

# **Co-creating experiences in rural tourism**

**Case study: ANT-Museum “Struzhka”**

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Abstract  <p>Russian Federation is characterized with vast rural territories experiencing economic downturn and demanding new approaches to prompt economic activity. Rural tourism has shown its effectiveness in supporting sustainable development of territories in different parts of the world. Although this area of business is recognized as a priority in governmental decrees, there are few examples of rural tourism enterprises in the country and a scarcity of literature on effective management of rural tourism companies. Co-creative management, an approach in which value is created through interaction and collaboration between customers and companies, is claimed to be advantageous in the sector of rural tourism.</p> <p>The research aimed to examine the influence of co-creative approach on tourists' experiences in international program "Ogorod", Leningrad region. Namely, it discovered the impact of co-creative practices in comparison to other factors of the experience and suggested improvements to the program design.</p> <p>The exploratory inductive study applied case study strategy and used multi-method techniques, assessing several qualitative data sources. Primary data were collected through two in-depth and four semi-structured online interviews; secondary data were retrieved from press and social media sources related to the case.</p> <p>The findings revealed that co-creative practices had a strong positive impact on the level of tourists' satisfaction. Co-creative elements of the program left the strongest memories in comparison with the parts of the program where collaboration between the company and the tourists did not take place. The participants suggested to increase the level of co-creative practices in order to improve the quality of the program for further visitors.</p>		
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# 1 Introduction

## 1.1 Background and relevance

Russian Federation is characterized with vast agricultural areas (Uskova, 2018). According to the Federal State Statistic Service (2020), 25% of the population live in rural territories, while in Leningrad region this number stands at 32% for the year 2020. Nowadays, socioeconomic development of rural territories is experiencing recession, caused by the decrease in the resource base, obsolescence of facilities and equipment, weak logistics and lack of qualified staff (Uskova, 2018). The economic downturn results in the intense deterioration in living standards, evidenced in an increase of unemployed population and a decline of major financial indicators of life quality (Poluhina & Lezhnin, 2015).

According to Cabrini (2004), this situation demands new approaches to prompting economic activity which could assist with social and economic development of the countryside. Rural tourism is seen to be a possible innovative method that may support local economy and assist with maintaining sustainable development of rural areas. At the moment this segment of tourism industry is gaining popularity around the world, and the market is expected to continue growing (Cabrini, 2004). In Leningrad region, the Government Decree of 30 September 2019 recognizes rural tourism as a promising direction of local development, enabling the population to get an additional source of income (Government of Leningrad region, 2019).

The above stated highlights the relevance of applying effective strategies to provide high-quality tourist experiences for the travelers in rural territories. Successful development of rural tourism in the Leningrad region requires local businesses to turn countryside areas into attractive tourist destinations. It is relevant to meet the needs of international visitors to provide high level of satisfaction and strengthen the positions of the evolving businesses. At the same time, the destinations should not be adapted to the expectations of the tourists comprehensively to avoid the threat of losing local authenticity.

Cultural immersion should help visitors to learn local culture deeper, understand the values behind the traditional way of life. At the same time, it is relevant to ensure that the travel is enjoyable for visitors, as their level of satisfaction and further feedback will influence the image of the place.

The concept of customer experience has been gaining popularity in managerial and business literature since 1980s (Zatori, 2013), and the experience-centric perspective has already been recognized as a fruitful approach to rural tourism studies. Deep knowledge of the nature of tourism experience and successful ways of managing it in rural context can facilitate optimization of the provided services, thus bringing benefit both to the travelers, who can reach higher level of satisfaction with their journeys, and the hosting party, receiving larger amount of tourist and eventually increasing their income.

Since the experience concept has become popular in managerial studies, several ways of managing customer experience have been proposed. One of the latest notions in this discourse was shaped with a series of articles by C. K. Prahalad and Venkat Ramaswamy (2002, 2004), suggesting that modern customers seek interaction with companies which could facilitate "co-creation" of the received value (2004, p.5). Through continuous collaboration with a service provider, a client can shape the product in the way it pleases him or her more (C.K.P. Ramaswamy & V. Ramaswamy, 2004). This approach, designed for use by different industries, has attracted special attention in tourism studies and, particularly, research on rural tourism. While some researchers believe that experience co-creation takes place in tourism industry regardless of the strategies employed by service provider (Kastenholz et al., 2016), others argue that intentionally providing tourists with an optimal degree of freedom and ability to participate in designing their own experiences can enhance travelers' satisfaction (Zatori, 2013).

As it is noted by Zatori (2013), despite the fact the volume of research papers concerning rural tourism in general and, particularly, tourism experience in the context has substantially grown since 1990s, the nature of the topic makes it difficult to draw unified conclusions. Significant differences between destinations, with their unique

cultures and resource bases, enhance importance of case studies, which could shed some light on the variety of managerial practices employed by local companies (Zatori, 2013). At the same time, cases of experience research in various contexts has been suggested in several studies on the topic (Morgan et al., 2010; Zatori, 2013). Literature review in both Russian and English has shown that the topic of rural tourism experience in Russian context is largely unexplored. There are no publications addressing experience co-creation practices in the country, which heightens the academic significance of this study. The conclusions, in their turn, can be applied by the case company along with other businesses operating in the area of rural tourism in similar context. The latter proves practical relevance of this study.

## 1.2 Case company

The paper examines one of the pioneers in the area of rural tourism in Leningrad region, ANT – Museum Struzhka. It is a family company, encompassing a small museum of traditional culture, workshop spaces and a guest house. The entity started operating in 2015, with the mission to share and promote local culture to visitors. The owners apply highly interactive approach to designing their touristic programs, allowing guests to participate in the creation of their experiences, which makes the case is especially of interest for the study. In addition, “Struzhka” has aimed at attracting international visitors since the time it opened, which is remarkable as compared to other rural family companies in the region.

The research focuses on managerial practices of the first international program conducted by the Museum. In 2018, the company organized a cultural immersion tour called “Ogorod” for international students. Ten visitors from different countries stayed in a specially designed Guest House, leading traditional lifestyle of Russian countryside. The general value proposition of the company was the immersion into national culture through learning, living and interaction. The visitors were provided with local products and traditional recipes and encouraged to cook for themselves.

They also participated in unheavy works. The entertaining program included elements of learning and creative involvement: the tourists learned some elements of Old Russian language and traditional handicrafts skills.

### 1.3 Research questions and approach

The research objective is to examine the influence of co-creative approach on tourists' experiences of the "Ogorod" program.

The questions addressed by the study are:

1. How did the tourists' involvement in the creation of on-site experience influence the post-travel experience in the "Ogorod" project?
  - a. In which ways were the tourists involved in the process of experience co-creation in the Ogorod project?
  - b. How did the involvement in experience creation influence the tourists' post-travel experience in comparison with other factors?
2. How to improve the existing service to enhance future tourists experiences?

The answer to the first question is expected to reveal co-creative methods applied by the company and their impact on tourists' impressions of the program. The results, on the one hand, can be relevant to other similar businesses in the region as an example of practices that could be adopted in their programs to improve the quality of their touristic offers. On the other hand, the conclusions have theoretical value as an illustration of value co-creation in the context of rural tourism in Russia. As it was stated above, no similar studies have been conducted in the region yet. The second question has practical relevance for the company and aims to suggest possible improvements to the existing program.



The study is based on the philosophy of Pragmatism. In the Axiology of Pragmatism, relatively much emphasis is put on the author's values and interpretations, so for this study both objective and subjective statements can be adopted (Saunders et al., 2009). This is suitable for the study since it pursues the goal not only to examine the existing practices, but also to suggest improvements to the managerial approach of the company. The paper is exploratory, applying inductive approach and a case study strategy. The strategy and the approach allow to gain deep understanding of the processes and the context of the research (Saunders et al., 2009), which is relevant for examining an outstanding example in a merely studied environment.

This cross-sectional research applies qualitative multi-method design, which is seen as optimal for exploratory studies (Saunders et al., 2009). The primary data is collected with in-depth face-to-face interviews with the owners of the company and semi-structured internet-mediated interviews with the tourists. The secondary data is collected from the organizations' social media. The usage and triangulation of multiple data collection techniques is claimed to be an appropriate framework for the case study strategy as it helps "to ensure that the data are telling you what you think they are telling you" (Saunders et al., 2009, p. 146).

The paper is structured in a logical way, presenting theoretical background of the study and major concepts applied in the research before presenting the case under examination. The second chapter introduces relevant theory about rural tourism, the concept of experience and experience management in business and tourism studies and, in particular, focuses on the methodology of co-creating experiences. The third chapter explains methodology applied in the paper, proves appropriateness of the used techniques, so as validity and reliability of the collected data. The fourth chapter describes the results of the study. The last chapter is devoted to the discussion of the results, answering research questions, proposing practical implications of the research and identifying possible limitations and recommendations for future research.

## 2 Literature review

This chapter introduces key concepts applied in the research. It examines the theory behind the term “experience” as it is viewed in business and management studies, so as tourism studies. Then, it focuses on co-creation as an experience-centric approach to the creation of a product or service. The last sub-chapter is devoted to the definition of rural tourism and examination of co-creative approach in rural tourism.

### 2.1 Experience

#### 2.1.1 Tourism perception

The term “experience” has been examined in various fields of knowledge. Oxford Advanced Learner’s Dictionary (n.d.) defines experience as “the things that have happened to you that influence the way you think and behave” or “an event or activity that affects you in some way”. According to Anita Zatori (2013), this complex concept can be viewed from psychological, organizational and sociological perspectives, which makes literature review highly diverse. However, business research takes cognizance of other academic areas, thus it appears justified to focus on to relevant streams of literature in this paper: management and tourism studies. These flows of literature can be viewed as complementary, since business publications are mostly aimed at practitioners and focus on managerial practices which can be used to influence consumer experience, while tourism literature tends to examine the nature of the individual experience and applies sociological and anthropological approaches to a larger extent (Morgan et al., 2010). In addition, the major part of business researches define the concept of experience from theoretical perspective, while tourism literature presents a larger amount of empirical studies (Zatori, 2013). This sub-chapter addresses the concept of tourist experience as it appeared chronologically earlier than the concept of consumer experience.

