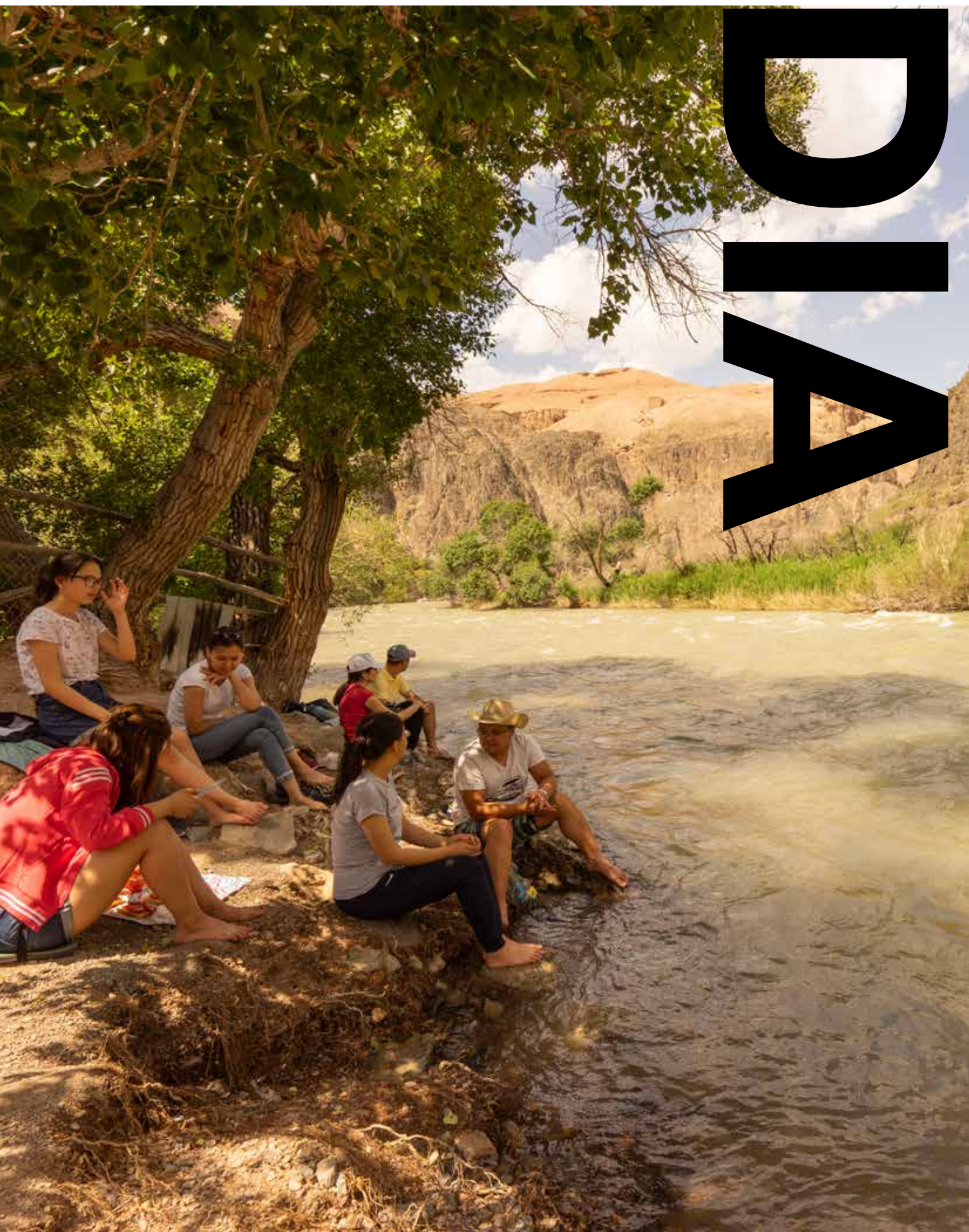


# SILK ROAD

THE SILK-ROAD  
UNIVERSITIES NETWORK'S  
WEB MAGAZINE  
**ISSUE 02**  
**AUTUMN 2019**



**SILK-ROAD  
UNIVERSITIES  
NETWORK**





## **SILKROADIA**

Biannual webzine of the Silk-Road Universities Network (SUN) - a non-governmental, non-profit international organization.

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**SILK-ROAD  
UNIVERSITIES  
NETWORK**

Room 909, Main Building, Hankuk University of Foreign Studies  
107 Imun-ro, Dongdaemun-gu, Seoul, 02450, Korea  
Tel. +82-2-2173-3581 / Fax. +82-2-2173-3582  
[www.sun-silkroadia.org](http://www.sun-silkroadia.org)

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# Letter from the Editor-in-Chief

D.A.P. Sharma



Dear friends!

Welcome to the summer issue of *Silkroadia*. Standing on the second milestone of its journey, *Silkroadia*, wishes to embrace the world in front of her, spreading both of its little arms. She feels that the world is coming closer. The distances seem to be eroding. Doors of diverse cultures are no longer closed. Despite all the barriers, hearts want to meet. The distinction of the East-West, North-South has become inconsequential. Ideologies have been left behind in the books. We are moving beyond globalization to global cooperation. With its optimistic view, *Silkroadia* is hopeful about its blissful future. At the same time it is worried that the conflicts between countries and cultures are ever-growing. We all have to ensure that her hopes to see the world as a family do not

die. We also have to make her believe that our hearts are not separated by borders and that exist only on land. Having respect for all cultures of the world, *Silkrodia* considers the world as a family –

*“Only small men discriminate saying: One is a relative; the other is a stranger. For those who live magnanimously the entire world constitutes but a family.” – Maha Upanishad (an ancient Hindu text) chapter 6, verse 72.*

It is a proud moment for the SUN family, that Almaty, a beautiful historic city of Kazakhstan will be hosting SUN general assembly in September this year at Al-Farabi Kazakh National University. This is the reason why we have focused the feature section of the webzine on Kazakhstan. Apart from its abundant reserves of natural resources, Kazakhstan is culturally rich too. Here, we have given prominence to the cultural magnificence of Kazakhstan. It is also a pleasant coincidence that the Secretary General of SUN has himself interviewed the Rector of Al-Farabi Kazakh National University. You will find reading

this interview interesting. Under the Opinion section, we have given place to an important insightful article which deals with the lessons from ancient Silk Road that alerts us towards the future of modern Silk Road. You will enjoy reading about Tambura, an instrument of Indian classical music under the culture section and a traditional Persian recipe under the agriculture and gastronomy section. The news section will inform you about the activities of SUN and the SUN family i.e. member universities of SUN.

As always, we expect your valuable contribution, suggestions and responses. See you with the next issue of *Silkroadia*. Goodbye until then!

# **A Lesson from the Silk Roads: Transcending the narrow definition of selfness and otherness**

**Ali Moussa Iye**

Chief of the Section for History and Dialogue and International Coordinator for the Silk Roads, UNESCO, Paris, France



Today, we are witnessing a renewed interest for the Silk Roads in many countries across the world, which has led to the proliferation of projects and initiatives touching upon a vast range of activities including trade, tourism, education, arts, infrastructure, industries, communication etc. The “A Belt and a Road” initiative launched by China in 2013 aiming to reconnect China

with the rest of Asia, Africa and Europe by using the historical narrative of the Silk Roads is one these projects. Other countries like India, Iran, Japan, South Korea or Oman have also initiated their own projects in order to build new relationships around the shared memory and heritage of these historical Routes.

Beyond the economic or geopolitical interest pursued through these initiatives, the Silk Roads has become attractive because of the nostalgia of ancient time, of another way of interacting, exchanging and sharing. In today's world marked by an alarming increase of intolerance, mistrust and extremism favoured by the global crisis and the acceleration of communication, here is a real aspiration for a more human interactions between people.

