

# The phenomenon of hospitality in Russian culture: a study on the materials of Russian classical literature

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**Abstract.** *The article is devoted to the results of the study of the phenomenon of "Russian hospitality" in Russian classical literature.*

*The dichotomous nature of the phenomenon of "hospitality" - as a sociocultural phenomenon, on the one hand, and the practice of hosting guests, on the other hand, is considered in the context of cases reflected in the works of prominent Russian writers of the 18-19 centuries (Karamzin, Pushkin, Gogol and others).*

*The subject of the research is stable and viable Russian national traditions, norms and standards of hospitality, culturally and historically determined.*

*The study is interdisciplinary, its philological part is based on the cultural-historical method, which allows reconstructing the value-cultural models of hospitality; in addition, they apply: comparative method, modeling method, method of pedagogical interpretation, extrapolation method.*

*The result of the study is the models of Russian hospitality presented in their value bases and formalized realizations of "being in situations of hospitality", differentiated taking into account the historical and sociocultural context.*

*The novelty of the study lies in the appeal to the material of Russian classical literature to comprehend the sociocultural foundations of the formation of a culture of Russian hospitality.*

*The article may be of interest to researchers of the culture of Russian hospitality, students and practitioners in the field of tourism.*

**Keywords -** *the phenomenon of hospitality, the hospitality industry, Russian classical literature, the value foundations of the Russian national picture of the world.*

## I. INTRODUCTION

In the study of the phenomenon of hospitality in Russian culture, it was found that "hospitality" as a concept needs a clearer definition and differentiation of understanding of "hospitality (hospitability)" as a sociocultural phenomenon and "hospitality" as a practice of implementing technology for receiving guests.

Despite the fact that these concepts are very close, the context of Russian culture, in the case of our study we are talking about classical Russian literature, allows us to find both numerous examples illustrating the importance of hospitality as a component of world understanding in the life of Russian people, and numerous cases illustrating the customs of receiving guests in Russia.

Both segments of Russian classical literature materials are of interest, since the developing domestic and inbound tourism in Russia currently needs to deepen the understanding of the culture of receiving guests: 1) as a philosophical doctrine for the purpose of promoting the destination, training personnel for tourism, and educating the population of the host territories; 2) as a principle for the design and implementation of tourist services technologies.

Understanding the culture of hospitality, its foundations and models of implementation, different in subjects, environment and situations of communication, along with knowledge of the basic norms and rules of behavior of the host and guest can positively influence the increase in the general level of "hospitality" of Russia as a host of Russian and foreign tourists.

The urgent task of a substantial increase in tourist flows to and across Russia cannot be solved without ensuring constant and targeted broadcasting, animation and practical implementation of reference models of the hospitable behavior of Russians. Russian classical literature is an inexhaustible source of knowledge about the origins, development factors, models, content, technologies, participants in creating a comfortable atmosphere for receiving guests.

The scientific novelty of this approach is to refer to the material of Russian classical literature to comprehend the sociocultural foundations of the formation of a culture of Russian hospitality, its impact on social education and a favorable social climate.

## II. REVIEW OF LITERATURE

In recent years, there has been an increase in research interest in the phenomenon of "culture of hospitality" in various disciplinary aspects.

The culture of hospitality is investigated as an anthropological phenomenon (Vatolina Yu.V. Hospitality as an anthropological phenomenon, 2014); as a sociocultural phenomenon (for example, Leskova G.A., Leskov A.S., Dofeld O.A. Hospitality as a sociocultural phenomenon of modern society, 2019); as a cultural phenomenon (for example, Zarochentseva D.E., Belashova L.A. History of the formation of hospitality as a cultural phenomenon, 2016; Romanenko E.A., Markov V.I.

Hospitality as a cultural phenomenon: constant or value, 2017); as a socio-economic phenomenon (for example, A.A. Korshunova Hospitality: philosophical meaning and its implementation in business, 2017; Rogozina E.R. Hospitality - attitude to another as a gift relationship and a requirement of reciprocity, 2018).