According to Zatori (2013), experience has been one of the key issues under investigation in tourism studies since 1960s. In spite of this, neither a single definition of the

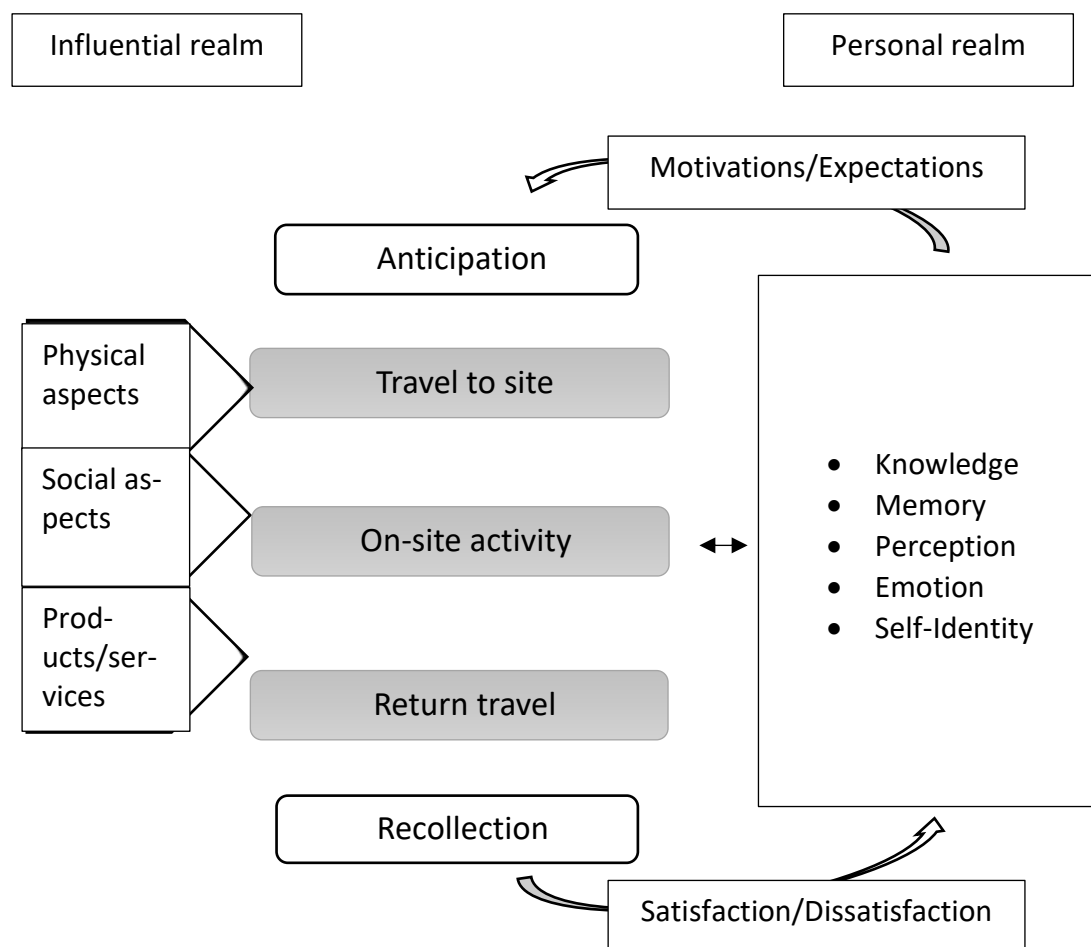
concept nor a consensus on its nature exist nowadays (Zatori, 2013). Thus, it is necessary to review some major characteristics attributed to the phenomena in order to gain understanding of the term. Experience can be characterized as a complex, highly interactive and “holistic” phenomena (Schmitt, 2011, p. 70). O’Dell (2005) describes experiences as deeply personal, subjective and continuing. He also highlights that despite their intangible nature, experiences are anchored in material basement. In case of tourism, this basis is a place, called by the author an “experiencescape”. (O’Dell & Billing, 2005, p. 15.) According to Walls et al. (2011), experiences occur in result of internal and external factors, including personal characteristics, physical environment, human interaction and other trip-related factors as a purpose of the trip, nature of a hotel and a travel party and experience continuum. Larsen (2007) defines experience as a “past personal travel-related event strong enough to have entered long-term memory” (p. 15). Anita Zatori (2013), in her turn, notes that some scholars see tourist experience as a moment of when consumption meets production. She also spots three major characteristics of tourist experiences, namely their subjectivity, multidimensional nature and appearance only in result of interaction between a tourist and a service provider (Zatori, 2013).

Although experience only exists in a person’s mind, there have been attempts to create models of tourist experience. Since the questions posed in this research require examination of tourist experiences, it is necessary to review relevant theoretical frameworks which reflect the complex nature of experience, so as external factors influencing it. These models can be broadly divided into two categories: the ones which conceptualize experience as a process with several phases based on time and location and those which focus on the on-site experience, including factors which have impact on tourists’ perception of a stay (Cutler & Carmichael, 2010). In the first case, the experience is seen as a process beginning before the actual journey during the planning and preparation and finishing with communication of the travel memories (Zatori, 2013). According to Zatori (2013), the stages are interactive, thus anticipation of the journey and preparations can influence further impression of the destination. Thus, the experience is changing over time. It is relevant that the latest stages of the process are considered to be optimal for evaluation of the experience, as each phase indicates the strength of the previous one (Zatori, 2013).

Two models of tourist experience are in particular interest for this study. The first one, developed by Sarah Quinlan Cutler and Barbara A. Carmichael (2010, p. 8) and based on a substantive literature review, aims to encompass process view of experiences, influential factors and outcomes of the journey in one figure. The model, presented below as Figure 1, is chosen for this study due to the fact that it summarizes numerous theoretical views of tourist experience and presents it in an organized way, making the framework an academically well-grounded and convenient practical tool for further research.

**Figure 1**

*The tourist experience conceptual model of influences and outcomes*



*Note.* Adapted from *The Tourism and Leisure Experience: Consumer and Managerial Perspectives* (p. 8), by S.Q. Cutler & B.A. Carmichael, 2010, Channel View Publications. Copyright 2010 by Morgan, Lugosi, Brent Richie et al.

In the model by Sarah Quinlan Cutler and Barbara A. Carmichael (2010), tourist experience is presented as a three-stage process, taking place during a tourist event. In the Figure 1 these three stages are highlighted with grey color: travel to site, on-site activity and return travel. The experience is preceded with anticipation of the travel. The recollection stage appears after the journey in form of memories. The influential realm is represented as three arrows on the left side of the figure. These are external impacts that affect tourist experience on site. According to Cutler and Carmichael (2010), these factors can be divided into three categories: physical, social, and the one including products and services available for tourists. Physical factors include natural and human-made settings which surround tourists during their travel, geographical and spatial characteristics of a place. Social factors encompass all social interactions that can have impact on tourists during their trip, including communication with personnel, hosts, other tourists and local community. Finally, the product/services category refers to available leisure activities, tourist-related products and general service quality provided to the visitors. According to the authors of the model, the quality of products and services can have a significant impact on tourist experience (Cutler & Carmichael, 2010).

Cutler and Carmichael (2010) note, that personal realm, located on the right side of the Figure 1, represents inner elements of a tourist experience, which are “stored” within an individual. They include knowledge, memory, perception, emotion and self-identity, so as motivation and expectations, satisfaction and dissatisfaction. The arrows reflect interrelation between all the events taking place in connection with travel and their perception by tourists, with due regard for their unique personalities and psychological characteristics (Cutler & Carmichael, 2010). Relevant examinations of the concepts constituting in this part of the figure is presented below.

In tourism studies, motivation is understood as a cause, stimulating interest and inducing a person to act, and seen as one of the major impacts upon tourist behavior

(Cooper et al., 2005). As it is noted by Cutler and Carmichael (2010), motivation influences the overall assessment of travel. Expectations, in their turn, can be defined as an ability to anticipate and predict future events, form beliefs about the upcoming events (Larsen, 2007). These two aspects precede the journey.

According to Larsen, expectations play a relevant role in regard of satisfaction. Satisfaction is generally understood as a predominant outcome of a travel (Larsen, 2007). Larsen (2007) notes that historically, satisfaction has been measured as congruence between expectations and experience. If expectations are met or exceeded, satisfaction occurs. When experiences do not match to the anticipated image, a traveler gets dissatisfied. However, it has been argued lately that satisfaction may not have such a strong linkage to expectations. Otherwise, it is founded on personal assessment of experiences based on emotions and relationships created during the travel. From this point of view, emotional evaluation and acknowledgment of experiences are crucial for the final state of satisfaction or dissatisfaction. For instance, tourist can overcome failed expectations by transforming disappointing experiences into adventurous stories. In result, the level of satisfaction will not be affected (Larsen, 2007).

Knowledge as a next part of the personal realm indicates cognitive part of experiences, involving education and learning. Cutler and Carmichael (2010) identify four categories of learning that can emerge in tourist experiences, namely cognitive, affective, psychomotor and personal development. Cognitive development includes finding new knowledge and mental skills, such as communication, critical thinking, decision-making and problem-solving skills, cultural and environmental learning, linguistic skills, research, time-management and other. Affective development stands for discovery of new emotions and feelings and can include the ability to deal with pressure and keep patience, build, maintain and strengthen relationships, stay tolerant and responsible. Psychomotor development may be presented in learning about technology, handcraft or building physical skills. Finally, personal development refers to examination of self and enhancement of such qualities as adaptability, independence, interpersonal competence, leadership, maturity and self-confidence, open-mindedness and teamwork as well as other. It is necessary to note that relationship between the tourist experience and knowledge has not been studied thoroughly yet,

which makes considering this aspect of the personal realm especially valuable for academic research (Cutler & Carmichael, 2010).

Memory of the experience can be simply defined as remembering a particular event and plays an important role in shaping the tourist attitude toward the destination (Oh et al., 2016). According to Oh et al. (2016), memory can be seen as a result of the experience. At the same time, it interacts with the evaluation of the experience and can change over time. For instance, negative events mostly fade as time passes, while positive events are usually remembered in greater details (Oh et al., 2016). In addition, communication of experiences to other people can shape the remembered image and its perception by the tourist (Cutler & Carmichael, 2010). On the other hand, the strength of memory can be also influenced by external factors. According to Oh, Fiore, Jeung (2016), presence of sensorial events in the experience lead to stronger memory of the destination. Since memory can be seen as the only possession which remains for tourist after the experience, it is argued to be one of the most influential factors of experiences (Cutler & Carmichael 2010).

According to Larsen (2007), perception is a mental process of a selective attendance to, organization and interpretation of sensory input. Basically, it is an operation of interpreting sensations into meanings (Larsen, 2007). According to Cutler and Carmichael (2010), it is a powerful determinant of tourist satisfaction, heavily influenced by a personal inner psychology including values, motivations and worldviews. Perceptions are claimed to be constantly interacting with experiences, facilitating interpretation of the events. Thus, they are argued to be one of the cornerstones of experiences (Cutler & Carmichael, 2010).