However, these calls for mutual understanding and solidarity are not heard because hate speeches, vilification of the others and fear exploited by all kind of opportunists speak louder than. In response to these dangerous trends, many people, in search of solutions, feel the need to go back to history in order to identify great moments





of dialogue, tolerance and rapprochement. The Silk Roads' history seems to offer such moments and the corresponding romantic narratives on the past interactions between peoples and nations.

Considered as the oldest and longest trade routes, the Silk Roads have indeed played a major role in the cultural, political, economic, religious, scientific and artistic transformations that took place in major centers of civilization in different continents. While silk was clearly one of the earliest and most important commodities traded along the route, other goods also travelled the road such as precious metals and stones, spices, porcelain, other textiles, grain, vegetables

and fruit, animal hides, tools, wood and metal work, religious objects, art work, and much more. More significantly, the Silk Roads were a network of pathways, an avenue for the exchange of ideas and beliefs. Migrants, merchants, explorers, pilgrims, artists, brought along with them religious and cultural concepts, products, flora and fauna. Cities, towns, fortresses, oases, “caravanserais” and ports along these routes grew rich providing services to merchants, while at the same time serving as international melting pot places. They necessarily became scientific and artistic centers, where peoples of different ethnic and cultural backgrounds could meet and debate. On a practical level, merchants had to learn the languages and customs of the countries they travelled through, in order to negotiate successfully.

As the Silk Roads crossed some of the most populated countries which experienced important development of sciences and technologies, it contributed to shape the destiny of our societies. Thus, the Silk Roads can be considered as an early form of the globalization of trade, science, technology, and ideas.





Maritime trade was another extremely important branch of this global networks. Used for the transportation of spices, the maritime routes also known as the Spice Roads, supplied markets with cinnamon, pepper, ginger, cloves, incense, timber, and saffron and nutmeg from the Indian Ocean world. These Spice Routes, stretching over 15,000 kilometers benefited from the progress in navigation made by the sailors from the Arabian Peninsula who forged new trading routes across the Arabian Sea, Red Sea into the Indian Ocean.

Comparing to other Routes of dialogue, the Silk Roads present some specificities. First, they were protected spaces which required a

level of safety, tolerance and trust to facilitate transactions and trade. They were peaceful sanctuaries where the abilities for exchanges was much more efficient than the military capacities. Second, most of the powers controlling the Silk Roads have managed to preserve the security and safety of the Routes because they have understood that conflicts and insecurity would kill the trade and the income it generated. Everybody had interest that these Routes remains opened, safe and secure because everyone was expecting to gain from it. Third, unlike other Routes, the Silk Roads were not shaped by the colonial mode of domination and production. Finally, these Silk Roads had developed a culture of interactions, a spirit of mutual curiosity, and skill for intercultural communications facilitated by the contacts between individuals and groups during the long travel and long stay at the caravanserais. They encouraged a slow path of encounters and exchanges that were very different from the quick fix relationships of nowadays.

All these specificities have led UNESCO to spotlight the importance of the Silk Roads, in order to draw lessons that can be learned



from the intercultural capacities developed by communities and the political intelligence to preserve peaceful spaces to get the dividend of peace. These lessons would help us to respond to the current challenges of today's world, in particular the ignorance of the traditions of living together, of mutual

Nowadays, the use of the concept of “Silk Roads” has fallen in the public domain and cannot be either controlled or monitored. That is why UNESCO, has defined ethical principles to guide its actions in the second phase of its Silk Roads project launched in 2013. These principles aim at clarifying the objectives and guiding the work of the UNESCO's various initiatives such as the Silk Roads Online Platform, the International Network of Silk Roads Focal points, the Interactive Atlas of Cultural Interactions along the Silk Roads, the International Photo Contest “Youth Eyes on the Silk Roads” and the Research Grant for Young Scholars on the Silk Roads”.

These guiding principles include the following:

- the principle of Culture as a product of diversity and dialogue

- the principle of the equal dignity of cultures
- The principle of respect of cultural diversity and pluralism
- the principle of the collective ownership of the Silk Roads common heritage
- The principle of the Silk Roads as a genuine historical experience of interculturality

The promotion of the Silk Roads common heritage, beyond the current national borders and geopolitical boundaries would contribute to popularize the shared history and values of tolerance, solidarity, equity, equality, dialogue and cooperation among people. It will help better understand the concept of plural identity which transcend the narrow definition of selfness and otherness.

**“Scientific and technological progress should be managed by the human mind, based on high spirituality and morality”**



**Rector G. Mutanov and Secretary General S.D. Hwang**

Rector of Al-Farabi Kazakh National University, Prof. G. Mutanov, is a well-known career scientist with multidimensional personality. Prof. Mutanov is a member of more than ten International



Academies, and the Honorary Professor at more than ten leading higher education institutes. He has credited more than 500 scientific publications, including monographs, tutorials, textbooks in the field of socio-economic, technical processes and systems management. He owns more than 65 patents and inventions. Prof. Mutanov made a significant contribution to the development of the theory of process control, situational management, risk management, modelling of socio-economic systems and processes and its management, and etc. Before his appointment as the Rector of AFKNU in 2010, Prof. Mutanov has served as the rector of North Kazakhstan State Technical University and Serikbayev East Kazakhstan State Technical University. He has made significant contribution to the modernization of education and science of Kazakhstan as the first Vice-Minister of Education and Science of the Republic of Kazakhstan. We are delighted that he has shared his views on range



of issues with the Secretary General of SUN, Prof. Sungdon Hwang.

**Prof. Sungdon Hwang, Secretary General of SUN:** Why did you decide to hold the 5th SUN General Assembly? Please give us a short welcome message for the participants of this General Assembly.

**Prof. Galymkair Mutanov:** Holding this event on the basis of our University is not without reason, since Al-Farabi Kazakh National University is a co-founder of the Silk Road University Network, as well as a flagship in the higher education system of the Central Asian region and the UN Global Hub for Sustainable Development.

Undoubtedly, the concept of creating a network of universities of the Silk Road contributes to the promotion of interaction between universities of countries located on the Great Silk Road at the new stage. Being the cradle of civilizations, the history of the Silk Road has more than 2,000 years. For centuries and millennia, the main value of the Great Silk Road as peace and cooperation, openness and tolerance, mutual borrowing and exchange of experience, mutual benefit

and common gain was passed from hand to hand and from generation to generation. Al-Farabi KazNU supports SUN's initiative to serve the world by implementing various projects that restore the historical value of the ancient Silk Road. In this regard, we welcome all members of the Silk Road University Network and invite you to participate in the 5th General Assembly and contribute to the promotion of common ideas for all of us.

**Prof. Hwang:** Kazakhstan is strategically located on the ancient Silk Road. How do you see the role of Kazakhstan on the New Silk Road connecting Asia and Europe?

**Prof. Mutanov:** The New Silk Road is a unique opportunity to revive not only the ancient trade routes that once crossed the Eurasian continent, but also to renew cultural and educational ties. Gradually, but surely all of us participants of this initiative understand the importance of the issue and new opportunities for development. The development of the New Silk Road and large investments in infrastructure over the next decade contribute to the revival of

Kazakhstan as a cultural and trade center in Central Asia. As the First President of Kazakhstan Nursultan Nazarbayev noted, "Kazakhstan must revive its historical role and become the largest business and transit hub of the Central Asian region, a kind of bridge between Europe and Asia".

Our country occupies a key position in Central Asia and is an important participant of the SUN. The implementation of such a large-scale project opens wide opportunities for economic, cultural and humanitarian cooperation, sustainable development of the East and West. An important role in this is given to universities, which, by combining their efforts and potential, should take the most active part in the revival of the prosperous New Silk Road.

**Prof. Hwang:** You have extensive experience in higher education. What do you think is the most serious challenge for universities in general and for your University in particular? What is the most important role of rectors as leaders of universities in solving these problems? What is your philosophy and strategies to deal with these challenges?

