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Features of Ethnotourism in Dagestan as a Factor in Achieving Peace and Harmony

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Abstract

A comparative analysis of the concept of “ethnotourism” is carried out. An attempt was made to provide a comprehensive, systematic, logical and epistemological analysis of this concept in the context of the cultural code of the Republic of Dagestan. The specificity, features of the organization of this type of tourism for the multinational and multi-confessional region of Russia, which is Dagestan, is of particular importance. The features of the organization of ethnographic tourism in Dagestan are considered in detail, the social functions of this type of tourism are highlighted. The functions and components of animation programs of ethnographic tourism are considered. It is noted that the development of tourism in the republic will be facilitated by the development of tourist activity among students, strengthening in connection with this interuniversity, interpersonal and even interethnic relations of the country’s youth.

Keywords: international, tourism, cultural code, ethnographic tourism, culture, functions of ethnographic tourism, ethnographic objects, animation programs, customs, traditions, rituals.

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Особенности этнотуризма в Дагестане как фактора достижения мира и согласия

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Аннотация

Проводится сравнительно-сопоставительный анализ понятия «этнотуризм». Предпринята попытка системного, логико-гносеологического анализа данного понятия в контексте культурного кода Республики Дагестан. Специфика, особенности организации данного вида туризма для многонационального и многоконфессионального региона России, каким является Дагестан, имеет особую значимость. Детально рассматриваются особенности организации этнографического туризма в Дагестане, выделяются социальные функции данного вида туризма. Рассматриваются функции и компоненты анимационных программ этнографического туризма. Отмечается, что развитию туризма в республике будет способствовать развитие туристической активности среди студентов, укрепление в связи с этим межвузовских, межличностных и даже межнациональных отношений молодежи страны.

Ключевые слова: межнациональное, туризм, культурный код, этнографический туризм, культура, функции этнографического туризма, этнографические объекты, анимационные программы, обычаи, традиции, обряды.

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Introduction. Dagestan is located at the crossroads of cultures and civilizations, where East and West, Europe and Asia have converged. The experience of centuries of peaceful coexistence of various peoples that is available today is the basis on which the life of modern Dagestan society is built.

The Republic of Dagestan is distinguished by a high degree of ethno-cultural, ethnic, ethno-confessional diversity. Representatives of such world religions as Islam, Christianity (Orthodox) and Judaism live here.

The existing geopolitical, civilizational, transport and communication factors are a powerful incentive to achieve inter-ethnic, inter-confessional and intra-religious harmony in the region. The uniqueness and diversity of the natural and climatic resources of the Republic of Dagestan create favorable conditions for the development of the tourist and recreational complex.

Thus, in the Republic of Dagestan, the coast of the Caspian Sea has a length of more than 500 km, which contributes to the development of beach tourism. The World Tourism Organization highly appreciates the potential of the Republic of Dagestan and singles it out among the most promising tourist destinations in southern Russia.

Materials and Methods. Socio-philosophical methods were used: historical-logical, comparative-comparative, systemic method of historical parallels, consistency, etc.

Results. Thus, the basis of an ethnographic tour is a rich, well-designed program that should take into account the interests of tourists who are not indifferent to history, folklore and national characteristics of a particular ethnic group. The technology of organizing such tours implies a comprehensive selection of leisure activities that most clearly reflect the national characteristics and wealth of the people and the region [1, p. 4].

Components of animation programs that can be used in ethnographic Dagestan tourism:

1. Holidays. Of great importance in ethnotourism is the use of the calendar of holidays and significant events since holidays make the life of the people more vivid and diverse. Such tours arouse the interest of tourists in certain dates, holidays, and personal participation in such animation programs makes the tour unforgettable.

2. Historical heritage. The presence of unique historical sites is a cultural potential and leads to the successful development of tourism in the area. Acquaintance with history and historical objects is the strongest, motivating factor. Fortresses, towers, castles and other architectural objects are important elements of the tourist and animation program, which tourists willingly visit; holidays, show performances, costume balls are held against their background [15, p. 54].