Cutler and Carmichael (2010) claim that emotions is another outcome of tourist events that have impact on the judgment of the experience. In regard of emotions, two major elements causing emotional response are mainly identified in tourism studies: emotions resulting from social interactions and emotional attachment to physical place (Cutler & Carmichael, 2010). In case of the first category of emotions, place can play a secondary role in forming experiences if the experience is shared with other people and personal relationship has predominant importance (Trauer &

Ryan, 2005). At the same time, it is argued that tourists form an emotional connection with the location (Cutler & Carmichael, 2010). According to Kianicka et al. (2006), the sense of place is mostly shaped by the beauty of the landscape and leisure activities offered at the place. Interestingly, according to Cutler and Carmichael (2010), the emotional connection of tourists with the place showed to be the same strong as the attachment of local residents to their native landscape. This finding proves the relevance of emotions in relation to tourist experiences. It should be also noted that the influence of emotions on the tourist experience has not received great attention in tourist experience literature yet, which increases the relevance of studying this variable (Cutler & Carmichael, 2010).

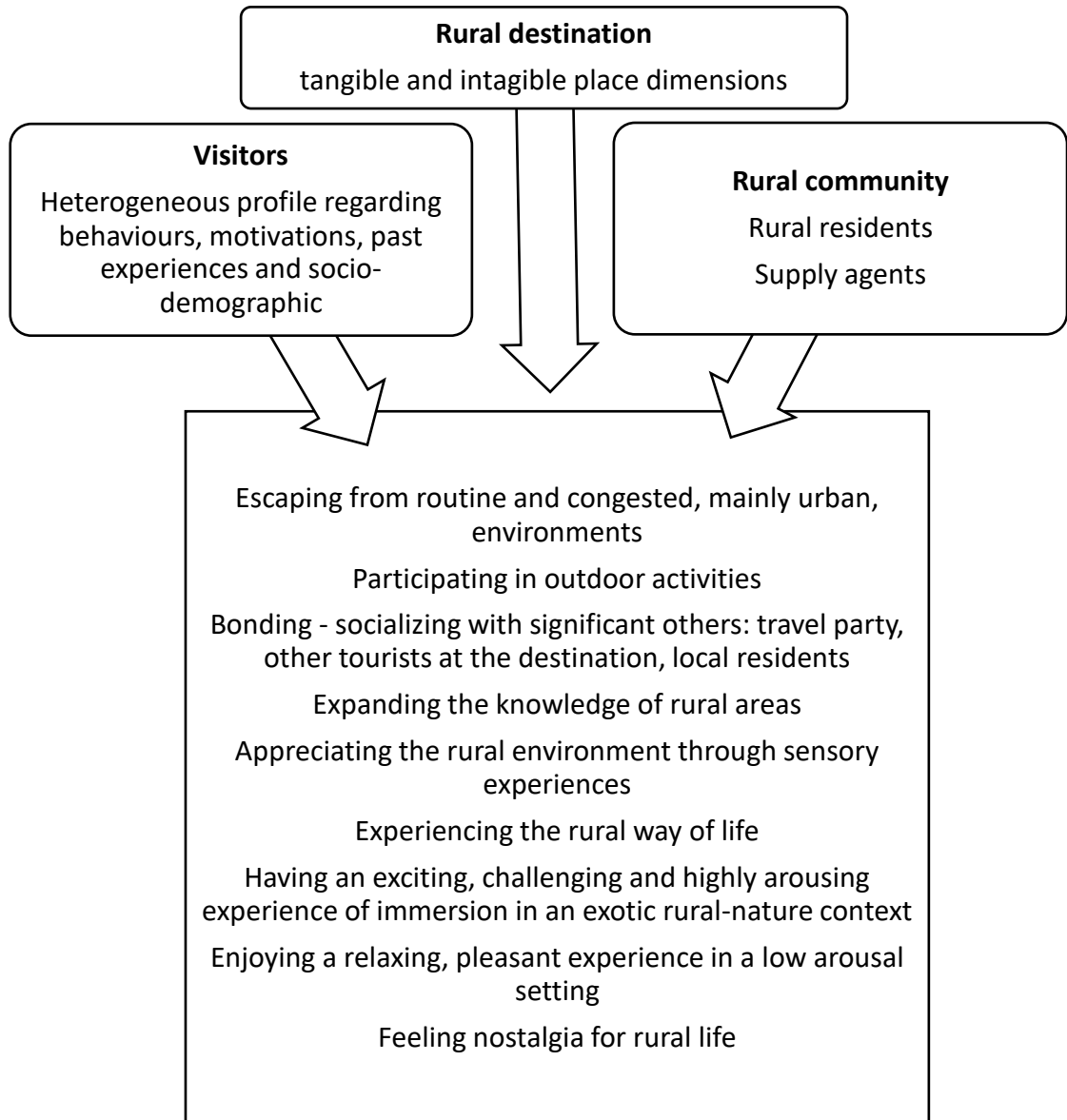
Finally, self-identity, as referred to by Cutler and Carmichael (2010) can be defined as a way as a person perceives him- or herself, forms an image about his or her own personality. Self-identity has a significant connection with the tourist experience, since experiences can cause changes in self-perception, thus affecting further everyday life of a person. All stages of the trip can be involved in the redevelopment of self-identity. One of the major factors influencing this transformation is communication with people different from the tourist, especially people of foreign nationalities and cultures (Cutler & Carmichael, 2010).

Another theoretical framework of interest for this study was proposed by Elisabeth Kastenholtz and Maria Joao Carneiro (2016, p. 22). The authors present a pattern of an on-site tourist experience particularly in rural tourism. The model is valuable for the research as it complements Cutler's and Carmichael's framework with certain details relevant specifically for rural destinations. In addition, this framework is formed as a representation of the experience from tourists' perspective, while the first figure addresses the concept from the perspective of a neutral observer. Thus, the two approaches supplement each other. Anchored in a comprehensive literature review, the model, presented below as Figure 2, is proposed as a guideline for further empirical studies (Kastenholtz & Carneiro, 2016). It should be noted that Kastenholtz and Lima (2011) conducted a qualitative study of the nature of the rural tourist experience prior to forming the figure, which contributes to the validity of the presented conclusions, grounded from both empirical and theoretical perspectives.



**Figure 2**

*The rural tourist experience from the visitors' perspective*



*Note.* Adapted from *Meeting Challenges for Rural Tourism through Co-Creation of Sustainable Tourist Experiences* (p.22), by E. Kastenholtz & M.J. Carneiro, 2016, Cambridge Scholars Publishing. Copyright 2016 by Elisabeth Kastenholtz, Maria Joao Carneiro, Celeste Eusebio, Elisabete Figueiredo et al.

According to Elisabeth Kastenholtz and Maria Joao Carneiro (2016), rural tourism experiences are co-created by tourists and other actors in context of external factors, which influence the whole experience. Among these factors, the authors name the rural destination, the local community and the visitors themselves. The influencers contribute to the formation of the experience which can have various natures, from the feeling of nostalgia for rural life to the sense of immersion into exotic lifestyle, or a mixture of those. Thus, the central part of the Figure 2 reflects the complexity of the rural tourism experience, mirroring the benefits claimed to be sought by tourists at a rural destination (Kastenholtz & Carneiro, 2016). The components of the Figure 2 are discussed in greater details below.

First, according to Kastenholtz and Carneiro (2016), the factors having impact on the rural tourism experience have three dimensions: visitors, rural destination and rural community. In Figure 2, they are presented in the upper part of the model. The rural destination has tangible and intangible aspects. The physical part of the destination encompasses natural and cultural landscape, so as infrastructure of the place. Intangible dimension includes cultural heritage, history and tradition of the location, to which tourists are exposed to during their trip (Kastenholtz & Carneiro, 2016).

The local community, in its turn, can be also divided into two categories: supply agents, namely people who provide service to the tourists and receive payment for it, and rural residents, who inhabit the place and may have indirect influence on the tourists through spontaneous communication (Kastenholtz & Carneiro, 2016). According to Kastenholtz and Carneiro (2016), local residents, especially hosts, have a significant impact on the tourist experience since they can facilitate discovery of the territory, providing information about its tangible and intangible features. Tourists tend to appreciate communication with local residents, if the rural community is perceived as welcoming and friendly. Nevertheless, it should be noted that different factors, such as the length of a stay, sociodemographic background of the visitors and other, may not only diminish the intensity of social interactions, but also damage its positive impact (Kastenholtz & Carneiro, 2016).

Kastenholz and Carneiro (2016) state that, in addition to external factors, there is an internal influencer which plays a significant role in forming the rural tourist experience – tourists themselves, with their unique characters, cultural backgrounds, motivations for the travel. It is relevant to recognize that rural tourism market is heterogeneous and includes people who may prefer different level of exposure to rural lifestyle, so as interaction with local community. Furthermore, communication within the tourist group should also be considered as an influential factor of the experience (Kastenholz & Carneiro, 2016).

Next, the dimensions of the benefits usually sought at the rural destination should be discussed in more details. Kastenholz and Lima (2011) note that rural tourism is globally recognized as a way to “escape” from everyday routine, especially from urban territories. Countryside is seen as a contrasting alternative to noisy and stressful life of cities, offering visitors the experience of calm and pure lifestyle (Kastenholz & Lima, 2011). The context of nature is said to be important for this kind of experience (Kastenholz & Lima, 2011), connecting to the senses of tourists through visual, sound, taste and aroma impressions (Kastenholz & Carneiro, 2016).

As suggested by Kastenholz and Carneiro (2016), tend to be interested to participate in outdoor activities which facilitate deeper connection with nature, so as co-creative activities which require involvement of both residents and visitors. The latter may be presented in the form of workshops, learning local handicrafts or lessons of traditional cuisine. The willing to escape from the daily routine may also encourage tourists to learn more about the cultural heritage of the place, the traditional way of living through communication with local community and immersion into the traditional lifestyle. Finally, the authors include nostalgia dimension as the feeling of immersion into memories about the past has proved to play an important role in the formation of rural tourist experiences (Kastenholz & Carneiro, 2016).