**Prof. Mutanov:** The most serious challenge for modern universities is their ability to improve and modernize. Modernization takes place at different levels: at the physiological level it is genetic engineering, at the social level it is social engineering. As you know, the basis of modernization, its driving force is high technology. Human being is the main creator/developer of technologies and at the same time the target of the influence of the developed technologies. In this regard, the role of universities as the basis for the formation of human capital capable of modernization and transformation of life for the better is increasing.

On the one hand, high technologies provide comfort, but on the other hand, they demonstrate the fragility and vulnerability of a human being in the face of the technical power created by him. In this regard, on the agenda is the problem of controllability of the processes of scientific and technological progress and their direction in a humane course. The development of STP should be managed by the human mind, based on high spirituality and morality.

Realizing this, the University is being



modernized today to meet modern challenges in the context of a new evolutionary stage of development of society, designated by the term "smart". Our University as a Global Hub of the UN for Sustainable Development has developed and implemented large-scale research and innovation project "AL-FARABI UNIVERSITY SMART CITY", the ideological core of which is the philosophy of Al-Farabi, whose name our university bears. According to Al-Farabi, the true essence of human is an active mind, always striving for improvement, aimed at creating order and harmony both in man himself and in society as a whole. Feature of "AL-FARABI UNIVERSITY SMART CITY" is the harmonious development of the two platforms – high-tech and moral. Their symbiosis is the basis of a new generation University model – University 4.0, developed by the University. Based on the values of virtue – social responsibility, care for people, the environment and society as a whole, the Kazakh National University successfully implements four important missions – educational, research, innovation, business, spiritual, and moral.

Another international project put forward

by the University within the framework of the spiritual and moral platform is the project "Formation of citizens of a virtuous society. The mission of modern universities, which is implemented jointly with the UN Alliance of civilizations.

I am sure that if every University, realizing its main mission, becomes a "smart University" and an engine of progressive economic, social and cultural changes in society, the task of making the world more virtuous will be realized.

**Prof. Hwang:** What opportunities in your universities are given to students and teachers from other SUN member universities?

**Prof. Mutanov:** Al-Farabi KazNU is ready to accept students, master's degree students, doctoral students, professors and teachers of members of SUN universities for research internships in the framework of the cooperation agreement, program of academic mobility, joint research projects and projects of lecturing and participation in conferences, symposia and forums held on at our University. Now, negotiations are underway to

open an international archaeological campus, which will become a platform to conduct joint research projects for study the history, geography and cultural heritage of the Silk Road for scientists from around the world.

**Prof. Hwang:** What are your favorite activities in your free time?

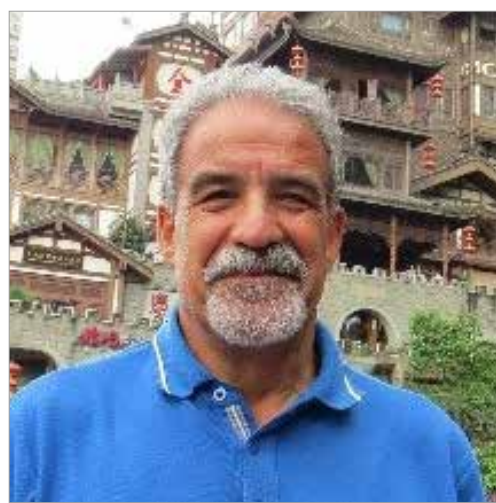
**Prof. Mutanov:** Unfortunately, I rarely have free time. Nevertheless, if given the opportunity, I try to travel and relax with my family and close friends in nature.

# Interview with an academic guru in the Silk Road Studies

### **Dr. Bahram Amirahmadian**

The first Ph.D. scholar of political geography from Tehran University is a well-known academician and an expert of Silk Road studies. He has been the head of Iran-Russia Friendship Association and the chairman of Iran-Georgia Friendship Association way back to 2008. Presently, he is associated with the Silk Road–BRI research for the Iranian parliament. Here is his conversation with Maryam Bolouri (Ph.D. candidate of Applied Linguistics in Allameh Tabataba'i University).

**Maryam Bolouri:** First of all, let me thank you for your time and interest in this interview. It is a great pleasure to have this talk with you. As far as I know and have heard from your students you have many amazing and intriguing stories about Silk-Road, Right?

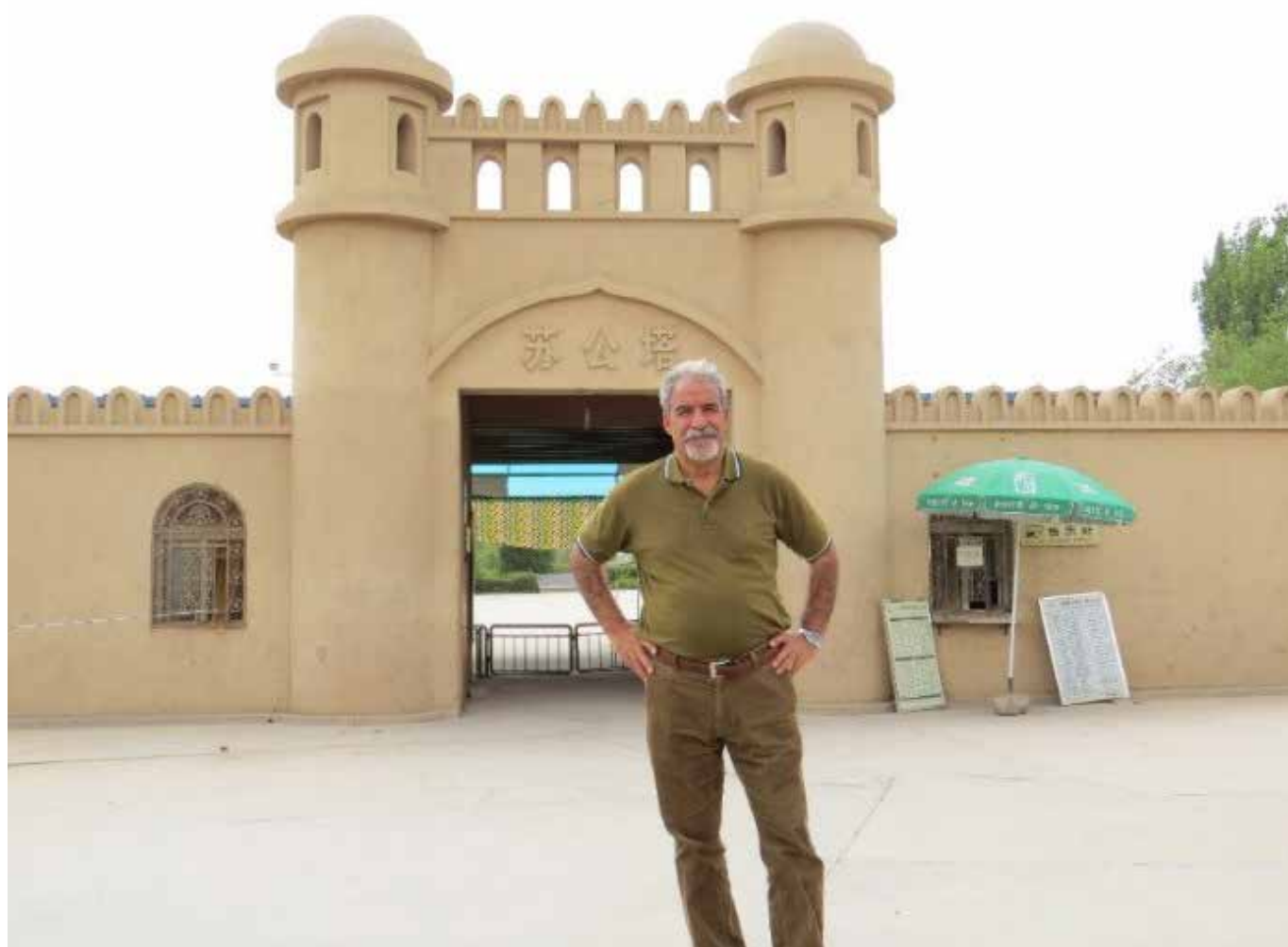




**Dr. Bahram Amirahmadian:** Yes, that is right. I like Silk Road and I am interested in it. I have read a lot of books and papers about Silk-Road. Once there was a famous documentary about Silk-Road on Iranian TV in the 1970s. Uh, there was also another one about Marco Polo adventures. I watched them both eagerly and followed them seriously.