3. Literary monuments including the heroic and heroic-historical epos of Dagestan. The heroic epic, fairy tales, legends, songs and dances, legends and proverbs of Dagestan arose at a time when writing was still unknown to mankind. The peoples of Dagestan are rich in heroic and epic tales and songs, which reflect their national-specific identity. For example, the Lezgi folklore about the hero Sharvili, the Lak epic about the heroine Partu Patima, etc. Perhaps the literary monuments of Dagestan are less attractive than other elements of the people's culture, but still they are a significant animation motif and can become the basis for organizing diverse animation programs in ethno-excursions. In addition, the heroic and heroic-historical epos of Dagestan create a more complete impression of the people and their culture [15, 16, pp. 23–29].

4. The level of development of agriculture, ecology and environmental friendliness of food grown in Dagestan, of course, attract many tourists. It is advisable to include events in the program of a specialized tour, during which the tourist will have the opportunity to get acquainted with the products grown in Dagestan and take part in the process of its production.

5. National cuisine. The national dishes of Dagestan are characterized by diversity and in each region, they are prepared with some peculiarities. It is impossible to say for sure which dish is the best. Each of them is attractive in its own way. Traditional Dagestan cuisine is rooted in the distant past, carefully preserving the traditions of past generations. Numerous tourists, being in Dagestan, experienced one of the ancient traditions of Dagestan, the tradition of hospitality. One side of this tradition is expressed in the fact that the hostess always leaves a portion of food before lunch or dinner in case a guest unexpectedly arrives. The other side of this wonderful tradition is that the best food is served to the guest, because “a guest in the house means happiness in the house”, as the Dagestanis say [12]. And, finally, the invariable attribute of the hospitality of Dagestan, of course, are the national dishes of the Dagestan cuisine. Reviews of numerous tourists who visited Dagestan show that they first of all admire the dishes of traditional Dagestan cuisine. Therefore, its features, a rich assortment of dishes, their affordability often leave a mark in the memories of tourists about their holidays in Dagestan, and create a favourable impression of the republic as a whole.

6. Folk crafts and arts. Dagestan is a unique republic in terms of the richness of decorative and applied arts. There are more than 20 types of folk crafts here: artistic silver, weapons, carpets and weaving, ceramics, carved wood and stone, etc., so in Dagestan they can offer visitors a wide range of souvenirs made by local craftsmen and artisans. Local craftsmen often make products in the presence of buyers or offer tourists to make the product themselves. This form of trade is of genuine interest among tourists in Dagestan, and has already become a feature or attraction in the republic, so some travel agencies include it in the animation program of the tour [8].

Of course, there are still a number of unresolved problems in the ethno-tourist segment of Dagestan. Wishing to become a popular ethnographic destination and striving for the development of tourism in general, the region must create and constantly develop unique cultural complexes with exciting animation programs and promote them to the tourist market. The main thing is to present the ethnographic heritage intelligently and creatively. Another problem is the need to develop a competent and thoughtful management system for this type of tourism activity. The importance of the state in this direction is paramount because the business sector without appropriate support from the state will not be able to fully provide the necessary assistance to the national ethnographic tourism product in the competitive struggle in the international market. This, in turn, will hinder the formation of the image of the region favorable for tourism. Investments, active interaction between the authorities and the business community, the implementation of a competent image policy, and the use of marketing methods will certainly help to overcome a number of existing problems. And, perhaps, the most important thing is the change in the attitude of the population of Dagestan towards tourists and the awareness of the importance of this industry for the republic.

We believe that the development of tourism in the republic will greatly help the promotion of student tourism, there is something to see in Dagestan in historical, cultural and intellectual terms for students of Russian universities. Moreover, such a direction of tourism will help to strengthen interuniversity, interpersonal and even interethnic relations of the country's youth.

Discussion and Conclusions. The Republic of Dagestan is distinguished by a high degree of ethno-cultural, ethnic, ethno-confessional diversity, which serves as the basis for the development of ethno-tourism as a factor in preserving the ethnic uniqueness of the region.

