrated on the 1st of March in honour of St David, the patron saint of Wales. He was a Celtic monk, who lived in the sixth century. He spread the word of Christianity across Wales. The most famous story about Saint David tells how he was preaching to a huge crowd and the ground is said to have risen up, so that he was standing on a hill and everyone had a better chance of hearing him. St David's Day is commemorated by the wearing of daffodils or leeks. On St David's Day, some children in Wales dress in their national costume. The national flag of Wales, depicting a fiery red dragon against a green and white background, is also flown. The National Day of Scotland is St Andrew's Day, celebrated on the 30th of November. St. Andrew was one of Christ's twelve apostles. Some of his bones are 17 said to have been brought to what is now St.

Andrews in Fife during the 4th century. Since medieval times the X-shaped cross upon which St. Andrew was supposedly crucified has been the Scottish national symbol. The national day of Northern Ireland and Republic of Ireland is St. Patrick's Day, celebrated on the 17th of March. Saint Patrick was a patron saint of Ireland and the founder of Irish Christian church. They say he lived in the end of 4th – in the beginning of 5th centuries. The most famous story about Saint Patrick is him driving the snakes from Ireland. The day is marked by the wearing of shamrocks. St Patrick's Day is celebrated with parades in the large cities; people wear the green and drink Guinness traditional drink of Ireland). Guinness is another symbol of St Patrick's day. National days are not celebrated in the same extent as National Days are in a number of other countries. Only St Patrick's Day in Northern Ireland (and the republic of Ireland) and St Andrew's Day in Scotland (from 2007) are taken as an official holiday. All the other national days are normal working days. Each of the constituent countries of the United Kingdom has a traditional national floral symbol.

The national emblem of the United Kingdom is the red rose. The national flower of England is rose. The flower has been adopted as England's emblem since the time of the Wars of the Roses – Civil wars (1455 – 1485) between the royal house of Lancaster (whose emblem was a red rose) and the royal house of York (whose emblem was a white rose).

The national flower of Wales is the daffodil, which is traditionally worn on St. David's Day. The vegetable called leek is also considered to be a traditional emblem of Wales. There are many explanations of how leek came to be adopted as the national emblem of Wales. One is that St David advised the Welsh, on the eve of battle with the Saxons, to wear leeks in their caps to distinguish a friend from an enemy. According to another legend St. David ate only bread and leek.

The national flower of Scotland is the thistle, a prickly-leaved purple flower which was first used in the 15th century as a symbol of defense. According to the legend it saved the country from enemies. Once a boat

with Scandinavian Vikings landed on the Scottish shore in order to rob Celtic villages. A group of Scottish soldiers moved to meet the enemy on their way to the village and in the evening the Scots decided to spend night in the field because they didn't expect Vikings attack at night. But cunning enemies wanted to kill all Scots when they were sleeping, so Vikings walked barefoot to move quiet. But one of them stepped on a thistle and shouted with pain. It awoke the Scots and they could fight with Vikings. Since then, it became a symbol of Scotland. It is used as an amulet of good luck.

The national flower of Northern Ireland is the shamrock, a three-leaved plant similar to clover. An Irish tale tells of how Patrick used the three-leafed shamrock to explain the Trinity. He used it in his sermons to represent how the Father, the Son, and the Holy Spirit could all exist as separate elements of the same entity. His followers adopted the custom of wearing a shamrock on his feast day.