**M. Bolouri:** Yes, I remember those TV programs, although I was a kid that time, I was fascinated by the colors and the pictures. Where do all your personal stories come from?

**Dr. Amirahmadian:** When I was a student at the university, I used to read UNESCO magazine, which in some of them there were some articles on Silk-Road, especially about Central Asia. In one of its issue, there was an article about Soghdians. I found that interesting and pushed me to know more about this ancient Iranian ethnic, living in the middle of Silk-Road and playing a significant role connecting East and West as compiler and Chinese translator of other Eastern Languages. As the main part of Silk-Road is



### **~~The map of Zheng He's voyages~~**

Central Asia, I always wanted to visit them.

**M. Bolouri:** Where did you start your adventure on Silk-Road?

**Dr. Amirahmadian:** My first visit of Silk Road was in 1991, which I began it from the western point of it from Ancient Eastern Roman city- Palmira (today Tadmor) in Syrian desert, which is also named Badiyet-o-Sham, and the latest one was the eastern part of Silk-Road in Xian (the ancient China capital) in the center of China, in 2017. It means that during 26 years (but not continuously), I finished my traveling along



**Emperor Mingchengzu, Zhu Di(1360-1424)**

the Silk-Road.

**M. Bolouri:** Which secluded, yet idyllic spot, do you think, is in need of further exploration?

**Dr. Amirahmadian:** Mesopotamia. The interesting thing is that it is the only part of the Silk Road that I have never visited. It is in Iraq, the neighboring country of Iran; although I have visited the bordering parts of Iraq with Syria, in the Syrian Desert, I would like to be able to visit Iraq as well.

**M. Bolouri:** Is there any specific observation

that you found value-laden and left a lasting impression on you?

**Dr. Amirahmadian:** Yes, there is a story that I would like to retell here. In Central Asia and Sinxiang, among Muslim Turkic people who practice daily praying, most of the used terms, are Persian ones: Namaz, Dast Namaz, Ja Namaz, Namazgah, Namaz-e Bamdad(morning prayer), Namaz-e Pishin, Namaz-e Pasin, Namaz-e Sham, Namaz-e Khoftan. They are all Persian terms that are used currently by Muslim people in Sinxiang. However, unfortunately, Muslim Iranians, at the moment use Arabic terms instead of these Persian words. It shows the influence of Persian merchants to spread these terms along Silk-Road, which can be partly rooted in their honesty in trade.

**M. Bolouri:** Which ancient cities of the Silk-Road are still demonstrating their generous and indomitable spirits?

**Dr. Amirahmadian:** Turfan in Sixing in China, Samarkand, Bukhara, Kokand, Khiva, Marghilan in Farghana Valley (one of the

Satrapis of ancient Achaemenian Empire) in Uzbekistan, Nishbur, and Sabzewar in Iran.

**M. Bolouri:** And last word; Silk-Road in Iran is still alive. What is your suggestion to revive the spirit of Persian Silk-Road?

Dr. Amirahmadian: I think that we have to pay more attention to the “Road”. There are a lot of historical Caravanseraï along the Silk-Road section in our country. I propose to reconstruct many of them and use them as hotels along Silk-Road. I encourage the tourism authorities of Iran to rename the roads, representing the ancient roads, as Silk-Roads. In that case, ones who see the names will be curious to get more information about the concept of Silk-Road.



# Why Kazakhstan matters to the world?

**Abzhapparova. A. A.**

Deputy Head of the Chair of Political Science and Political Technologies on Scientific Innovations Work and International Relations / senior lecturer, Al-Farabi Kazakh National University, Almaty, Kazakhstan

Kazakhstan occupies a strategic place in the heart of Central Asia, which allows it to influence regional and world politics and maintain relations with both neighboring countries and foreign partners. From the first days of independence, the First President of the Republic of Kazakhstan, the Leader of the Nation Nursultan Nazarbayev, steadily and consciously in order to strengthen the position of the state in the world, as well as participate in the affairs of the world community, launched a number of organizational and constructive international





initiatives aimed at strengthening peace , dialogue, stability both within the country and in the international arena. The Republic of Kazakhstan is a full member of the UN and other major international and intergovernmental organizations such as the CIS, OSCE, OIC, CSTO, SCO.

Kazakhstan, as a multinational country, where today representatives of more than 100 ethnic groups united in more than 40 confessions live in friendship and harmony and pays great attention to the problem of peace and tolerance between peoples and ethnic groups. The unique experience of Kazakhstan was in demand at the global level, so Nur-Sultan has become a meeting place and a dialogue platform for religious leaders of the world community. The initiative of the first President N. Nazarbayev to hold the

Congress of leaders of world and traditional religions in Kazakhstan aroused great interest in the world community. The heads of such major powers as Russia, the USA, England, France, Egypt, and influential politicians and leaders of many different religious denominations expressed their support for this idea.

The Congress has convincingly demonstrated the relevance and the need to implement the idea of cooperation and unity of representatives of different religions in the name of peaceful and dignified life of people all over the world. As a result of the forum, a "Declaration of Peace and Stability" was adopted. The document stresses that "religions must become a link in the dialogue of civilizations" and that "peace and prosperity for people is the ultimate goal for all religions and cultures of the world". The Conference stressed that terrorism and extremism have nothing to do with Islamic civilization, which has brought eternal values of good to the world. Today Kazakhstan is a recognized as the center of intercultural and interfaith dialogue in the world, a reliable bridge for dialogue and interaction between East and





West, Islam and Christianity.

As the country with the largest uranium reserves, Kazakhstan, in sharp contrast to North Korea and Iran, promotes the development of a peaceful use of atom and creates an international Bank of low-enriched uranium for civil needs. The first President of Kazakhstan N. Nazarbayev closed the Semipalatinsk nuclear test site even before Kazakhstan gained independence, and the country freed itself from Soviet nuclear weapons and missiles with the assistance of the Nanna-Lugar disarmament program. Kazakhstan has played an important role in reaching agreement on Iran's nuclear program by organizing two rounds of talks.

The country has also tried to play a mediating role in the Syrian peace talks and is a tireless advocate of nuclear non-proliferation.

As the country has increased its weight in the areas of international security and diplomacy, its role has become universally recognized. Kazakhstan became the first post-Soviet state to preside over the Organization for Security and Cooperation in Europe, and initiated the convening of The Conference on Interaction and Confidence-Building Measures in Asia (CICA). During the dispute between the West and Russia over Ukraine, Kazakhstan acted as a mediator. Participation in this matter not only strengthened Kazakhstan's sovereignty, but also allowed Kazakhstan to open many new channels of constructive cooperation.

It is worth noting that during the years of independence Kazakhstan has made a significant contribution to the world community. It has provided humanitarian assistance to Afghanistan and is still supporting the reconstruction of the country, building schools and roads and implementing educational programs for Afghans who grew up in war.