It is known that ethnic tourism is one of the areas of cultural and educational tourism, which is gaining particular popularity in the modern global world. In the Republic of Dagestan, ethnocultural tourism has one of the most significant development potentials, since numerous ancient monuments of history, culture and architecture are located on the territory of the republic.

One of the important conditions for the proper organization of ethnographic tourism is the presence of ethnographic objects. At the same time, they are an integral part of socio-cultural resources and are actively used to meet the need for sightseeing tourism. An ethnographic object contains information about the features of the manifestation of the traditional everyday culture of an ethnic group, and it (an object) can be both material and spiritual [2].

There are about 6354 objects of cultural heritage (monuments of history and culture) in Dagestan, of which: objects of cultural heritage of federal significance — 1994, regional significance — 4360 units, including historical and architectural complexes and places of interest in 40 settlements of the republic. The most significant and popular of them are: the Naryn-Kala Citadel, Derbent Juma Mosque (733–734, the oldest mosque in Russia and the CIS), the Aeolian City, located in the upper reaches of the Korchagsu River, Khuchninsky (Khagan) waterfall, Tobot waterfall (height 70 m), Karadakh gorge (“Gate of Miracles”), the SaryKum dune (height 262 m), the Sulak canyon (consists of three separate canyons, reaches a depth of 1900 m), Karabudakhkent caves, which are connected between narrow passages (height 150, 100 m), Kala-Koreish fortress, the Juma mosque in the village of Kumukh (778), Samur forest (the only subtropical liana forest in Russia), the Gunib plateau, where you can find carpets of alpine meadows, birch groves, waterfalls, caves, historical monuments of the times of the Caucasian War), Akayla-Kalya tower, Yarydag mountain “Red Mountain” (a huge rocky massif with a sheer wall around the perimeter, which is also an ideal place for extreme sports and tourism), Itssarinsky watchtower, Akhtyn defensive fortress, Gunib defensive fortress, Araninsk defensive fortress, tower complexes in Goor and Kahib villages, Kubachi village, Datuna church, Fortress of seven brothers and one sister, Gamsutl village, Ahtynskiy Local Lore Museum, Memorial complex “Akhulgo” and many other.

According to experts, the potential of the republic allows, with the appropriate development of the tourist infrastructure, to receive up to 2 million tourists a year in this sector. So, according to the Acting Minister of Dagestan for Tourism and Folk Artistic Crafts Emin Merdanov, there are about 6.5 thousand objects on the list of cultural heritage, including about 2 thousand recognized as objects of cultural heritage of federal significance. Only in Derbent, there is Naryn-Kala Citadel of the 8th century, the Old City, the oldest in Russia Juma Mosque of the 8th century, the Maiden’s Bath of the 13th century and other buildings that are included in the list of UNESCO World Heritage Sites. All designated cultural sites are of genuine interest to Russian and foreign tourists.

According to the Ministry of Tourism and Folk Crafts of Dagestan, more than 2.5 million tourists visited the republic this year. There is an opinion that in general ethnographic tourism belongs to the elite type of tourism. For the accurate transmission and perception of ethno-cultural information requires special training, from which the need arises for the formation of the so-called “tourist culture”. At the same time, it should also be noted that ethnographic tourism should not exist outside of science, since all information provided to tourists should be based on scientific facts. Otherwise, there is a high probability of distortion towards religious dogmas or the spread of nationalist ideas. Similar precedents have already taken place in the archive of Dagestan’s tourism activities. So, for example, one of the guides, telling tourists about the formation of Derbent, distorted the information that representatives of the tribe called “bayat” were the first inhabitants of the city. According to historical data, this tribe settled in Derbent when other peoples already lived there. Most of all, the Dagestan public was outraged by the idea that this guide did not hesitate to express shades of nationalism. “What does Dagestan have to do with my Derbent? There was neither Azerbaijan nor Dagestan then, when my people was already here,” the guide said. In another case, an example is given of when the guide, contrary not only to history, but also to the elementary course of thermal physics, stated to the speaker of the Federation Council V. Matvienko that the Khan’s bathhouse was allegedly heated by a candle. Very popular with guides is the story of the zindan (underground prison-dungeon), at the bottom of which, allegedly, several meters of bones were found during excavations, or the story of the tower from which the unfaithful wives of the khan were thrown, etc. It should be noted that researchers refer these examples to the category of myths and legends rather than to history.