There are works devoted to the study of the culture of hospitality in the context of personal identification (for example, Kiseleva E., Markovskaya O. Social ideas about the situation of hospitality in Russian and German cultures as a component of sociocultural identity, 2018); ethnocultural identification (for example, Tinyakova E.A. Tourism and hospitality in variants of national cultures of the peoples of Russia, 2018); historical and cultural genesis (Sipunova NN Symbols of hospitality in the context of cultural history, 2015).

Certain aspects of the culture of hospitality in the context of the formation of the upbringing content are reflected in the works of representatives of the ethnopsychological direction of pedagogy: A.A. Magometov in the work "Actual problems of ethnopsychology and ethnopedagogy", 2019); M.Yu. Kovel and B.A. Kovel in the work "Ethnopsychology and Ethnopedagogy - a resource for the family education of a child", 2019; DI. Latyshina, R.Z. Khairullin Ethnopedagogy, 2018; Muskhanova I.V. in the work "Moral education: ethnopedagogical and ethnopsychological aspects", 2018.

Despite the active interest of scientists in the problems and various aspects of the study of the culture of hospitality, questions related to the identification of areas of pedagogical assistance to the development of the competence of social interaction by means of implementing models of Russian hospitality in the content of education remain unexplored.

Separate exits to the field of tourist-pedagogical technologies are contained in literary works related to the study of the travel genre (see: e.g., Milyugina E.G., Stroganov M.V. Russian culture in the travel mirror, 2013), but there are issues of hospitality in them specially do not rise.

There are separate works devoted to the functioning of a poetic word in an atmosphere of festive leisure, often implying a situation of receiving guests (for example, Abramzon T.E., Petrov A.V. Comic New Year greetings in Russian poetry of the first half of the 19th century, 2018).

Partially outlined are integrative approaches in the study of guest culture when referring to Russian oral literature (Mironova L.V. Guest "good" and "bad" in Russian proverbs, 2016; Liin Yu. Stereotypical idea of a guest in Russian proverbs (against Chinese), 2016; Vasilieva E.V., Speranskaya A.N. Code of host and guest behavior in Russian holiday culture (based on the material of paremias and associative experiment), 2012; Sokolova M.V. The phenomenon of hospitality in Russian folk tales, 2013).

And this section of philological sciences is presented as the most developed in the aspect of the Russian "guest" mentality and the phenomenon of Russian hospitality.

A few works are devoted to the language-filled guest sphere in Russian, associated, as a rule, with a comparative characteristic of the culture of life and mentality (Shimberg

S.S. Scenario frame "receiving guests" in Russian and American linguistic cultures, 2017).

In some literary works the phenomenon of "guest" is studied, which realizes "the connection of two spheres: one's and another's space and society, one's and one's other side" (Nevskaya L.G. Concept guest in the context of transitional ceremonies, 1993), the function of "guest" is analyzed in the plot and creation of the energy field of the characters of the work (Smirnov K.V. Guest archetype in the novel by I. A. Goncharov "Oblomov", 2014; Savinkov S.V. Guest and his plot functions in the work of Gogol, 2009), but models recreated by Russian writers hospitality is always at the periphery of research interest. The culture of "guest communication" is revealed partly in cultural and historical literary studies related to the study of the life of the Russian estate and the specifics of literary salons, the organization of meetings in which influenced the formation of the cultural personality of Russian writers and partially manifested itself in the artistic world of their works (Shvedova S.O. On the history of literary life of the Pushkin era: nicknames in the salon of A.O. Smirnova-Rosset, 2015; Egereva T. For a samovar in the salon of Karamzins, 2016; Alpatova T.A. F.I. Tyutchev in the salon of Karamzins, 2006; Ishnevskaya EE Literary and musical salon of VF Odoyevsky in the history of book culture of Russia in the first half of the 19th century, 2010; Saykina N.V. Moscow literary salon of Princess Zinaida Volkonskaya, 2005; G.N. Gorlova. Pushkin's interlocutor in a secular salon and in a friendly circle (on the question of the genre nature of communication), 2010).