# “Hidden jewelry” of Kazakhstan

**Nargiz Abdulina**

Research scholar, cultural studies,  
Al-Farabi Kazakh National University, Almaty, Kazakhstan

The concept of globalization is in modern science the most popular term for the analysis of cultural processes. The term “globalization” in cultural studies refers to a broad range of events and trends: the development of world ideologies, intense struggle for the establishment of world order; spike in the number and influence of international organizations, the weakening of the sovereignty of nation states, the emergence and development of transnational corporations, the growth of international trade, intensive mass migration and the formation of multicultural communities, the creation of planetary mass media and the



expansion of Western culture in all regions of the world (R. Sadykova, 2014). We want to note that accepting the characteristics of Globalization doesn't necessarily accept at once the whole of that civilization, and that we should make all values and traditions that identify or determine Kazakhs as the nation persist. The Kazakh people have rich traditions and customs. Unfortunately, several wealthy, fascinating traditions and customs of the Kazakhs had been forgotten over the past century. Of course, the problem of transformation is not posted in this way. Kazakhstan is a well-developed, modern society, and also famous for its tolerance, independence, and hospitality.



Traditionally, most precious guests could be given such gifts as gold jewelry, carpet, horse, coat, or camel. For the elderly guests special meal would be prepared, as a way of showing endless respect. Guests were divided into 3 types: specially invited guests, casual, and unexpected ones. Guests might be asked to sing a song, or recite a poem and as a rule, but no one refused, as it was an expression of respect towards a host. New neighbors were invited to the house in order to get to know them better. Guests were offered kumis (horse's milk). It was known as 'white' because it was the colour of honesty and devotion.

The cultural changes in the Kazakhstan society affected the transformation of system of values and traditions of a modern Kazakh individual. The reforming processes first of all affected socio-political, economic and cultural subsystems of society since they have met an individual's basic needs. Transition from authoritative system to democracy, changes of social system and structure and political-economic reforms caused non-conformance to the system of requirements and ways of meeting satisfaction, making the available human capital not be too



concerned with the values and traditions in rather short terms. (A. Beissenova, 2014). The transformation consists of espousing foreign cultural elements and putting or involving them in the service of own cultural behavior and traditions. The identity of an individual's own sentences using a borrowed vocabulary and syntax or a strategy, if it's acquires the possibility of adopting an overall project totalizing the soul in an exceedingly distinct, visible, and cultural world (J. Bayart, 1996:71). Nevertheless, Kazakh people have saved their traditions and customs. The main traditions and customs are:

A second celebration of a baby's life within the Kazakh tradition is known as the



Shildekhana, in which many youth conjointly participate. All participants don their best clothes and come riding their horses if they own them. Others ride their bulls, and sing songs on the way to the celebration. Elders come to give a blessing "Bata". Invited participants eat, have fun, and sing songs to the tune of the dombra, a traditional two-stringed instrument. Young people playing this instrument are expected to compose and improvise songs throughout the singing. During the Shildekhana, a godmother slices boiled fat of a sheep's tail and puts it in the baby's mouth, as it is believed that the baby would learn how to suck.

Besik Toi is celebrated when there are newborns, regardless of a foal, calf, or baby. For babies, the tradition of Besikke Salu is practiced in which babies are placed in their cradles for the first time. Special foods are ready, and a baby's relatives, neighbors, and their children are invited. Guests to the feast bring "Shashu," or candies and coins. Only ladies who have their own kids are allowed to put babies in their cradles, and any woman who would place a friend's baby in this place of honor should sew a brand new "itkoilek"



and give it as a gift to the baby's mother.

The symbolism of the cradle is very important in Kazakh tradition, which may be one reason why Kazakhs often call their native place "Golden Cradle." When a mullah would be present for the Besik Toi, he would shout the baby's new name into his ears. And in history, seven items - including a whip, a bridle, a fur coat, and a blanket would be placed in the cradle. A bridle and a whip indicate family hope that the baby may ride a horse, be brave or maybe become a batyr.

Sundet toi is another celebration for 4-5 year old boys, when they are ready for circumcision. It is one of the exceptional days in boy's life. Again, relatives and friends of a family gather, eat, and have fun. All the above-mentioned traditions, except Sundet, are celebrated in honor of each child. From this time on we'll mention children upbringing individually, as a result of a son's upbringing is accomplished by their father, and a daughter's one by their mother.

The contemporary world is regarded as a "global world" in which people encounter a great variety of alternative cultural traditions and customs. Consequently, the likelihood

that they select the same options and make the same choices diminishes, and therefore the degree of diversity or pluralism in society increases.

These are the main elements of Kazakhstan National Identity:

Islam: Islam which started to spread at the period of Abbasid Caliphate in the 8th century harmonized with the traditions in this country in the past and an Islamic perception peculiar to this region emerged. In the Central Asia, Islamic belief is united with the ethnical consciousness and becomes a basic element of social structure of the region. This is testified in Yasaviyya tariqah led by Khoja Akhmet Yassawi and spread in the 12th century.

Steppe and Kazakh Identity: Steppe's main effects on the formation of Kazakh national identity result from the meanings attached to Steppe. Steppe is a both lost and colonized land. In addition, it's an area Kazakhstan tries to recapture. Goal of dominating Steppe of Russia and attempt of making it Slavic area caused a reactionist attitude in Kazakh national identity. Hence, Steppe is considered as an area where Kazakh identity, existence

and values are reproduced.

Tribe Ties: Kazakhstan is divided into three hordes (juz) (great, middle and small) and ancestor ties are considered important. Juzs (hordes) which are superior to clans and tribes have significant roles in social life. Kazakh leaders avoid the emphasis of ancestry politically despite its importance in social context. Kazakh's leadership has preferred to use the term "Kazakhstani" after the independence. National identity based on Kazakhstan citizenship has been adopted (Caliskan, 2012, see Y. Gelisli, 2015).

Being free and independent from the constraints imposed by traditional institutions, people in a globalized society can, in theory, pick and choose what they want from an expanding global cultural marketplace. But Kazakhstan is the birthplace of ancient Eurasian civilizations, the motherland of nomadic people, and an important part of the Great Silk Road, so Kazakh people are very proud of their culture, traditions and customs.

# Age status of the Kazakhs

**Dinara Saparova**

Research scholar, cultural studies,  
Al-Farabi Kazakh National University, Almaty, Kazakhstan

The wealth of peoples lies in unity, harmony, solidarity, and mutual respect for each other. The unity of a nation makes it strong and stable, especially in the era of global planetary consciousness. The common language and culture of the people distinguish a nation from other nations and make it original. In the conditions of modern globalization, there is a viewpoint that considers the preservation of cultural identity and national distinctness as the highest manifestation of civilization. The development of modern Kazakhstan is impossible without studying the history and culture of the people and without understanding the origins of ethnic development and the priority of spiritual

and moral values in Kazakh culture. In the spiritual history of the Kazakh people, there are deep-seated origins of national identity, which constitute the value-semantic basis of the historical process and specific ethno-social reality. Spiritual values, which have accumulated over the long history of the development of Kazakh culture, should form the historical and cultural basis of modern culture.

Spiritual culture is defined as the sphere of human activity, covering various aspects of the spiritual life of an individual and society. “It represents the inner world of each individual and the form of its expression in the creation and preservation of spiritual values. The spiritual culture of the Kazakh people is one of the important links of the traditional culture, which has the potential spiritual and moral opportunities for the formation of the spiritual, moral and value consciousness”. A special place in the Kazakh spiritual culture is occupied by the age status of the Kazakhs, attitude to age and sacredness, hidden in the “special periods” of human life.

You would think that the concept of age



has a biological character and means the period of existence of a living organism from the moment of birth to the period of death. However, through the prism of philosophy and cultural studies, age status is primarily a person's interaction with a person, this is the exchange and transfer of cultural experience, and these are symbols and images, which personify the spiritual qualities of a person: wisdom, good breeding, tolerance, mercy, and humanity.

For Kazakhs since ancient times, age was of great importance. The life course of a person is measured not just by years lived, but by weaned 12-year cycles. Each "Mushel" is considered as a stage of life, a new stage, after passing, which changes the behavior of a person in accordance with the new age status. The concept of "Mushel Zhas" - the year the Mushel tests a person for endurance, strength of health and spirit. This is the first year of the next cycle "Mushel Zhas", which is difficult for a person. The year in which he must be more circumspect, more cautious. A person is prone to diseases. In order to easily get out of this year, Kazakhs have performed ceremonies passed down from generation

to generation. There is a rite of giving your favorite clothes, when you should give your most favorite clothes to a person whom the giver knows and respects well. In addition, you can slaughter a ram and distribute its meat completely to those in need, but you cannot leave anything to yourself and your family from this meat. Such a “sacrifice” gives a feeling of confidence and tranquility out of a dangerous period of life.