### 2.1.2 Business perception

The concept of customer experience appeared in business literature in 1980s, suggesting a shift from traditional view of a consumer as a rational decision-maker to

the perception of the one as an emotional being (Zatori, 2013). However, the surge of interest towards the experiential dimensions of the social and economic life was largely induced with the concept of the experience economy, introduced by Pine and Gilmore in 1998 (Pine II & Gilmore 1998). In their book (Pine II & Gilmore, 2011), which followed the revolutionary article, the entire evolution of economic history is presented as a four-phase process, based on the progression of economic value towards a higher level of customization. Throughout the history, commodities, goods and services successively build the foundation of the economy. Nowadays, we are entering the epoch of experience economy. On the emerging stage of this development, the focus of the marketspace is shifting towards a novel “genre of economic output” called “experiences” (Pine II, Gilmore 2011, IX).

From the perspective of Pine and Gilmore (1998), experiences form a distinct economic offering different from both products and services. In contrast with services, which solely bring benefits to the customer and compete on the basis of price and availability, experiences cause sensations, engaging customers in a personal way. They are neither standardized as goods nor customized as services – instead, experiences are memorable events, which can be revealed over time. According to the authors, businesses should start engineering experiences for their customers in order to stay competitive in the modern market (Pine II & Gilmore, 2011).

In order to advance their companies into the experience economy, Pine II and Gilmore (1998) suggest to start “designing” experiences, basing on five key principles (p. 102). First, a company should select a concise and compelling theme to make a customer foretaste the experience. Then, so-called “cues” consistent with the theme should be created in order to give positive impression (Pine II & Gilmore, 1998, p. 102). “Negative cues”, which means everything that contradicts the theme should be eliminated to ensure integrity of the experience (Pine II & Gilmore, 1998, p. 103). Finally, the authors suggest to engage all the senses of their clients to enhance the theme and provide memorabilia to support clients in the attempt to remember their experience (Pine II & Gilmore, 1998).

Pine II and Gilmore (2011) suggest a metaphor of business as a stage, where workers play roles as actors in a theatre. In their view, physical environment should be considered as settings, customers as an audience, while the experiences should become performances. (Pine II, Gilmore 2011, x-xi.) As noted by Anita Zatori (2013), Pine and Gilmore were not the first who adopted drama terminology to business. However, they brought the metaphor to a new level, providing illustrations of business sectors which should complete a shift to staging experiences rather than providing services (Zatori, 2013).

While Pine and Gilmore's work (1998) attracted much attention to the concept of experience in business world, the suggested "stage" strategy received some criticism. Experiences designed on the basis of theater metaphor were considered artificial and perceived by customers as excessively commercial (Binkorst, 2009). Darryl Gibbs and Dr Caroline Ritchie (2010) claimed that customers are not consistent in their demand for experiences and may desire different levels of interaction in the experience, so as staff support. C.K. Prahalad and Venkant Ramaswamy (2004), in their turn, criticized traditional approach to autonomous product or service development inside a company, arguing that company-centric view of a customer as a "target" for the firm's offerings is outdated. As a replacement, the authors proposed the system of "co-creating" experiences together with consumers (C.K.P. Ramaswamy & V. Ramaswamy, 2004). This notion gave birth to a new area of research which is referred as value co-creation (Zatori, 2013).

According to C.K. Prahalad and Venkant Ramaswamy (2004), companies which design their products and services without customer involvement basically decide what is the value sought by their clients. It is ineffective, considering that modern customers tend to be more knowledgeable about products and services and willing to be empowered, active actors in creating experiences. In order to create unique personal experience for every consumer, companies should start co-creating experiences together with their clients (C.K.P. Ramaswamy & V. Ramaswamy, 2004).

In order to build a system of co-creation, C.K. Prahalad and Venkant Ramaswamy (2004) suggest to found some building blocks, namely transparency, dialogue, access

and risk-benefits. Companies should facilitate interaction with their clients, since dialogue with clearly defined rules of engagement and transparent access to information is critical for successful implementation of the system. Dialogue allows customers to assess their risks on their own and contribute to the creation of such product or service structure which minimizes their personal risks, not just the risks as assumed by the company. Thus, risk benefits become visible to the client, making the experience especially attractive. The authors suggest that the model of the market in which the roles of the company and the consumer converge answers requirements of the modern customers and appears exceptionally beneficial for companies (C.K.P. Ramaswamy & V. Ramaswamy, 2004).

Binkhorst and Dekker (2009) claim that the concept of co-creation experience is advantageous for tourism sector and, if applied, will add value to both companies and tourists. The authors suggest that co-creation management is able to enhance authenticity and uniqueness of a given destination (Binkhorst & Dekker, 2009). This conclusion has been proved by Prebensen and Foss (2011), who studied experience co-creation from tourists' viewpoint and found that travelers' participation in creating services and adjustment of services to personal needs contributes to overall satisfaction. Arsenault and Gale (2004), in their turn, summarize co-creative activities in demand and present a list of activities which appeal to modern tourists, namely participation in day-to-day local community life, interactive hands-on activities and experiments, participatory learning through interaction with locals. The authors also highlight the importance of sharing experience with other people: family, friends and fellow travelers (Arsenault & Gale, 2004).

Despite the fact co-creation management is said to be beneficial for tourism, the majority of researchers focus on psychological influence of co-creating experience on the tourists rather than studying managerial practices bringing the concept into life (Zatori, 2013). Li and Petrick (2008) suggested that the new theory requires updating the conceptualization of tourism consumption experience. In order to fill a void in academic literature, Anita Zatori (2013) presented the Conceptual Frame of Experience-centric Management, based on a thorough examination of relevant studies (pp. 66-67). The Framework includes three sections, describing major characteristics of

staged experience, co-creation experience and experience-centric management perspective. The Framework was tested empirically and proved its validity and reliability, thus was suggested as a tool for further research (Zatori, 2013).

The second and the third sections of the Frame are relevant for this study as they address experience-centric management in general and co-creation in particular. According to Anita Zatori (2013), the following characteristics form co-creation process:

1. In the center of the value creation process stands individual experience co-creation and a person. Experience co-creation forms acts as a basis of the value, co-created by the consumer and the company.
2. Consumer is an active participant in searching, producing and abstraction of the value; experience is co-created with the organization, an individual and other consumers.
3. Consumers form a community.
4. Consumers' involvement in value creation is at the company's best interest.
5. Organizations cooperate and form networks to enhance experience co-creation.
6. Interaction between the consumers and the organization stands in the heart of value co-creation.
7. Consumers are provided with experience variety. The organization creates an experience environment for the consumers to have active dialogues and co-construct unique personalized experiences, even on the basis of one product.
8. The experience environment should be innovated to facilitate variety of experience creation.
9. Formulation of personal meaning and the perceived uniqueness is enhanced with the context and the level of consumer involvement.
10. Dialogue, access, transparency and risk-benefits are essential building blocks of co-creation.
11. Individual consumers co-create experiences in the experience environment, where products and services are just a part of the domain.
12. Products and services act solely as intermediaries of co-created experiences (pp. 66-67).

In regard of experience-centric management framework, Anita Zatori (2013) highlights the following characteristics:

1. Experience-centric management is a management of experiences rather than products.
2. Experiences are treated as formable and developable content rather than a part of a product or a context.
3. The product or service provider believes that travelling is about experiences on the consumer side.
4. Active participation and involvement of the consumer are encouraged.
5. Interaction with the consumer is regarded as highly important.
6. Service provision becomes a knowledge-intensive process.
7. Consumers' anticipated interests and experiences are discovered.
8. The consumers' anticipated experiences are utilized in product, method or environment.
9. Experience themes are created and innovated.
10. The strategy is mostly built on utilization of goodwill rather than material resources.
11. Experience-centric perspective is demonstrated in marketing activities.
12. Narrative, creation of myths and stories ensure a steady foundation for the experiences.
13. Experience destination encourages local community to participate in tourism experience creation (p. 67).

The presented Framework is used as a basis for interview questions, along with the Figure 1 and Figure 2, in this paper. In the next sub-chapter, Leningrad region and rural tourism in the area are discussed in greater details as it forms context of the study.

## 2.2 Rural tourism

### 2.2.1 Rural tourism in Russian Federation

According to United Nations World tourism organization (2020), rural tourism can be defined as a form of tourism activity in which the traveler's experience emerges from the activities based on nature, including agricultural activities, experiencing rural lifestyle and culture, sightseeing and angling. This form of tourism occurs in rural territories. The latter, in their turn, can be explained as non-urban areas with traditional



lifestyle and social structure, where landscape and landuse are dominated by agriculture and forestry and the density of population is comparatively low (World Tourism Organization, 2020).

Rural tourism is a relatively new form of tourism which origins are usually traced back to the middle of the XXth century (Kaganovich, 2015). According to Dashper (2014), emergence of interest towards visiting agricultural areas was linked to the quickening global urbanization. Decline in agricultural production and migration of younger and better educated rural residents to cities in search of work, social and cultural opportunities exacerbated the divide between rural and urban areas. At the same time, citizens became more interested in spending holidays away from urban landscapes. In result, rural tourism appeared to offer a possible solution to the problems associated with economic downturn of agricultural territories (Dashper, 2014).

Dashper (2014) claims that depending on the landscape, rural tourism destination in France, Italy, Germany, Cyprus, Malaysia and some other countries has been offering diverse opportunities for visitors, including accommodation, showcasing of local cultural heritage and active pursuits. Despite the fact that possibilities of rural tourism as a supportive tool for development and regeneration of local economies has been criticized, the last twenty-five years have shown a growing number of urban population seeking leisure in rural areas. Nowadays, rural tourism is available in Americas, Europe, some African and Asian countries (Dashper, 2014). According to Volkov (2012), international practice of rural tourism development gives evidence of social and economic significance of this activity for the territories where it takes place. Tourism improves competitiveness of countryside areas and decreases social unrest in villages through employment creation (Volkov, 2012).

Russian Federation is just starting to make its first steps towards the development of rural tourism (Kaganovich, 2015). According to Kwartalnov and Chabanuk (2015) there are several destinations available for visit in Altai, Belgorod and Voronezh regions, Republic of Karelia, as well as some similar touristic offers in the republics of The North Caucasus and Kamchatka peninsula. In general, according to the UNWTO,

Russian Federation has a high touristic potential, capable to receive 70 million tourists yearly (Kvartalnov & Chabanuk, 2015). Despite of this, in accordance with Russian Federal Agency of tourism (2019) statistics, in 2019 Russia was visited only by 25 million foreign tourists. The share of the country in the international tourism market is about 1% (Kvartalnov & Chabanuk, 2015). The figures reveal underdevelopment of the industry in the country, which signifies a severe opportunity cost.