2. Names of Great Britain

Mark Twain – Samuel Langhorne Clemens was born in a small town on the Mississippi River and became a river pilot. Later he went to west and worked as a newspaper reporter. His pen-name was Mark Twain. He wrote “The Adventures of Tom Sawyer” published in 1876. Tom is really Mark Twain. Huckleberry Finn is his close boyhood friend, Tom Blankenship. The book tells of the boy's adventures. Other books: “The Adventure of Huckleberry Finn”, “Tom Sawyer”, and “Huckleberry Finn”, “Life on the Mississippi”. Abraham Lincoln – the 16th president of the U.S. was born in 1809 in Kentucky. His family was poor, he did not go to school and taught himself to read and write. Later he studied law, and became a lawyer and then a politician. His nickname was “Honest Abe”. He became a president in 1860 and in 1861 a war between the North and the South began. The Civil War was 4 years; it ended in April 9, 1865. Six days later, President Lincoln was shot in the head by John Wilkes Booth and died the next morning. Thomas Alva Edison was born in 1847. He was sick and his mother taught him lessons. He read the first scientific books, built a laboratory in his house and began to invent things. At the age of 23 he made a special telegraphic

machine and sold it for a lot of money. He started his own laboratory at Manio Park, New Jersey. He hired mechanics and chemists to help him and invented; over 1,300 inventions belong to him: wax paper, fire alarm, the battery, motion pictures, the phonograph (a record player), and the light bulb. He died in 1931 when he was 84 years. Ernest Hemingway – the greatest American writer of the XX th c. He was born in 1899 in Oak Park, Illinois. He was a legend man, an adventurer, a brave war correspondent, an amateur boxer, a hunter, a deep-sea fisherman, the victim of three car accidents and two plane crashes, a man of four wives and many loves, but above all a brilliant writer of stories and novels. His life provided the background for his stories and novels: “A Farewell to Arms”, story of love between an American lieutenant and an English nurse in WW I. “For whom the Bell Tolls” – novel of war, love and death in the Spanish Civil War. The last years he lived in Cuba and wrote “The Old Man and the Sea”. He was awarded the Nobel Prize for literature in 1954. He committed suicide (because of cancer), as his father had done it before him under similar circumstances. Theodore Roosevelt – the 26th President of the U.S. (from 1901 to 1909). He was a boxer, a soldier, a rancher, and an explorer. He had asthma. Because of boxing he became blind in one eye. His nickname was – “Teddy”. While hunting he did not shoot a little bear; he said the bear was too small. The next day this story was in the newspapers and little was named “Teddy”, and toy bears for children – “teddy bears”. When he left the White House, he went to hunt in Africa then to South America to explore the unknown places.

3. Discoveries of Great Britain

Antibiotics

In 1928, Scottish biologist Sir Alexander Fleming accidentally discovered an antibiotic substance called “penicillin” which saved millions of lives. It helped women during childbirth, saved 15% of the wounded soldiers in World War II, and eradicated prevalent STDs. Today, there are 34 million antibiotics registered and prescribed to patients to treat certain disorders.

Chocolate Bar

Chocolate drink was an all-time favorite even from the earliest civilizations. But was only in 1847 when chocolate can actually be 'eaten' in a form of bar. Joseph Fry mixed cocoa powder and sugar to create a paste and molded into a bar. In 1866, Fry's factory in Bristol began producing chocolate bars.

Soda Water

English clergyman and scientist Joseph Priestley began series of experiments in a brewery in Leeds, England. He placed a bowl of water above the fermenting liquor which resulted in the invention of carbonated water. In 1772, he announced this discovery through his publication "Impregnating Water with Fixed Air".

Cement

In 1824, Leeds bricklayer Joseph Aspdin invented something that changed home and construction forever. He tried burning the mixture of limestone and clay and produced a much stronger concrete compound he called "Portland Cement". Today, about three tons of cement are produced each year. 70% of the global population also lived in houses made of concrete.

Toothbrush

William Addis was an English entrepreneur who became popular in the world for his invention of...the toothbrush. But the biggest twist was that he invented it inside the jail when he was imprisoned in 1770. He decided to improve the way prisoners brush their teeth. He used a small bone from his meal, made holes and attached bristles. After his release, he produced toothbrushes and became a worldwide hit.

Jet Engine

English RAF fighter and pilot Frank Whittle invented the turbojet engine. When he was 22, he thought that they can use a gas turbine to power a

plane. He pursued his research without any support for study and development. In 1937, he successfully invented the turbojet engine. Modern turbojet engines today are used in British and American aircraft.