Counting of the Muslims begins on the day of the vernal equinox, March 22, when the Turkic World celebrates the New Year. The first 12 years is called "balalyk", referring to the childhood (1-12 years). The first Mushel begins at the age of 13 "zhastyk" - youth (13-25 years). From then on, each Mushel goes up by 12-year intervals. The second (25-37) and third (37-49) "azamat" - maturity. The fourth (49-61) “karkasakaldyk” age of wisdom, teaching. The fifth (from 61 years of age) and the subsequent "aksakaldyk" - old age - the honorable title for an adult man.

For a child, a significant moment is the age of 13. Before reaching the first Mushel, both girls (kyz bala) and boys (er bala, ul bala) are considered children. Only after the thirteenth

birthday, they enter a new age stage, youth, girls (kyz) and boys (boz bala). From this age, real upbringing and preparation of young people begin, especially girls, for the future independent family life. But if for girls in this age line, according to tradition, meant simultaneously moving to the status of “girls for extradition” (boyzhetken), then they had to step over 15–16 years of age and acquire the status of (zhigit), an unmarried youth (boydak zhigit).

After the second Mushel, at the age of 25, young men enter the status of a zhigit agasy, which implies that they have a certain life experiences and the ability to solve pressing family issues. Girls retain their status as a kyz before marriage, and only after marriage acquire the status of a kelinshek - a married woman.

By the age of 25, a woman should show her husband's relatives, what she is capable of in the household, how she brings up children and respects the elderly. And if she meets traditional standards, she acquires the status of aiyel. A woman who has grandchildren, regardless of her age, becomes a grandmother.

Parents always try to give loud and

sonorous names to their children. It is believed that good names could help them in life. For example, calling the son "Joy" ("Kuanysh") could lead to a happy life.

The Kazakh national cuisine also clearly shows us the age status of the Kazakh. Since hospitality has long been a distinctive feature of the Kazakh people, guests are always welcome at a house and given an honorable place, especially if a guest is an aksakal (an old man, the oldest person). Cutting boiled meat for dastarkhan is a whole ritual filled with meaning. There is a clear subordination, what each person gets from the hands of the host.

The pelvic bones and the lower leg are distributed to elderly guests, the chest bone to sons or daughters-in-law, the neck bone to unmarried girls. Pieces of chopped a lamb's head cooked in a special way are distributed to other guests, and to show trust toward the guest of the highest rank. According to local tradition, meat is passed on first to old men, then to children, then to close and distant relatives, etc. A place at a table where old people eat or places in yurts where they sleep always remain free. Younger ones cannot

take the places for the elderly.

Not only Mushel Zhas, but in general, the attitude to the age of the Kazakhs is special. The older a person becomes, the more respected. Respect for elders, honoring aksakals, is one of the main values of Kazakh people.

The age hierarchy, traced in Kazakh society, gives a sense of commitment and stability and has a strict educational character: it teaches a sense of patience, endurance, responsibility of adults to the younger and respect and reverence of older siblings for younger ones.



# Tambura-the integral instrument of Indian classical music

**T. V. Manikandan**

Professor, Dept. of Music, University of Delhi

Musical instruments form the integral part of Indian classical music since ancient period. Even now there are compositions specially composed for musical Instruments. India is a country having very rich variety of musical instruments, from different ethnic origin. Sage Bharata in his Natyashastra mentions different types of Instrument ensemble -*Kutapa* and categorized all the musical instruments into four fold classification namely- *Tata vadya*-stringed instruments, *Sushira vadya*- wind instruments, *Avanadha vadya* - percussion instruments and *Ghana vadya*- metallic instruments.

## ***Tata Vadya* or Stringed Instruments**

*Tata Vadyas* are those instruments in which sound produced by setting strings in vibration. The vibration can be happened in several ways like

- Plucking on the strings like in tambura, veena etc;
- Bowing on the strings like in violin, sarangi etc;
- Hammered on the strings with a stick like in santoor etc.

### ***Tambura- Tanpura***

*Tambura*, also called as *Tanpura* in the northern part of India, is one of the instruments of stringed variety. It is used all over the world for drone accompaniment of Indian classical music. Tambura is considered as the tangible property of Indian classical music, as the whole concept revolves around this instrument and its intangible property called Shruti. This very instrument creates a holistic aura, around which the whole activity of Indian classical music articulates; whether it is vocal or instrumental music. Though it sounds simple for a spectator, it belongs to the highly delicate and sensitive realm to tune the instrument and match the pitch in which one has to perform. From the style of handling a

Tambura, it can be assessed the maturity of the musician in the field of Indian classical music.

The name of *Tambura* is believed to have accredited from sage '*Tumburu*', a prominent name in the period of Vedic era, as he was mentioned as the innovator of this instrument. During Vedic period, the harp types of musical instruments were more popular, wherein different variety and shape of harp instrument were in vogue in the name *Vina*. At this period, the stringed instruments were classified in to *Sruti Vina* and *Swara Vina*. As the word signifies, the former consists of drone instruments and the latter play the melody. The popular *Sruti Vinas* were '*Eka Tantri*,' '*Nakulam*,' '*Tritantrika*,' '*Chitra*,' '*Vipanchika*,' '*Mattakokila*,' '*Alapini*,' '*Kinnari*,' '*Pinaki*,' '*Nissanka*' etc. As its meaning signifies,

- *Ekatantri* was the harp with only one string.
- *Nakulam* belongs to those with two strings.
- *Tritantrika* were those with three strings.
- *Chitra* had seven strings and this was known as *Chenkottiyazh* in ancient Tamil music
- *Vipanchi* were those with nine strings
- *Mattakokila* had twenty one strings and this is popular as *Swaramandala* at present.

- *Alapini* was made of bamboo and its strings were made of processed nerves of lamb.
- *Kinnari* has got two varieties such as *laghwi* and *brihati*. Both were made of Bamboo. This was in the shape of a big bow and the strings were tied vertically. It was played with another bow tied with the hairs of horse.
- *Nissanka Vina* was the developed form of *Alapini Vina*. It was named after the popular musicologist called *Sarngadeva* who was also known as Nissanka.

But all these *Shruti Vinas (Tambura)* are not in existence in the present-day Indian music. The legendary Meera bai of Rajasthan, is believed to have sung with the accompaniment of Ektara (*Ekatantri Vina*) and Tambura which we see today is developed from 14th century AD, with the emergence of new off shoots from the Indian music such as Hindustani in Northern part and Carnatic music in southern part of the peninsula. Though, they are similar in shape, slightly different in its minute structure and substance by which it make. Carnatic Tamburu is fully made of seasoned jack wood and small in size, while north Indian tanpuras are bigger in size and the belly part is made of the shall of bottle gourd.

## Construction

The best tamburas are made of jack wood or a hollowed out gourd. The bowl (*kudam*) is usually large, having a size ranging between 10 inches to 1 ½ feet in width. The overall length of the instrument varies from 3 ½ feet to 5 feet. The sound board covering the kudam is usually slightly convex. The bridge placed at the centre of the sound board is made of either wood or ivory. There are 4 metal strings attached to 4 pegs on the top of the *dandi*. Out of them, 3 made of steel and the fourth and lowest one, made of brass. The strings pass through holes in a ledge near the pegs. The tuning peg of the first and

***Tanpura*** used in  
Hindusthani music



***Tambura*** used in  
Karnatak music





second string is fixed at the side of the neck. Those of the 3rd and the 4th strings are at right angles to the head. Little pieces of silk or wool placed in certain positions between the strings and the main bridge serve to improve the resonance of tone and enable one to hear the overtones of each string clearly. The strings are attached directly to the narrow ledge fixed to the body. There are beads threaded upon the strings, between the bridge and the attachment to which they are secured. These beads pushed down in the direction of the attachment, act like a wedge between the sound board and the strings. By thus stretching the strings they serve to alter the pitch as required. This apparatus renders accurate tuning easier.