In the “Strategy of tourism development in Russian Federation until 2020” rural tourism is recognized as one of the promising areas for development (Government of Russian Federation, 2014). This thesis addresses a rural touristic project carried out in Leningrad region. According to SWOT analysis compiled by Kaganovich (2015), the strengths of the area are the uniqueness of the territory, positive population dynamics and effective small business activity. At the same time, the weaknesses include the absence of federal and regional targeted rural tourism support programs and low marketing presence. There is also a threat that the service provided by local businesses will not meet tourists’ expectations, although the opportunities include employment growth and expansion of social infrastructure in villages (Kaganovich, 2015).

Kaganovich (2015) identifies two categories of tourists creating potential market for rural tourism in Leningrad region: Russian citizens and foreign visitors. The latest are of the main interest for this study since the program carried out in “Struzhka” museum was targeted at international market. The subgroups of the second category include tourists aiming to learn Russian cultural heritage; pilgrims; transition tourists; visitors interested in ecological tourism and volunteers (Kaganovich, 2015). Although the “Ogorod” program was accomplished and registered as a volunteering activity, both the managerial methods and motivation of the visitors were not limited solely to volunteering. Thus, the identified categories appear to be of interest for this study.

### 2.2.2 Co-creation in rural tourism

Recent studies in the field of rural tourism addresses the problem of examining tourists experiences as co-created together with local communities. One of the latest books on the theme, published by Cambridge (Kastenholz et al., 2016), explores the nature of rural tourism experience and examines co-creative management from the position of tourists and local stakeholders.

Starting with tourist perception of co-creative practices, Dora Agaptio, Hugo de Almeida and Ana Claudia Campos (2016) highlight two relevant components of a satisfying tourist experience. First, sensorial dimension appears to play an essential role in forming a unique memory about the trip. Special visual, palpable, tactile impressions, unfamiliar to an urban citizen and collected during the visit create a pleasurable experience and contribute to the sense of authenticity. Second, the scholars point out the importance of a so-called “skilled consumption”, which states for creative involvement of tourists during their stay. The authors suggest destinations to create multy-sensory experiences, involving local natural and cultural resources, including gastronomy, handicraft and landscapes. They also highlight the importance of communication with local stakeholders and community representatives for enrichment of tourist experience (Agaptio et al., 2016).

A case study conducted by Mariana Carvalho, Joana Lima, Elisabeth Kastenholz and Ana Joao Sousa (2016) concludes that involvement of “knowledgeable residents”, capable of introducing tourists to local cultural heritage can not only reinforce the attractiveness of a destination, but also revive local handicrafts and contribute to preservation of heritage. The scholars highlight that co-creation is able to improve tourist experiences and set local cultural and natural resources into value by using them for touristic purposes (Carvalho et al., 2016).

Finally, Sarah Jepson and Richard Sharpley (2016) examine spiritual dimensions of rural tourist experience and argue that the contrast between the rural environment and urban living context tend to create a highly emotional state, shaped by the natu-

ral features of the landscape. At the same time, immersion into nature can be enhanced with some physical and sometimes challenging activity. Provision of such activity can deepen the emotional response and create the specific spiritual dimension of a particular experience (Sharpley & Jepson, 2016).

Moving to the perspective of local stakeholders, Elisabete Figueiredo, Celeste Eusebio and Zelia Breda (2016) highlight the crucial role of local communities and supply agents in co-creating appealing tourism experiences. The authors draw attention to the importance of interaction between visitors and inhabitants as an important strategy for developing an attractive experience. Local supply agents also play a relevant role in the provided programs as they help to coordinate, articulate and integrate the experience, preventing unpleasurable inconveniences and making the stay more comfortable for visitors (Figueiredo et al., 2016).

While co-creation practices in rural tourism have been studied profoundly in English language literature on the basis of diverse destinations from different countries, an extensive literature review has shown that the number of publications devoted to managerial practices in rural tourism in Russian language is highly limited. No papers examining similar cases in Russia have been found. It is possible to state that the scarcity of relevant research increases academic value of this study.

### 3 Methodology

This chapter introduces the methodology applied in the study and justifies appropriateness of the research approach in regard to the research questions and context. According to John W. Creswell (2014), research approach is a plan of a research which brings broad assumptions regarding the selected questions to detailed methods and techniques that should be applied to answer them. The strategy is based on the nature of the research problem and should be informed by the philosophical assumptions of the author (Creswell, 2014).

The first sub-chapter gives an overall view of the chosen research design and justifies the chosen approach. In the second sub-chapter the research context is briefly examined. The third sub-chapter provides a detailed explanation of the data collection process, while the fourth part is devoted to the data analysis techniques applied in the study. Finally, the last sub-chapter substantiates the validity and objectivity of the study.

#### 3.1 Research approach

The main objective of the research was to examine the influence of co-creative approach to the design of the “Ogorod” program and provide suggestions to improve the existing service. According to C. Robson (2002), an exploratory study is a valuable method to explore “what is happening; to seek new insights; to ask questions and to assess phenomena in a new light” (p. 59). This study is exploratory since it aims to investigate the co-creation techniques applied in the given context and their influence on the tourists’ experiences.

In the Axiology of Pragmatism, relatively much emphasis is put on the author’s values and interpretations, so for this study both objective and subjective statements can be adopted (Saunders et al., 2009). This is suitable for the study since it pursues the goal not only to examine the existing practices, but also to suggest improvements to the managerial approach of the company. Thus, the study is based on the philosophy

of Pragmatism. It applies inductive approach as more appropriate for the study of a small sample and suitable for qualitative study, providing an opportunity to gain deeper understanding of the data and make conclusions more flexibly (Saunders et al., 2009).

Case study strategy is seen beneficial for gaining a profound understanding of the processes being enacted and their context (Morris & Wood, 1991). Since the research aims to examine a bounded phenomenon, the case study appears the only suitable strategy for answering the questions posed. The strategy and the approach allow to gain deep understanding of the processes and the context of the research, which is relevant for examining an outstanding example in a merely studied environment (Saunders et al., 2009).

One of the components required to conduct a case study is triangulation of multiple sources of data and collection techniques (Urioste-Stone et al., 2018). According to Saunders et al. (2009), triangulation stands for the usage of several independent sources of data and different research methods for collaboration of the research findings. Collection of information with different methods from several participants or sources enables a researcher to gain in-depth understanding of the case (Saunders et al., 2009). Due to this, this study applies multi-method techniques and assesses several data sources. The paper examines a single tourism event, thus, it is a cross-sectional study.

### 3.2 Research context

Both inductive approach and case study strategy are particularly concerned with the context of the research (Saunders et al., 2009). Yin (2014) emphasizes the importance of context in case studies, mentioning that the boundaries between the phenomenon and the context cannot be always clearly distinguished. At the same time, cultural and natural context are considered highly relevant in rural tourism studies (Dashper, 2014). Katherine Dashper (2014) states that it is more appropriate to speak of “ruralities” in plural due to the high heterogeneity and relevance of the

contexts of rural destinations (p. 2). The diversity of cultural practices and natural landscapes available in various places lead to a great range of diverse tourism experiences formed there (Dashper, 2014). For this reason, introducing the area and the company where the tourism event took place is essential for this study.

According to the Official Internet portal of Leningrad region (2020), Leningrad region is located in the Northwestern District of Russia around the Gulf of Finland and the south of Lake Onega and Lake Ladoga, belonging to the drainage basin of the Neva River. More than half of the region is covered by forests. Two-thirds of the population, totaling 1.8 million people, live in rural areas (Official Internet portal of Leningrad region, 2020). Nevertheless, the standard of living is relatively high, staying in the top ten regions with the highest quality of living in Russia in 2020 (Aleksandrova, 2020). While there are more than 80 nationalities living on the territory, the absolute majority of them are Russians (Official Internet portal of Leningrad region, 2020).

The region has rich cultural heritage and offers various tourism options, including historical, religious, gastronomic, active and ethnic tours (The official touristic portal of Leningrad Region, 2019). While these tours are available for foreigners, no rural tourism destinations or programs available in English language have been found. For this reason, the example of “Ogorod” programm examined in this paper appears outstanding for the region.

The project was initiated by a family company, a center of national traditions “Folk-Form”, located in the tract Pella, Leningrad region (Pangina, 2016). As it is reflected on the official website (ANT-Museum “Struzhka”, 2018), the company encompasses a private museum of traditional dolls and Slavic mythology, a school of family culture and a workshop space where the owners produce traditional Russian toys, dolls and different handmade gifts. The owners are hereditary craftsmen, living in an authentic Russian house built in the beginning of the XXth century. The major value proposition of the entity includes immersion into the traditional local culture, learning the local history and crafts. The business mainly operates in the national market, targeting

Russian tourists and promoting its services via website and social media pages, available solely in Russian language (ANT-Museum "Struzhka", 2018).

"Ogorod" program became the first international project of "FolkForm", conducted in cooperation with a non-profit organization, youth movement "SPHERA", operating in the area of international volunteering. The on-site program was mainly designed by "FolkForm", while "SPHERA" assisted the company in transportation of the visitors and provided a bilingual "camp-leader" to facilitate communication between the visitors and the owners.

Ten people from Finland, Germany, Spain, Switzerland, France and Belgium stayed at the destination for 11 days, from 6 to 16 July 2016 (OgoRod every day, 2016). They lived in an authentic building and took part in various activities prepared by the hosts, including lectures, discussions, hand-made workshops and light physical housework in assistance to the host family (OgoRod every day, 2016).

### 3.3 Data collection

The study examines experience co-creation process from the viewpoints of both the service provider and the consumers. All the data collected were of qualitative nature. As suggested by Kastenholtz and Lima (2011), qualitative methods and analysis are the most suitable for the assessment of such complex and subjective phenomena as tourist experience. This choice corresponds with the latest trends in consumer behavior research and goes in accordance with the exploratory nature of the study (Kastenholtz & Lima, 2011).

In order to gain deep understanding of the case and ensure objectivity of the study, triangulation method was applied during the data collection process. Both primary and secondary data were used for the research purposes. The primary data were collected through participant observation, in-depth and semi-structured interviews. The secondary data were derived from media publications including local newspapers, the organization's website and social media publications.



The data collection process took place in two stages. The first step included an examination of available secondary data, participant observation of the destination and an in-depth interview with the service providers. The data collected at the first stage and the theory derived from the literature review were used to compile three semi-structured questionnaires: one for the host family, one for the “camp-leader” and one for the tourists. The transcripts of the interviews are presented in the Appendix 1, the questionnaire for tourists is presented in Appendix 2. The second stage of the process constituted six semi-structured Internet-facilitated interviews.