Refrigerator

In 1755, Scottish professor William Cullen conceptualized a small refrigerating machine. But it was only in 1856 when British journalist developed the first practical vapor compression refrigeration system. He introduced this patent to meat processing houses and breweries. Today, 99% of households have a refrigerator. In fact, over 100 million refrigerators are sold annually.

Telephone

The device that revolutionized the way people communicate was invented by Scottish inventor Alexander Graham Bell. He discovered that sounds could transmit telegraphically. This invention was first showcased at the Centennial Exhibition in Philadelphia. The telephone inspired the invention of the telegraph, television, and of course, smartphones.

Television

Another breakthrough technology that redefined entertainment was the television. There are many inventors who can be attributed to its invention. But it was Scottish inventor John Logie Baird who successfully demonstrated the first working TV system in 1926. Today, most people can't live without TV, spending two to six hours watching entertainment shows.

World Wide Web

The most revolutionary invention of the 20th century is the internet. Of course, the internet would be useful without the tripled letter W – the WWW or Worldwide Web. English engineer and computer scientist Tim Berners-Lee developed the link between the HTTP and the server which

initiated the domain system. Today, there are over 1.2 billion websites live now on the internet.

Photography

Probably, every millennial around the world is addicted to selfies and Instagram feed aesthetics. But did you know that photography started in the United Kingdom? British scientist William Henry Fox Talbot pioneered photography using silver iodide on paper and started contact printing, a system before the advent of digital cameras.

Light Bulb

Without this invention, everything would be dark. Thanks to British physicist and chemist Sir Joseph Wilson Swan who successfully developed an incandescent light bulb. He also responsible for supplying electric lights that have illuminated houses and buildings up to today.

Tin Can

Another simple yet great invention was by a British merchant named Peter Durand. He invented something that introduced food preservation – the tin can. Yes! The tin can that remains a storage for your favourite meatloaf, corned beef, liver spread, etc. He then sold this patent to two Englishmen who started its massive production.

Stainless Steel

Apart from the tin can, the stainless steel as also invented by an English metallurgist. Harry Brearley discovered the “rustless” steel when he was tasked to look for materials that can prolong the life of gun barrels. Today, stainless steel is widely used in surgical instruments, cutlery, turbine blades, and architectural cladding, among others.

Conclusion

The study examined symbols, names and discoveries related to the United Kingdom. Symbols such as the flag of the United Kingdom, coats of arms and anthems, which are important elements of the national

identity of the country, were considered. The names of famous Britons who had a significant impact on various fields of science, art and politics were also investigated. In addition, important discoveries made by British scientists and inventors that were of global importance were studied. An assessment of the current state of the problem being solved has shown that symbols, names and discoveries continue to play an important role in shaping and maintaining the national identity of Great Britain. They are an integral part of the country's cultural heritage and contribute to strengthening its international prestige.

The rationale for the need to carry out work on this topic is that the study of symbols, names and discoveries of Great Britain makes it possible to better understand and evaluate its history, culture and scientific achievements. This is important for the preservation and promotion of the British national identity, as well as for attracting attention and interest to the country from the international community.

Summing up the work done, we can say that the study of symbols, names and discoveries of Great Britain allowed us to reveal their significance and influence on various spheres of life. It made it possible to better understand and evaluate the historical and cultural heritage of the country, as well as to identify its contribution to science and technology. Suggestions for possible practical use of the research results include the creation of educational programs aimed at studying British culture and history, as well as exhibitions and events dedicated to the symbols, names and discoveries of Great Britain.

This will help not only spread knowledge about the country, but also promote tourism and cultural exchange between the UK and other countries. Thus, the study of symbols, names and discoveries of Great Britain is of great importance for understanding and evaluating the historical and cultural heritage of the country. The results of the work can be used in educational and cultural projects, helping to draw attention to the UK and strengthen its international status.

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