## **Playing technique**

While playing the tambura, it is usually held upright, keeping the body resting upon the right thigh of the performer and sometimes the bowl is placed on the ground in front of the performer also. The strings are gently and continuously plucked with the fingers one after the other in the same order. In the south, tamburas usually have wooden bodies



whereas in the north gourds are generally used. The finest tamburas are made in Miraj, Lucknow and Rampur in the north and Tanjore, Trivandram, Vizhianagaram and Mysore in South India. Tanjore tamburas are decorated with beautiful carvings and ornamented with ivory.

# A traditional Persian lamb neck stew recipe



**Maryam Bolouri**

Allame Tabataba'i University

Animal-derived foods are rich in vitamins. Lamb is a rich source of many vitamins and minerals as well, including Vitamin B12, Zinc, Niacin (Vitamin B3), Phosphorus and Iron. The most luscious part of lamb is lamb neck which contains omega 3 as well. It is a Persian main course that is usually cooked for cherished guests. It is well suited for slow braising, and most often takes 3 hours to be prepared. The ingredients and instruction of this delectable meal are as follows:





- **2 teaspoons ground cinnamon or average-sized cinnamons stick (to taste)**
- **1 teaspoon ground cardamom (to taste)**
- **1 teaspoon ground black pepper and salt (to taste)**
- **1 teaspoon turmeric (to taste)**
- **1/4 teaspoon crumbled saffron (to taste)**
- **1/2 teaspoon ground dried lime, or the zest of 1 fresh lime (to taste)**
- **Oil (Ghee and olive oil for best result)**
- **200g carrots**
- **300g potatoes**
- **2 medium white onions**
- **4 garlic cloves**

- Heat the oil in in a large pot over medium heat and fry both sides of the lamb neck at high temperature at this stage until nicely browned.
- Remove the meat from the pot.
- Skin off the onions and garlic cloves. Then add them to the pot and stir for 3 – 4 minutes until it is starting to soften.
- Add carrots and potatoes (mushroom: optional). Season with a bit of salt and pepper. Stir and cook for an additional minute or two.
- Add tomato puree, cinnamon stick, cardamom, turmeric, black pepper and a hint of salt.
- Put the lamb neck back into the pot, put on the lid and let the lamb simmer over low heat for 2.5 to 3 hours, and turn the lamb back every 30 to 45 minutes. You can add more hot water whenever you feel it is not enough. The ground dried lime can be sprinkled at this stage.
- Set the temperature at the lowest heat possible to keep the stew simmering; wait until the meat gets very tender, and the stew thickens. Set the lid slightly ajar during the last hour or so. Slow simmering will coax lamb neck to an ambrosial main course. This is the trick of the trade.
- When the lamb neck is cooked perfectly, or let's say it comes off the bone effortlessly, drain the previously soaked almonds and pistachios. Mix them with half of the brewed saffron and add them to the lamb stew. Use rest of the saffron water to garnish the rice.

# SUN NEWS

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## **The 5th General Assembly of SUN**

The upcoming 5th General assembly of SUN will be held from the 18th to the 21st September 2019 in Al-Farabi Kazakh National University. The event will be sponsored by Gyeongsangbuk-do province of South Korea and partnered with the QS World Wide





Subject Focus Summit, University Network for Social Responsibility. The theme of the general assembly is “Role of Universities for Transforming Silk Roads into Peace Roads with the Prominent Human Heritages,” thus, allowing a deeper discussion between member universities concerning SUN’s long-term goals. The impressive number of 28 partaking universities from 19 participating countries will gather at the assembly. SUN hopes that with the collaboration of the universities through their representatives, we will be a step closer to transforming the Silk Road into a Peace Road.

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## **The 5th Annual Academic Conference of SUN**

From September 26 to the 28, 2019, the 5th Annual Academic Conference of SUN will be held at Moscow State Linguistic University. The theme of the conference is “Silk Road: Connecting Cultures, Languages, and Ideas”



The conference is sponsored by Gyeongsangbuk-do, province of South Korea, where thirty two scholars from sixteen countries will deliberate on diverse sub-topics related to the theme mentioned above. It is expected that this academic churning will enrich and strengthen SUN's endeavor to connect cultures, languages and ideas through its deliberations and disseminations.

# NEWS FROM **MEMBER UNIVERSITIES**

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## **Allameh Tabataba'i University Saadi Centre**



### **The First Chinese Studies Center at Allameh Tabataba'i University in Tehran.**

The center started its work, in Tehran, on Sunday evening, 14 April 2019 with the cooperation of Shanghai International Studies University of China to become a major step forward in exchanging and working together. Considering that this center is the first Chinese science center in Iran, it is expected to provide a good platform for researchers from both countries to study the past and present state of the countries, to deepen understanding



and to establish a university base for joint academic cooperation.

## UPSUN Meetings

The United Students of the Silk Road Universities Network held its first session in a series of lectures focusing on the cities along the Silk-Road. It was held at the Allameh Tabataba'i University's ECO College of insurance.

During the first session, the audience was introduced to the structure of the SUN and its goals in bringing peace and harmony among the member countries by Maryam Bolouri, Ph.D. student of TEFL at Allameh Tabataba'i University. The main subject of the session was a general introduction of the history of the Silk Roads and its rise and eventual decline. Mohammad Rasooli, B.A. student of English translation at Allameh Tabataba'i University, was the main lecturer of the first session.



## **The Third International Conference on "People and the Environment along the Silk Roads"**

The third international conference on "People and the Environment along the Silk Roads" was held by Allameh Tabataba'i University (ATU), in partnership with University of Guilan and the Silk Road Universities Network (SUN) on 1 May 2019. The main topics discussed at the conference included respect for the environment in the ancient and modern literatures of the Silk-Road region; historical role of water basins in the formation of civilizations; legal procedures and the environment along the Silk Road; water crisis management and the prevention of water wars; agricultural economics and regional cooperation in the Silk Road Region; management of the air pollution crisis in the Silk Road region, ect.

The conference was financially supported by the Silk-Road Universities Network (SUN) and University of Guilan provided its logistics. Apart from the Iranian participants, researchers from Italy, South Korea, Pakistan, Turkey, and Russia presented their papers in this event.



# Aristotle University of Thessaloniki

## The Establishment of the Confucius Institute in AUTh

On Wednesday, December 5, 2018, in the city of Chengdu, China, an agreement on establishing the Confucius Institute at the Aristotle University of Thessaloniki, Greece (AUTh) was signed by its Rector, Professor Pericles A. Mitkas, and the Chief Executive Officer of

Hanban / Confucius Central Office of the Institute, Mr. Ma Jianfei. The

Deputy Minister of Education of China and Executive Member of the Confucian Institute headquarters, Chiang Khaiyu, was present. The Confucius Institute at the Aristotle University of Thessaloniki is expected to open its gates for its first classes in October 2019, while the inauguration ceremony will take place in January 2020.



# University of Coimbra

## Inauguration Ceremony of the Sino-Lusophone Academy of the University of Coimbra

Following its establishment in October 2018, the Sino-Lusophone Academy held its official inauguration ceremony on the 11th of June, 2019, with a conference by His Excellency Joaquim Chissano, Former President of Mozambique.

The Sino-Lusophone Academy has the mission of promoting the development of relevant knowledge concerning the relations between China, Portugal and the Portuguese Speaking Countries, with a primary focus on Law, and transferring that knowledge to the parties interested in the strengthening and consolidation of those relations.