According to Delbridge and Kirkpatrick (1994), participant observation facilitates “immersion in the research settings” (p. 37). This method was required in order to gain better understanding of the settings where the tourists lived. Since the program under examination had taken place before the study was initiated, only the destination could be observed during the data collection process. At the same time, in-depth interviews were conducted with the service providers, aimed at gaining preliminary understanding of the program and managerial methods. According to Saunders et al. (2009), unstructured interviews can be used to explore general area of interest. Finally, media publications were examined in order to complement gained understanding with more details.

Semi-structured interviews, in their turn, facilitated guiding the conversation, at the same time providing more structured set of data for further analysis. Usage of both in-depth and semi-structured interviews gives an opportunity to collect rich and detailed data, explore and explain the themes from the questionnaire, thus providing a clearer understanding of the tourists’ experiences and program details (Saunders et al., 2009). Before the interviews, all the respondents received information forms regarding the study and gave an informed consent to participate in the research. The papers sent to the respondents before the interview is presented in Appendix 3. The interviews were audio-recorded.

### 3.4 Data analysis

Data analysis process was undertaken with the use of a computer aided qualitative data analysis software NVivo 10. First, all the audio-recorded interviews were transcribed. According to Saunders et al. (2009), transcripts should not only record what is said and by whom, but also indicate the tone in which participants' express their attitude towards different events. The produced transcripts satisfied this requirement. As suggested by Saunders et al. (2009), each transcribed interview was saved as a separate word-processed file with a filename that preserves confidentiality of information. Then, the files were uploaded to the CAQDAS for further processing.

In contrast to quantitative, qualitative data has a diverse nature: the meanings are expressed through words rather than numbers; its analysis requires conceptualization and classification into categories (Saunders et al., 2009). There are three main types of processes applied in qualitative data analysis, namely summarizing, categorization and structuring (Saunders et al., 2009).

The interviews conducted with the camp-leader and the host, so as the secondary data including newspaper articles and social media publications, were studied and summarized. The target of this process was to gain better understanding of the program, its structure and management. The tourists' interviews were analyzed through categorization and structuring.

As stated by Saunders et al. (2009), in some cases elements of a deductive approach can be combined with inductive approach to answer the research questions in a more comprehensive manner. Categories used in this study were partially derived from theoretical literature in order to facilitate a more structured data organization. Every module included several sub-categories, encompassing the terms used in existing theory, those emerging from the data and "in-vivo" codes, which stand for the terms used by participants (Saunders et al., 2009, p. 493). Such organization enabled flexibility of the analysis, at the same time directing it towards gaining deep understanding of the case and, consequently, answering the research questions.

As suggested by S.Q. Cutler, B.A. Carmichael (2010), so as E. Kastenhloz and M.J. Carneiro (2016), personal realm, or the background of visitors is important for tourist experience. For this reason, all the data related to previous tourist experiences, motivation, sociodemographic information were structured into a separate category with such sub-categories as "Age", "Country of origin", "Motivation", "Previous Experience" and "Tourist background".

Relating to the "Ogorod project", categories were divided into three modules: pre-visit, on-site and post-travel, basing on the three-stage model of tourist experience by Sarah Quinlan Cutler and Barbara A. Carmichael. The first category included such sub-categories as "Choice of the program", "Expectations", "Goals", "Pre-travel communication", "Worries and fears". The second category, "On-site", was partially based on the model of "The rural tourist experience from the visitors' perspective" by E. Kastenhloz and M.J. Carneiro. It included such categories as "Authenticity", "Creativity" (which included "Cultural evenings", "Handicraft", "Work"), "First impression", "Organization of living" ("Food", "Program design"), "Physical aspects" ("Living conditions", "Location", "Museum space", "Nature" and "Sensorial dimension"), "Social dimension" ("Alla", "Between tourists", "Communication with local people", "Interaction with family"), "Suggestions". Finally, the "Post-travel" category encompassed such sub-categories as "Collection (souvenirs)", "Outcome", "Satisfaction", "Suggestions, improvements", "Transformation". A separate category was created for different presentations of co-creation during the program.

According to M. Saunders et al. (2009), the process of "unitizing data" stands for attaching "units" of data to the appropriate categories (p. 493). In result of this process, it is possible to recognize patterns and relationships between categories, thus, produce conclusions and propositions (Saunders et al., 2009). This process was undertaken in regard of the tourists' interviews, as the tourists' perception of the program were of the major interest to answer the research questions.

### 3.5 Verification of the results

According to Saunders et al. (2009), in order to ensure credibility of the research findings, special attention should be paid to reliability and validity of the study. Reliability refers to the extent to which consistent findings can be achieved with the chosen data analysis procedures. Reliability can be measured by checking whether the same results will appear with the taken measures on other occasions; if the observations taken by other researchers will be similar; whether the process of making sense of the raw data is transparent (Saunders et al., 2009).

According to Robson (2002), four threats should be avoided to achieve reliability of the study. The first one is participant error, which stands for random external factors which may influence the research findings. The participant error may fluctuate the result depending on the time and environment influencing the participants. In order to minimize the effect of participant error, possible sources of error were anticipated before conducting the interviews: participants could choose “neutral”, comfortable time for their interviews, so that could devote attention to the questions without being distracted (Robson, 2002, p. 156).

Robson (2002) states that the second cause of unreliability is participant bias. In case of the given study, participants could adjust their questions to avoid offending the host family. This threat had been taken into consideration, thus, all the participants were informed that the results would stay anonymous.

The third danger for reliability is observer error, when an observer fails to measure the phenomena under investigation accurately (Robson, 2002). According to Saunders et al. (2009), this threat can be lessened with a high degree of structure in the interview schedule. Due to this threat, data collection was undertaken with strict rules and procedures in place, under the agreed schedule. In order to avoid possible errors due to the researcher’s tiredness, only one interview was conducted per day.

Finally, the fourth cause of unreliability is observer bias (Robson, 2002). According to Robson (2002), this error stands for inaccurate interpretation and assessment of the collected data. Saunders et al. (2009) note that as a part of the social world a researcher cannot fully avoid observer bias. However, it is necessary to be aware of this threat and control it. One of the ways to verify results and minimize subjective interpretations is to revert the process of asking yourself questions about conclusions, if the interviewee really meant something and what interpretations could be put on their words (Saunders et al., 2009). This action was performed throughout the whole process of data analysis. Another way of ensuring reliability of the data is presenting conclusions to the participants to avoid misinterpretation (Saunders et al., 2009). Since there was no possibility to verify the results with the participants after conducting the study, the informant verification was undertaken during the interview through re-formulating answers of the responder in order to check if they were understood correctly.

Robson (2002) states that validity is a characteristic of a study concerned with if the findings are about what they appear to be about. Internal validity refers to the coherency between research questions and research design, which should bring the answers to the stated questions. External validity, also referred as generalizability, refers to the extent to which the findings can be applicable outside the specific situation (Robson, 2002). In case studies, generalizability may be limited as the goal of the research is to examine particular settings (Saunders et al., 2009). Since this study is aimed to discover influence of co-creation of tourist experience in the given environment, its generalizability is limited. Nevertheless, the paper can be followed-up with additional researches in similar environment, such as rural tourism destinations in Leningrad region or even in the rural areas of the Northwestern district of Russia.

Saunders et al. (2009) claim that the internal validity of data highly depends on the design of the questionnaire and refers to its ability to measure what is intended to be measured. There are three major threats to internal validity of a questionnaire: content validity, predictive validity and construct validity (Saunders et al., 2009). Since the research questions of this study do not require making any predictions, measures

against the first and the third threats to validity have been taken. According to Saunders et al. (2009), content validity is concerned with the extent to which the questionnaire provides substantial coverage of the questions under investigation. The questionnaire compiled for this study was based on a careful extensive literature review and reviewed by academic advisor to assure its appropriateness. Construct validity stands for the extent to which the method of measurement matches the construct under investigation (Saunders et al., 2009). In order to achieve construct validity, the respondents were explained what stands for the term “co-creation”. All the forms of co-creation that the respondents were asked about were derived from the literature.

Finally, objectivity was maintained during the data collection, analysis and reporting stages of this study. According to Saunders et al. (2009), objectivity can be understood as avoidance of subjective selection and conscious bias during the research. With the aim of keeping objective, all the data was collected fully and accurately, without any selectivity in the records. In order to avoid misinterpretation of the data, triangulation method was applied during the data collection process, with several sources of information used to investigate the case, namely corporate social media, independent publications, interviews with the owner of the company, a third-party participant (the camp leader) and the tourists.

## 4 Results

This chapter presents major findings of the research. The results are presented in a structured manner. The first sub-chapter is devoted to the background of tourists, their motivation to participate in the program and previous experiences. This information is essential to build understanding of the case and make relevant conclusions regarding the experiences. The second sub-chapter introduces design of the program on daily basis. The third sub-chapter presents findings in regard of the first research question, namely the forms of tourists' involvement in co-creation process and influence of this engagement on their experiences. The fourth sub-chapter is devoted to other factors which influenced tourists' experience. This information is relevant to compare the impact of co-creative factors with other elements of the experience, thus addressing the first research question. Finally, the last sub-chapter presents tourists' suggestions for improvement of the existing service, which contributes to answering the second questions of the study.

### 4.1 Tourists' background

There were ten participants from different European countries, including Finland, Germany, Spain, Switzerland, France and Belgium, with no more than two tourists from each country. The age ranged between 18 and 56 years old, while the majority of tourists were in their twenties. All the respondents who participated in interviews were students.

Data analysis has shown that there were two major motivations to participate in the program. First, the tourists wanted to explore Russian culture. Only one respondent had visited Russia before the journey. This motivation was also emphasized by the team leader in contrast to the pure "volunteering" motivation to help: "Initially the were going because of the country, because it is interesting. Of course, if you want to help, you can help in your own country, it is if you just have a motivation to help. But people go abroad, the go majorly to see the country and feel it, this is the reason the

choose this kind of holiday” (Respondent 2, 2017/2020). The second motivation was to help the hosts and participate in volunteering project.

Since it was not possible to conduct interviews with all the participants, it has not been calculated how many of them had had volunteering experience or experience of living in rural area before the project. Among the respondents, two people participated in similar programs in other countries, two had never been to volunteering camps before. Only one participant had lived in rural area with similar living conditions as at the destination before the program.