In fact, the culture of Dagestan is rich in interesting legends and traditions, which, of course, can and should be told to tourists, but not presented as historical facts. Otherwise, not only the correct interpretation of history will be at risk, but the reputation of the tourism industry itself may suffer. A guide is first and foremost a person, a specialist who has a great social responsibility and who requires deep knowledge of history and culture. Therefore, in the republic at the present stage, they decided to seriously engage in the preparation of guides, their education and certification. At the same time, the public came to the conclusion that it is necessary to certify not only their guides themselves, but also their texts and speeches, since this issue needs to be resolved at a high republican level. Control over the implementation of these activities rests mainly with the Ministry of Tourism and Folk Crafts of Dagestan, as well as the Ministry of Culture of Dagestan.

At the same time, it should be emphasized that work in this direction is already underway.

So, at the end of 2022, professional certification of tour guides and guide-interpreters of Dagestan took place in Dagestan on the basis of the Ministry of Tourism and Folk Crafts of the Republic. Based on the results of this attestation, 23 guides and one guide-interpreter were included in the federal register of guides (tour guides), having successfully passed testing and a practical task.

In connection with the problem being covered, it should be stressed that on the basis of the oldest pedagogical university in the North Caucasus, which is the Dagestan State Pedagogical University, an ethnic courtyard was opened in 2022. Here, in a mini-format, districts and cities of Dagestan are presented in a very figurative and ethnic way: Yuzhnosukhokumsk, Nogai, Gunibsky, Kaitagsky, Derbent and other regions of Dagestan. Of course, such a design of the ethno-court pursues certain goals. On the one hand, it activates the communication skills of students, and on the other hand, it introduces the younger generation to the culture of Dagestan.

In order to improve the quality of ethnic tourism in Dagestan, we consider it expedient that one of the tourist routes of the republic passes through this beautiful ethnic courtyard of the Dagestan State Pedagogical University. Specially educated and trained university students can act as guides, and in the near future we consider it necessary to open a tourism department on the basis of the Faculty of Geography, which would train highly qualified specialists in the field of tourism for Dagestan.

It is known that ethnographic tourism, developing, is a factor in the revival and development of national cultures. This is due to the fact that there is a search for forgotten traditional crafts, schools of skill are created, the language, traditions, rituals and customs are preserved and popularized. Thus, ethnographic tourism is based on the idea of preserving, multiplying and passing on to the descendants of the historical and cultural heritage.

It is believed that ethnographic tourism is based, among other things, on the interest of tourists in the traditional life and way of people, on acquaintance with the culture, traditions, rituals and creativity of the people. This is especially true today in the context of the dominance of mass culture. In the modern standardized world, a person often strives for self-determination, studying his ethnic roots in order to distinguish himself from others, to have a personal history and his own cultural traditions that are special for everyone. Acquaintance with the ethnic characteristics of other cultures makes it possible to form a single picture of a multilateral world with peoples and nationalities unique in their individuality.

Ethnic tourism promotes closer ties between representatives of these peoples, the inclusion of their culture in the world cultural heritage.

The universality of ethnic tourism is that it is attractive to almost any category of tourists, both for foreigners and citizens of the Russian Federation; both young people who are interested in the history, traditions and way of life of their ancestors, as well as the older age group of tourists.

The popularity of ethnographic tourism, in addition to the economic factor itself, is largely due to the large number of social functions that it performs. The key ones are: the formation of a tolerant attitude towards representatives of different ethnic groups; preservation of cultural, social and landscape-ecological diversity; providing financial support for cultural objects that are of great importance not only for tourists, but also for local residents; strengthening the sense of identity and further preserving the culture of the region where one or another ethnic group lives; preservation of the diversity and diversity of the modern world; revival of local cuisine, local ways of making traditional household items and crafts;

creation of new jobs for the local population; raising the cultural level of the indigenous population, establishing cultural ties with representatives of other cultures.