However, there are still questions of the peculiarities of temporal, spatial, axiological, psychological factors determining the creation of a "guest situation" in Russian literature and the theoretical extrapolation of reproduced models to the socio-pedagogical sphere, and, in particular, to the sphere of upbringing, education, and development then it seems not disclosed.

### III. RESEARCH METHODOLOGY

The study of the phenomenon of hospitality in the context of the problems of Russian tourism has been carried out for several years by the Department of Tourism (Moscow State Institute of Culture) and the Department of Russian Classical Literature (Moscow State Regional University) and is interdisciplinary in nature, and therefore uses research methods typical of sociology and psychology, pedagogy and philology.

The literary part of the study is based on the cultural-historical method, which allows reconstructing the value-significant cultural models of hospitality that are characteristic of Russian society of various social strata.

The method is applied to the study of literary works of prominent classical writers of Russian literature, such as: G.R. Derzhavin, N.M. Karamzin, A.S. Pushkin, M.Yu. Lermontov, N.V. Gogol, I.S. Turgenev, A.A. Goncharov, F.M. Dostoevsky, L.N. Tolstoy, A.P. Chekhov.

In the study of models of hospitality characteristic of the popular strata, research is conducted on the basis of ritual folklore and ethnographic texts, in particular S.V. Maximov, studying the customs and mores of the Russian North in the XIX century.

In the course of the study, moral ideas and aesthetic tastes of the simple Russian people were studied. The starting point of these studies is the idea that fiction is capable of reproducing "being in a situation", reliably simulating guest situations, it is one of the best teaching tools for teaching tourist culture in the aspect of hospitality.

The study also uses the comparative method, the modeling method, the method of pedagogical interpretation, the extrapolation method, and the phenomenological approach is applied, which implies an analysis of the "state of the guest" and "the state of the receiving guest". In general, the research methodology is complex integrative in nature.

#### IV. RESULTS AND DISCUSSION

The study of the dichotomous nature of the phenomenon of "hospitality" in Russian culture is of practical importance in solving a number of issues related to the justification and development of concepts of destinations and objects of cultural (or historical and cultural) tourism.

The initial objectives of the study are as follows:

- 1) to determine and substantiate the content and theoretical and methodological foundations of the implementation of the culture of Russian hospitality as a factor in the education and development of competencies of social interaction;
- 2) to identify the conditions that determine the culture of hospitality as an important factor in the upbringing and development of the competence of social interaction: in the context of the event-related nature of hospitality, reflective processes in the interactions of hospitality, the implementation of the function of intergenerational transfer of experience;
- 3) determine the main characteristics of the culture of hospitality: sociocultural, value-semantic, emotional-psychological, communicative-active, reflective, integrative;
- 4) to develop a typology of forms and methods for implementing a culture of hospitality in accordance with the sociocultural context and the type of interaction between the host and the guest;
- 5) identify areas of pedagogical assistance in developing the competence of social interaction by means of implementing a culture of Russian hospitality;
- 6) in order to enrich the content of social education, to determine the standard models of hospitable behavior possessed by stability and vitality, embodied in Russian classical literature.

In the course of research on cases of "hospitality" in the works of Russian writers, an idea was formed about the model of "state Russian hospitality", about the role of the Russian state in the development and promotion of the idea "Russia is a territory open and favorable for receiving foreign guests".

At the same time, it was noted that, if the model of the "culture of hospitality", for example, in the "History of the

Russian State" N.M. Karamzin (XVIII century) is presented as a component of the state building system, then in the literature of the XIX century (A.S. Pushkin, M.Yu. Lermontov, N.V. Gogol, I.S. Turgenev, A.A. Goncharov, F. M. Dostoevsky, L.N. Tolstoy, A.P. Chekhov) this model is more connected with the private relations of people, territorially, socially, friendly, kindred.

In the context of modern globalization processes, this model is of interest from the point of view of the mainstream concept of "state hospitality" as a focus on integration into the global environment while unconditionally preserving national identity.

Based on the analysis of folklore and fiction, we can distinguish the invariable attributes of the reception of guests: 1) creating a comfortable, often "home" atmosphere for a guest; 2) the manifestation of special speech attention to the guest and his entertainment, including the organization of general cultural leisure; 3) preparation for the guest of an abundant meal, a joint meal, a refreshment procedure.