There were several factors which played role in the choice of the program by the participants. Interviewees highlighted close location to the big city (Saint Petersburg), small number of participants, living in a local family as factors which influenced their choice. All the participants were interested in learning about Russian culture, but the factors mentioned above impacted their choice of this particular program among other projects taking place in the country.

Talking about expectations, two tourists mentioned stereotypes existing in their country about Russia. They wanted to go to the country to explore it closer in order to form their own opinion. It was also stated that communication with the local people was of great importance and highly expected. One interviewee mentioned expectations about closer location to Saint Petersburg. Only one participant shared hopes about sufficient amount of work at the destination, emphasizing the willingness to help the hosts as a volunteer. One of the tourists aimed to gain some professional experience, applying the knowledge of architecture to the volunteering project.

The interviewees mainly did not have any worries or fears before the journey. The expressed concerns were majorly related to possible lack of cultural exchange and communication with Russian people. The later was seen problematic due to the absence of common language. However, all the participants mentioned that the worries were not realized.



## 4.2 Program design

The program lasted 14 days, from 6 to 20 July 2016. It could be divided into three main parts: cultural program and volunteering activities; project completion; free days. From the second till the sixth days of the program the visitors completed light handworks which were assigned by the host family. The handworks constituted traditional works which take place in rural area in Russia. In the evening, the visitors participated in cultural evenings, organized by the Museum. According to the head of organization, Elena, this part of the program was mainly managed by the receiving party, with minor adjustments suggested by the tourists. Each visitor could choose the field of work he or she wanted to participate in and was free to give advice about its completion, but the schedule of the days was given by the organization. The cultural program, which took part in the evenings, included lectures, visits of local citizens, handicraft workshops, a walk around the closest city, Otradnoye, and discussions on cultural topics. According to tourists and the camp leader, after the events on the schedule visitors were allowed to spend their time in any preferred way, but the program was so full that they did not need any additional entertainment.

During the second part of the program, the participants were offered to create a plan and complete any project on their choice. The project completion lasted from the sixth till the eleventh days of their visit, with one weekend on the eighth day. In this part of the program the schedule and activities during the day were agreed between the tourists with approval of the receiving organization. Apart from the project completion, the visitors participated in entertainment activities, some of which were self-organized and some offered by the receiving party. Among the first there were picnics and walks in the nature; the second included handicraft workshops and a cooking activity.

Finally, after the completion of the project, the tourists had three free days, which could be spent in any way preferred. The receiving party provided accommodation to the group, while the tourists organized their own entertainment. These days were spent in Saint Petersburg. According to the interviews, the group did not divide apart

from the one case in which the oldest participant decided to stay at the destination due to the tiredness. The camp leader assisted tourists in organization of the weekends, but the program was agreed together by the group.

### 4.3 Co-creative experience

Co-creative processes, thus the processes of creative tourists' involvement in the program design, started before their arrival to the destination. The first suggestion given by one of the tourists and realized by the team leader was to create a group chat in a social network to facilitate communication between tourists before the program. It should be noted that the tourists had not been acquainted before the travel. Creation of the group chat did not lead to active communication between the group members, though it aided some tourists in organizing transportation to the destination, since several tourists agreed to take a taxi together.

On the destination, the co-creative activities can be divided into two categories: housekeeping and entertainment. The first one concerns organization of everyday life, including cooking and cleaning; the second one stands for all the activities which took place during the program. Since the entertainment program was divided into three parts with different levels of tourists' impact on the program schedule, it is reasonable to perform analysis of co-creative experiences during each stage separately.

One of the specifics of the program was organization of housekeeping. Tourists were offered to perform cleaning and cooking themselves. According to the manager of the tour, Elena, this experience should have facilitated immersion into everyday Russian culture, encouraging tourists to buy products in local shops and use the same cleaning and cooking tools as rural community in this area. Tourists' responses showed controversial but invariably strong emotions regarding this experience. Their answers concerning cooking are full of vivid and detailed memories. On the one hand, cooking together assisted the group in getting to know each other better and learning about each other's culture, since they cooked their national dishes. As one of the tourists stated, "For me, it was already an experience, because we made the

food ourselves” (Respondent 3, 2017/2020). On the other hand, the process of cooking and cleaning was not easy, as another they named it, “a bit challenging” (Respondent 3, 2017/2020). Among the problems, they mentioned that the kitchen was old and difficult to work with, and they could not always estimate the right amount of food, so there was not always plenty of products.

During the first part of the program tourists followed the schedule created by the host family. It was comparatively flexible in details, since each visitor could choose the area of work that he or she would prefer to complete at each particular day. Nevertheless, in accordance with the tourists’ responses, there were no major influence on the entertainment design at this period. It should be noted that the host family communicated with tourists during their work, which was noticed by the tourists and evaluated positively. Handicraft and cultural evenings also made strong impression on the tourists. There were several reasons mentioned in regard of this positive experience. First, lectures and discussions helped visitors to understand Russian culture better. Second, they could communicate with the receiving family, which was especially highlighted by the tourists as relevant and desirable experience. Summarizing the opinions of the respondents, it is possible to conclude that they preferred workshops, if compared to discussions. The most liked workshop was the one where the visitors could cook Russian traditional food together with the hosts.

During the second part of the program, tourists were completing their own project. This experience was named one of the most memorable by all the tourists. First, they appreciated the level of independence and ability to create something on their own in the given settings. Second, they highlighted the importance of completing a useful project which could have positive influence on the local society. At the same time, they participated in cultural evenings in accordance with the schedule. At this period of the tour the visitors also spent time in nature, organizing picnics on their own. This memory was recalled with highly positive comments.

The third part of the project included accommodation on the destination and absolute freedom for tourists to make decisions about their entertainment. This part of experience was also evaluated positively, but mostly due to the impressions about

Saint Petersburg, not the organization. One of the statements made by all the three parties (the camp leader, tourists and the owner of the company) was that the group did not separate during the weekends, thus, they made all the decisions regarding their leisure time together as a team.

#### 4.4 Other factors of tourists' experience

While co-creative processes played a significant role in tourists' experiences, other factors that influenced their impression should be also noted to perform further comparison of their significance for the overall tourist experience. Analysis revealed several dimensions of the experience which had a substantial impact on the tourists' impressions.

First, the physical environment of the destination, including the house where the tourists lived, the Museum and the nature around the house were mentioned as valuable for the experience of immersion into the local culture. The natural landscape played a significant role in tourists' experiences: many impressions shared by the visitors included images of local nature. The respondents highlighted that outdoor activities, starting from outdoor work to the barbecue near the lake were especially memorable due to their open-air placement. The house was seen as "authentic", while the Museum contributed to understanding of Russian culture. It was mentioned that the exhibition of Russian cultural handicraft and historical objects would not be so valuable if it was not introduced by the host family, which brings us to the second factor that had great impact on tourists' experience – communication.

Communication during the tour can be divided into four categories: communication between tourists, interaction with the host family, with the team leader and with local people. It should be noted that the tourists did not speak Russian language, while the host family did not speak English, so all the interaction between the group and the receiving party was facilitated by the camp leader. As it was stated above, the tourists did not know each other before the trip. However, as it was marked by all

the interviewed parties, the group became very solid during the tour. None of the respondents showed dissatisfaction with the fact that the group spent all the time together, starting from living and working to spending free time. Moreover, they did not want to separate at their weekend, although they had this possibility. As one of the visitors stated: “we spent the time together because we wanted to” (Respondent 3, 2017/2020). The respondents emphasized the importance of feeling of the community inside the group. They also mentioned that it was an educative cultural experience: “It was a cultural experience, because we were almost all from different countries, and you get to discover also other people, other volunteers’ cultures” (Respondent 6, 2017/2020). Due to this communication, tourists could learn from each other: “we also learned from each other, because we had one of volunteers who was studying architecture and she really new how to build breeds and so on, so we really learned from each other” (Respondent 3, 2017/2020). Finally, this experience contributed to the feeling of security while staying in a foreign country: “It was important, because we took care of each other” (Respondent 4, 2017/2020). Among the factors that contributed to the bounding of the group the tourists mentioned common work and free days, when they had much time to get to know each other better.

Communication with the host family majorly took place during the cultural evenings, although the host family also interacted with the group when they worked on the destination. The tourists appreciated this communication and highlighted several occasions: bringing them to the forest, cooking together and sharing ideas about the project. Cultural evenings and discussions also played important role in this communication. All the visitors mentioned that it would be important to increase the amount of interaction with the host family. The problem which prevented free communication was the fact that the receiving party did not speak English. Nevertheless, one of the tourists argued that this factor contributed to the immersive experience.

Interaction with local people, according to the respondents, was limited due to the inability of the villagers to speak English. It is notable that all the stories connected with interaction with local communities were shared by the host family and the camp

leader, while the tourists did not show any vivid memories about this part of the program. During the tour, the visitors had a chance to visit nearby cities, but they did not communicate with the locals a lot. They also went shopping to the local store and had to interact with the salespeople. This experience was emphasized by the camp leader as she mentioned that tourists were impressed by the old small shop where they had to ask for products rather than picking them themselves as in supermarkets. Finally, some local people came to the destination to interact with the tourists during cultural evenings. Interestingly, tourists had controversial impressions about the experience of interaction with local people. On the one hand, they stated that “it was we were outside eating and so on with also local people, and I think that was really nice, because we met their neighbors” (Respondent 3, 2017/2020). On the other hand, they mentioned that only the local people who were invited to the destination were open to communication: “local people, I think, there were a little bit... I don’t know, not afraid of us, but may be they did not want, like, to communicate with us, because of the language” (Respondent 3, 2017/2020). One of the tourists mentioned that it would be preferable to have a local team leader. In general, the visitors showed their willingness to be exposed to the local community more.

Finally, the camp leader Alla, who facilitated communication between all the Russian-speaking parties and the tourists, played a significant role in tourists’ experience. As one of the visitors stated, “it’s hard to imagine things without a leader” (Respondent 3, 2017/2020). She acted as a translator and a leader of the group, helped to solve some everyday problems. It was appreciated by the tourists that the camp leader introduced some cultural aspects to them, which contributed to their understanding of the culture. However, indirect communication with the host family through the camp-leader complicated the interaction. One of the tourists mentioned that it would have been better if the host family had spoken common language with the visitors. The role of Alla was called educative, while her flexibility towards the visitors and attentiveness to their wants and needs were greatly appreciated.

It is possible to summarize the role of communication in tourists’ experience with one quote, the answer to the question about the best part of the program: “Getting

to know all that people, for sure” (Respondent 4, 2017/2020). It is relevant to mention that among the most memorable experiences the tourists mentioned, apart from the completion of the project, a picnic near the lake and the last evening when they cooked local cuisine together with the host family. It is notable, since both memories included images of local nature, food and included close communication with the host family.