ACADEMIA  
SINO-LUSÓFONA  
中国和葡语  
国家研究院  
SINO-LUSOPHONE  
ACADEMY

CONFERÊNCIA  
INAUGURAL

11 DE JUNHO, 2019 | 15H30  
Colégio da Trindade

PROGRAMA

Rui de Figueiredo Marcos  
Diretor da Academia Sino-Lusófona

Joaquim Chissano  
Antigo Presidente da República de Moçambique  
Doutor *Honoris Causa* pela UC

Amílcar Falcão  
Reitor da Universidade de Coimbra

Atuação do Coro dos Antigos Orfeonistas  
da Universidade de Coimbra

Porto de Honra

## 1st Sino-Portuguese International Congress on Chinese Medicine

The University of Coimbra held the 1st Sino-Portuguese International Congress on Chinese Medicine, in Coimbra, Portugal, from June 14th to 16th, 2019. The congress was co-organized by the University of Coimbra, Zhejiang Chinese Medical University and Southwestern Medical University. It was jointly organized by the Faculty of Medicine, the Faculty of Pharmacy and the Confucius Institute of University of Coimbra.

Famous experts and scholars engaged in researching traditional Chinese medicine and Acupuncture and Moxibustion were invited to make special reports from the countries and areas of China, Portugal, Germany, Hungary, China and Macao.





# University of Guilan

## International Conference Held by ATU and the SUN



**In the international conference entitled “People and the Environment along the Silk Roads,”**

The third international conference on "People and the Environment along the Silk Roads" was held by Allameh Tabataba'i University (ATU), in partnership with University of Guilan and the Silk Road Universities Network (SUN) on 1 May 2019. In the international conference entitled “People and the Environment along the Silk Roads,” held by ATU and organised in University of Guilan, faculty members and students from ATU, University of Guilan and several foreign universities presented their papers on the subject. The main topics discussed at the conference included respect for the

environment in the ancient and modern literatures of the Silk-Road region; historical role of water basins in the formation of civilizations; legal procedures and the environment along the Silk Road; water crisis management and the prevention of water wars; agricultural economics, etc. The conference was financially supported by the Silk-Road Universities Network (SUN) and University of Guilan provided its logistics. Apart from the Iranian participants, researchers from Italy, South Korea, Pakistan, Turkey, and Russia presented their papers in this event.

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## **University of Malaya**

### **UM co-hosts the Asia-Pacific Association for International Education (APAIE) 2019**

University of Malaya continues to strengthen itself in line with internationalization by being one of the co-hosts of the recent Asia-Pacific Association for International Education (APAIE) 2019 event held for the first time in Malaysia.

The APAIE 2019 conference and exhibition under the theme “Diversity and Inclusivity of Higher Education in the Asia Pacific” took place over a five-day period from 25th to 29th



March 2019 in the Kuala Lumpur Convention Centre (KLCC). This year's conference gathered a total of 2,500 delegates from over 600 institutions in 60 countries. A breakfast session was held on 27th March with the themed "Towards Achieving an Inclusive Campus Environment for Students with Disability"

### **UM rises 17 notches to 70th place in the QS-WUR 2020**

The QS WUR was measured using six metrics to determine its rating system; Academic Reputation (40%), Employer Reputation (10%), Faculty/Student Ratio (20%), Citations per Faculty (20%), International Faculty Ratio (5%) and International Student Ratio (5%). The complete results of the QS-WUR 2020 is available at <https://www.topuniversities.com/qs-world-university-rankings>

# University of Warsaw

## International Conference on “Inquiry into Korean Society and Culture: Challenges, New Approaches and Prospects for its Global Contribution”

On the occasion of the 35th anniversary of the Korean Studies in the University of Warsaw and 25th anniversary of establishing diplomatic relations between Poland and Korea, this conference was organized on October 19th, 2018 by the Department of Korean Studies of the University of Warsaw in cooperation with the Embassy of Korea in Poland.

UNIVERSITY OF WARSAW IN COOPERATION  
WITH THE KOREAN EMBASSY IN WARSAW  
PRESENTS

*An Inquiry into Korean Society and Culture:  
Challenges, New Approaches and Prospects for its Global Contribution*

 **10:00-10:30 Opening**

Welcoming Remarks: Prof. Piotr Taracha,  
Dean of Oriental Studies Faculty, University of Warsaw

Congratulatory Remarks: H.E. Sung-joo Choi, Ambassador of Korea to Poland  
Prof. Mikołaj Melanowicz  
Prof. Romuald Huszcza

**10:30-12:00 Session 1:**  
Impact of the Rapid Economic Development on Korean Society



Keynote Speeches:  
Prof. Nam-Kook Kim, Identity Crisis and Social Integration under Globalization in Korea, Korea University  
Prof. JaegHun Han, Development of Political Parties and Party Politics in Korea, Seoul National University  
Prof. Chang Ryong Oh, Korean Cultural Grammar and its Impact on Hallyu, University of Seoul

Comments:  
Prof. Grazyna Strnad, Adam Mickiewicz University  
Prof. Krzysztof Nowakowski, Vistula University  
Mr. Tomasz Szpikowski, Honorary Consul of Korea in Wrocław

**19 October (Friday)**  
**University of Warsaw**  
**(ul. Dobra 56/66)**

**12:00-13:00 Buffet Lunch**  
**13:00-15:00 Session 2:**  
**Modern Korean Culture: From Literary and Linguistic Perspectives**

Prof. Ewa Rynarzewska, Identity Alienated – the Literary Portrait of the „Uprooted Man” (ppuri ppaphin ingan) in the Contemporary Korean Prose, University of Warsaw

Prof. Grazyna Strnad, Inter-Korean Relations under the Moon Jae-in Administration: Future Directions and Challenges, Adam Mickiewicz University

Prof. Paweł Kida, KakaoTalk Emoticons as a Tool of Communication from a Perspective of Pragmatics, Adam Mickiewicz University

Prof. Krzysztof Nowakowski, Evolution of Industrial Relations: The Transitional Style of Korean Managers, Vistula University

Prof. Emilia Wojtasik-Dziakan, Challenges in Translation of Polish and Korean Culture, Adam Mickiewicz University

Prof. Anna Piwowska, The Horror of an Unreliable Narrator - Creating the Feeling of Fear in Na Hong-jin's The Wailing, University of Warsaw

**15:00-15:15 Closing**  
Prof. Anna Paradowska, University of Warsaw

**\*THE SEMINAR WILL BE CONDUCTED IN ENGLISH.**

# GRADUATION CEREMONIES IN MEMBER UNIVERSITIES OF SUN



University of Coimbra, Portugal





University of Coimbra, Portugal






University of Guilan, Iran





University of Malaya, Malaysia





# Invitation of articles

## Discover the undiscovered aspects of life around you

**Send us your creative, informative, involving, unique and original articles related to any topic mentioned below but not limited to:**

**Local food**, recipes, artwork, jewelry, toys, pottery, music instruments, traditional / contemporary dress, types of dwellings, sport equipment, dance, literature, etc. ●●

**Archaeological** / historical heritage sites, restaurants, markets, etc. ●●

**Festivals**, rituals, weddings, funerals, social behaviors, table manners, taboos, etc. ●●

**Value system**, belief, ownership, value of sports and entertainment, education, importance of family, individual freedom and privacy, relationship, respect for others, etc. ●●

**Interview** with commoners such as workers, craftsmen, servants, daily wagers, taxi drivers, etc. or their daily routine ●●

**Recent discoveries**, inventions, innovations of your place ●●

**Fictional interview** with a historical person who is relevant / related to the Silk Road discussion ●●

**Picture** of any unique and antique object, document, book, painting, instrument, etc. taken by you along with a brief introduction / description.

**Requirement:** Article / photo shall be original and in accordance with the copyright rules.

**Format:** Language - English, font - Times New Roman, font size - 10, word limit - up to 500 words.

● *not known to general public*

● *with original photo*