Respect for the guest in folk culture is ceremonial in nature and is manifested in the rank of the guest's greatness - great songs are sung, often associated with giving him a drunken drink, a vivid example is the folk song "Charochka". ("My Charochka, silver. // Set for gold, set for gold. // Whatever the charms to drink, I wish you health" Songs compiled by P.V. Kireyevsky. New Series / Ed. By the Society of Russian Literature Lovers at Imp. Moscow University: M.: Pechatnya A.I. Snegireva, 1911. - P. 111); such greatness has a "communicative orientation" and is designed to ensure the guest's confidence in the host side and is by creating him a comfortable atmosphere "among his own". The same element of the ceremonial, however, in its ironic refraction can be observed in the works of satirical orientation G.R. Derzhavina, N.V. Gogol, A.P. Chekhov.

A satirical image is present in those works where the reception ceremony is official or semi-official in nature (for example, in the comedy N.V. Gogol's *The Inspector General* and in the poem *Dead Souls*), since the Russian mentality of the post-Peter era is characterized by a rejection of service and insincere relationship to the guest. Along with ironic pathos, Russian literature, which reproduces the situation of "receiving guests", is also characterized by idyllic pathos. The idyllic beginning is most often associated with the depiction of the private life of a private person ("Eugene. *Zvanskaya Life*" by G.R. Derzhavin, "Old World Landowners" by N.V. Gogol, "Fathers and Sons" by I.S. Turgenev and others).

In the story "Old World Landowners" N.V. Gogol presents an idyllic picture of the reception of guests in the house of the spouses Afanasy Ivanovich and Pulcheri Ivanovna opposing secular hypocrisy: "This kindness is not at all what the official of the state chamber treats you with, who went out to people with your efforts, calling you a benefactor and crawling at your feet" Gogol N.V. *Old-world landowners* // Gogol N.V. *Complete Works*: [14 vol.] / USSR Academy of Sciences; Inst. Rus. lit. (Pushkin. House). M.: L.] Publishing House of the Academy of Sciences of the USSR, 1937-1952. T.2, p.24

N.V. Gogol picturesquely describes the drinks and dishes served by the hosts of the guests. The healing

description emphasizes its healing character (“- This is it,” she said, removing the cork from the carafe, “vodka infused with trees and sage. If anyone has shoulder blades or lower back, it helps a lot. This is for centaury: if it rings and in the face the lichens are made, it really helps” Gogol, p. 26), its uniqueness (“ These are the fungi with currant leaf and nutmeg! These are big grasses: I boiled them for the first time in vinegar; not I know what they are, I learned a secret from Ivan’s father. amb oak leaves and then sprinkle with pepper and saltpetre and put something else happens to Nechuy-Viteri color, so the color of their tails spread out and take up ”Gogol, p. 27), the food becomes a means of communication and transmission of cardiac senses.

The guest is comfortable and well in the house of old-fashioned landowners. “I loved being with them,” the author himself says after saying that “Pulcheria Ivanovna was extremely in the spirit when they had guests. Good old woman! It all belonged to the guests” Gogol, p. 27.

These aspects are designated N.V. Gogol, as a manifestation of the Russian mentality, characterizes the very essence of Russian hospitality and can become one of the most important elements of the hospitality industry, which in Russian classics is due to the fact that the dependence of a person’s financial condition on the social environment that literature most often depicted in a “guest situation” connected with his need for financial security, but was its consequence. Only a wealthy person could receive guests, the reception of guests was considered in Russian culture by the 18-19th century as one of the indicators of a person's worthy position in society.