In addition to the cultural and educational aspect, the development of ethno-cultural and ethnographic, rural tourism will solve a number of problems of a socio-economic nature, namely, to revive rural architecture, preserve the traditional way of life, will contribute to the development of folk arts and crafts, and help reduce unemployment, which is generally positive will affect the development of certain rural areas and mountainous areas of the republic.

Each people living in Dagestan, along with common ones, has its own traditions, customs, culture, which is distinguished by its special identity, originality, diversity and wealth. Of course, it is interesting for tourists and guests visiting Dagestan to get acquainted with the culture of the numerous peoples of Dagestan, with their way of life, to see unique Kubachi products known all over the world; capture a unique type of arts and crafts, where wood carving and jewelry art are combined, i.e. "Untsukul metal notch on wood"; evaluate Balkhar ceramics, whose artistic value was appreciated not only in Russia, but also abroad; as well as enjoy the famous southern carpets with delicate and original ornaments; put on a Dagestan cloak, feeling like a real dzhigit and, finally, try the national cuisine: miracle, kurze, khinkal, etc., the recipes of which have been passed down from generation to generation, the taste of which has not yet left a single guest indifferent.

The use of animation programs in the field of ethnic tourism will also help to present the program of the excursion tour in the most vivid and diverse way. Animation in tourism, in a general sense, is a set of services for the development and provision of special programs for spending free time, for example, organizing entertainment and sports activities. Their essence is that animation in ethno-tourism allows, through the use of extraordinary solutions, to most vividly and artistically reproduce this or that cultural and historical era, to add to the tour exactly the action with which the tourist can most visibly and fully perceive the idea of the tour. The introduction of animation technologies in the tourism industry today is due to the practical need to increase the level of attractiveness of tourist sites and the competitiveness of cultural, educational and other tours in order to increase tourist flows. In addition, the above technologies contribute to attracting tourists to participate in communicative, cultural, creative and cultural-cognitive activities during the trip, which will not only diversify its program, but also increase the emotional tone of travelers

In Dagestan, various travel agencies offer fascinating author's ethnic tours, where tourists, moving from aul to aul, get acquainted with the life and traditional crafts of the peoples of Dagestan, try the national cuisine, which is called the intriguing word "ethno-dinner" and, most importantly, enjoy the picturesque mountain landscapes and unique nature. As part of some author's ethno tours, tourists are introduced to the intricacies of ancient crafts and told about traditions that have been passed down from generation to generation for several centuries. These programs are very popular.

When developing animation programs, it is possible to include visits to folklore holidays, concerts of folk groups representing any ethnic group. Personal participation in dancing, games, cooking Dagestan dishes, etc. is also attractive for tourists. As part of ethno-tourism in Dagestan, the so-called ethno-weddings are gaining popularity, using folk wedding rites, when beautiful celebrations rich in traditions are held. After all, the traditional Dagestan wedding from ancient times was furnished with a whole series of interesting cult, ritual and playful actions, colorful rituals that have a deeply symbolic meaning, which not only marked the birth of a new family, but also served entertainment and entertainment purposes. As examples, let's name the ethno-weddings organized in Novolaksky, Tsumadinsky and Khunzakhsky districts of the republic. One example of an ethnic wedding, for example, could also be the wedding of tourists from the Ivanovo region. The newlyweds visited the republic in August 2022. Upon arrival in Dagestan, they were introduced to the ethno-tour program and offered to play an "ethno-wedding" in Dagestan. The young people were dressed in Dagestan national costumes, the table was covered with dishes of the Dagestan national cuisine, Lezginka music was playing (the newlyweds

were previously trained in dance). The wedding participants, residents of the Novolaksky district of the republic, took an active part in the wedding celebration.

Ethnographic objects are often used as animation objects in Dagestan, and this, in turn, causes certain difficulties:

– the objects are not in good condition for inspection or have poor transport accessibility, although they deserve the attention of tourists;

– some ethnographic objects are not included in the tour, because located on the territory of different territorial units remote from each other. However, they can become an excellent animation object if the cultural program is properly made [5, p. 13].

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