The actual image of the hospitality industry appears only in those works where the “little people” become the heroes, as, for example, in the novel by A.S. Pushkin's “Station Warden”, in which the author shows the everyday life of a postal station, which partly plays the role of an inn: “At this news, the traveler raised his voice and whip; but Dunya, accustomed to such scenes, ran out from behind the partition and affectionately turned to the traveler with a question: would he like to eat something?” (Pushkin A. S. Station superintendent // Pushkin A. S. Complete works : In 16 vols. - M .; L .: Publishing House of the Academy of Sciences of the USSR, 1937-1959. T. 8, book 1. Novels and novels. Travels. 1948. C101)

The heroine’s walk around, her friendly speech, the offer of a meal mitigate the angry impulses of the guests, the situation is also characterized by the character of the heroine and the features of receiving passing guests. The almost complete absence of the image of the hospitality industry or the expression of a condescending attitude towards it (as a way to earn money for a simple existence) is due to the Russian mentality, which is characterized by the setting of “guest sanctity” and traditional for many national cultures that did not break the connection with a religious beginning, a sense of duty is kindred take a traveler who is out of the house, share a shelter with him. In Russian culture, a guest is ontologically perceived not as an object of income, but as the person who needs help.

This element is clearly revealed in the works describing the life of the common people (see, for example, Alekseeva L.V. The motive of pilgrimage in the early works of P.I. Melnikov-Pechersky // Problems of historical poetics.

2016. No. 14. P. 223- 243). The cordial attitude towards the guest in the Russian traditional consciousness was weakly associated with deriving from this material benefit: “Good-naturedness and hospitality in their own way reached them several times to the extent that the feedmen (for the most part the masters of the philistine karbas) did not even want to receive running money, that they could hardly be convinced of their legitimate right ”(Maksimov SV On the Russian Land / Preface, notes by A. D. Kaplin / Ed. by O. A. Platonov. - M .: Institute of Russian Civilization, 2013 p.32.

The noted examples are generally characteristic of Russian classical literature and show the great, but unrealized potential of the peoples inhabiting Russia in the field of the hospitality industry.

Examples also demonstrate ways to overcome obstacles in realizing this potential. These paths are associated with the educational training of specialists able to manage tourist flows and their service situation.

Working with the texts of Russian classical writers led to some important conclusions. The ability of Russian society to confront external challenges that create uncertainty and risks associated with the development of multiculturalism and the impact of globalization on the traditions, ethnoculture and identity of Russians lies in relying on historically and culturally determined stable and viable national traditions, norms and standards of relationships that substantially relate to the sphere the reception of guests.

The urgent problem of the revival of partially lost and forgotten Russian traditions of hospitality necessitates the identification of conditions that determine the culture of hospitality as a factor in education.

It is, first of all, about raising the general level of “hospitality” of Russia as a host of Russian and foreign tourists of the country. The task of a significant increase in tourist flows to and across Russia cannot be solved without ensuring constant and targeted broadcasting, animation and practical implementation of reference models of the hospitable behavior of Russians. Russian classical literature is a particularly significant source of knowledge about the origins, development factors, models, content, technologies, and participants in creating a comfortable atmosphere for receiving guests.

The scientific novelty of the study is to refer to the material of Russian classical literature to comprehend the socio-cultural foundations of the formation of a culture of Russian hospitality, its impact on social education and a favorable social climate. The expected results of the study are to identify and analytically systematize the historically and culturally determined stable national traditions of Russian hospitality embodied in the literary classics. The practical significance of the study is to adjust the content of training and education in Russian hospitality.

## V. CONCLUSION

The models of hospitality reflected in the texts of the works of prominent Russian writers and presented in the study as models of Russian hospitality are correlated with

the main areas of activity for the regulation and development of the field of inbound and domestic tourism.

In particular, we are talking about the integration of ideas about Russian hospitality in:

- 1) conceptual justifications for the development of destinations of cultural tourism,
- 2) the content of training programs for staff to work with tourists,
- 3) the content of educational programs for the population of the host tourist areas,
- 4) the content of programs serving Russian and foreign tourists,
- 5) concepts of objects of the hospitality industry: hotels, cultural institutions, etc.

The revealed models of Russian hospitality can be included in the curriculum and offered to teachers of tourism universities for the formation of the “cultural minimum” competency, belonging to the “soft competencies” category and necessary for the implementation of problem-free, comfortable and friendly communication of tourism enterprises with tourists. Models of Russian hospitality were also proposed for inclusion in the knowledge management concepts of large tourist and hotel enterprises in Moscow for their further work with staff.

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