#### 4.5 Tourists’ suggestions

At the end of the interview, the respondents were asked to give their suggestions about the improvement of the program in general and possible changes that should take place to adapt it for tourists who could come not as a part of a volunteering project.

The range of suggestions for improvements was relatively wide, from the position that nothing should be changed in the program as it was optimal for immersion into Russian culture, to the position that many aspects should be modified. Among the latter, mostly physical conditions were mentioned. According to the respondents, kitchen and toilet should be modernized, the rooms should have a capacity of 1-2 people to make it more comfortable for tourists. They also suggested to have smaller number of cultural evenings (not every day) and create a tour to Saint Petersburg rather than leaving these days free. One of the tourists mentioned that during one of the cultural evenings works for men and women were separated, which, in her opinion, should not be like this. The number of working hours should be decreased, although completion of the project was still seen interesting and beneficial for immersive experience. Self-catering could take place, although it would be interesting to cook and eat together with the host family.

## 5 Discussion

The main goal of the current study was to examine the influence of co-creative approach on the tourists' experience of the "Ogorod" project. In particular, it was undertaken to discover the impact of co-creative practices in comparison to other factors of the experience and suggest improvements to the program design.

With the aim of answering the research questions, a comprehensive literature review on the theory of tourist experience, particularly in rural tourism, and experience management was undertaken. On the basis of theoretical findings and academic suggestions on the methodology of tourist experience research, research approach and techniques were chosen for this study. Following triangulation method in case study strategy, three major sources of primary and secondary data were chosen for the analysis: company and "Ogorod" project information presented in social media and local press; in-depth interviews with the camp leader and the leader of the receiving organization; semi-structured interviews with the tourists.

This chapter presents the analysis of the research findings. The first two sub-chapters present answers to the research questions. The third sub-chapter is devoted to managerial implications, limitations of the study and suggestions for further research.

### 5.1 Impact of co-creation on tourist experience

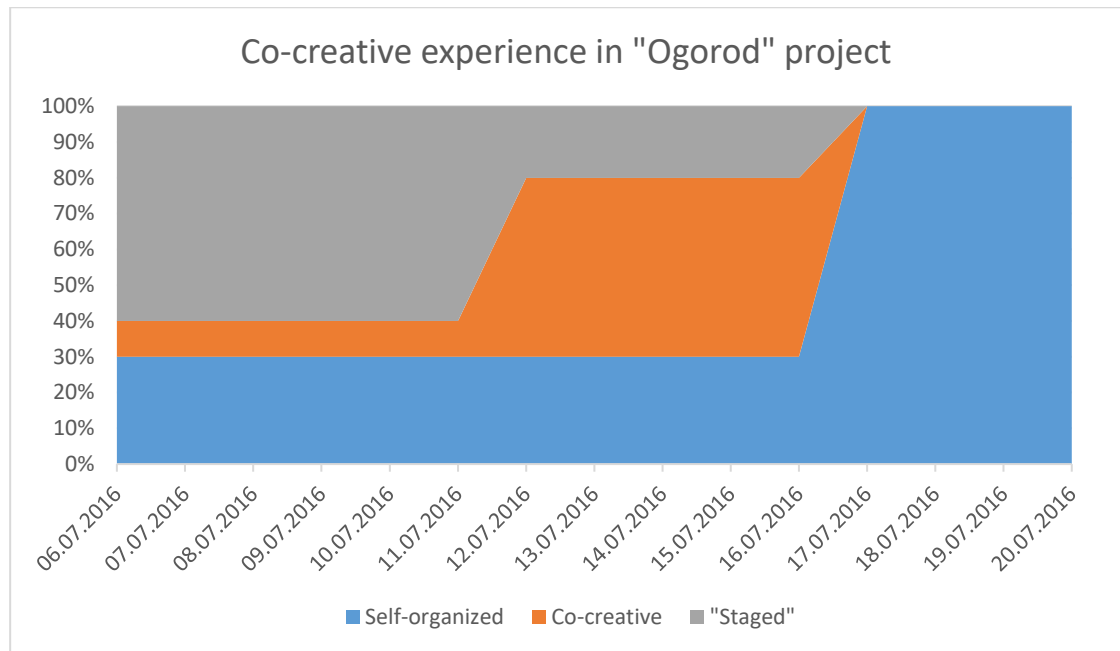
In result of the analysis, it was found that co-creative practices took place in different forms during the program. Tourists were continuously engaged in co-creative household keeping, since they could majorly choose their food preferences and cook for themselves. They participated in cultural evenings and handicraft workshops, when they could literally co-create some handmade items together with the host family and sometimes with local people. At the same time, their exposure to co-creative practices in the main entertainment program was gradually increasing throughout the course of the stay, with its peak during the period of project completion, and then decreased at the point of the last free days when the tourists organized their



leisure time themselves. The level of this engagement can be graphically presented in the following figure.

**Figure 3.**

*Co-creative experience in "Ogorod" project*



During the whole period of their stay, the tourists could choose any preferred way to spend their free time, and should have completed household duties for themselves. For this reason, approximate 30% of self-organized time is taken as a representative measure on the figure. From the 6<sup>th</sup> till the 11<sup>th</sup> July they participated in a fully organized program, which included some light handworks and cultural evenings. Although the host family was open to adjustments and flexible, as it was found in the interviews, no major changes suggested by the group were implemented in the program. For this reason, 10% of co-creation is taken as an approximate measure of co-creative experience, with 60% of the time organized by the receiving party. In the Frame, fully organized time is named "Staged", following Pine and Gilmore's (1998, p. 99) term and Anita Zatori's Conceptual Frame of Experience-centric Management (2013, pp. 66-67). The highest level of co-creative exposure took place between the 11<sup>th</sup> and the 16<sup>th</sup> July, when the tourists completed the project. They could realize

their ideas with help of the host family, engaged in discussions about their project. The last three days and the 20<sup>th</sup> of July, the departure day, were fully self-organized by the tourists.

One of the research questions stated in the beginning of the study was to define how the involvement of tourists in co-creative practices influenced their experience in comparison to other factors. This aim could be achieved through two comparative analyses. First, different factors of impact on each stage of the tour can be compared between each other. Second, the strength of impression and evaluation of each period should be taken into account, since the difference of exposure in co-creative practices highly differed between the parts of the program and could influence the overall impression about each part.

Considering the factors which had the greatest influence on the tourists' impression about the program, it is possible to name communication, food, natural landscape and co-creation in form of the project. The visitors showed their willingness to spend more time and have closer communication with the host family. They also highlighted the importance of bonding within the group. It should be noticed, that several respondents mentioned that close connection inside the group became the result of their co-creative experience: the participants became friends during the working hours, cultural evenings, completing household duties and the project together.

It is also notable that impressions about food were always connected with co-creative experiences: the possibility to cook themselves and with the hosts. Among the suggestions, it was recommended to organize cooking together with hosts to increase the level of immersion into the local culture, at the same time raising the hours of personal interaction. Natural landscape and the location of the destination also played role in the tourists' experience, but the memories devoted to nature encompass a range of experiences, not focusing solely on observation of nature, but also including factors of communication, trying local food and active work engagement.

Finally, one of the strongest impressions shared by tourists was the possibility to complete their own project together with the host family. There were different reasons named to explain the relevance of the project: some tourists highlighted the opportunity to apply their creative abilities, while others reasoned it with the possibility to help local community and communicate with the host family.

In conclusion to the first part of comparative analysis, it is possible to state that although different factors played important role in the tourists' experience and positive evaluation of the program, co-creative elements took place in every factor and played considerable role in enhancing their influence.

Comparing the influence of different parts of the program on the tourists' experience, two stages appear to leave the strongest impression: the project part and the free days. Tourists appreciated flexibility of the host family during the first part and admitted that the introducing days with tight schedule may have been required, but stated that the greatest experiences were gained during the second and the third part of the program. The ability to create and complete their own project, which would also be of use for the local community, became one of the most memorable parts of the journey. All the respondents devoted a considerable amount of time sharing this memory. The trip to Saint Petersburg became another strong impression, although in suggestions the tourists stated that it would be nice to receive some aid from the host family, a flexible program for the tour if the receiving party decides to invite tourists in the future.

In summary of the second part of the analysis, it is possible to state that the project part of the program with the greatest level of co-creation between the tourists and the host family left very strong impressions. Making suggestions about the first and the third part of the project, the respondents showed tendency to recommend increasing the level of co-creation: in case of the first part, to make the schedule less tight and more flexible; in case of the third part, to create some flexible program or a tour for the visitors.

## 5.2 Suggestions

Before the research, the owner of the company under examination, ANT-Museum “Struzhka”, showed their willingness to continue holding similar programs for international tourists not as a volunteering activity, but in a form of a full-fledged touristic service. For this reason, the second research question addressed the problem of improvement of the program to adjust it to the tourists’ needs. This sub-chapter is compiled from the respondents’ suggestions and the author’s recommendations which appear suitable for the case.

First, considering the living conditions, it is possible to recommend adjusting the rooms for two people, so that there are only two people in a separate premise. If the company decides to keep self-catering service and independent household keeping, it would be advantageous to modernize the kitchen. Although the old technical facilities may appear to increase the level of immersion into the rural lifestyle, inconvenience of their usage decreases the level of satisfaction. Another controversial topic shared by the tourists was toilet and bathroom facilities. Although the old-fashioned style of the bathroom left controversial impression, the visitors stated that it was, indeed, a cultural immersive experience. Thus, it would be only recommendable to inform future visitors about the conditions in advance and provide cleaning service at least for common spaces such as bathroom and toilet.

In regard of food, this factor of tourists’ experience was one of the strongest influencers on their impression. Thus, it could be advantageous to consider possibilities of enhancing and improving this service. The respondents showed high level of satisfaction with the self-catering service and the experience of cooking together with hosts. They also mentioned that they did not eat local food a lot, although it could increase their level of immersion into the local culture. Considering all these factors, it is possible to suggest the company either provide common culinary evenings where they could cook local food together with the visitors or organize common cooking on permanent basis. If the company considers cooking together inappropriate, it appears possible to enhance the experience with providing some recipes of local dishes for

the tourists in English with translation into Russian and transcription, so that they could buy the ingredients in the local shop and cook food themselves.

Natural landscape played an important role in the tourists' experience, and their shared their willingness to spend more time in nature and have hiking activities further from the house than the ones that took place. This suggestion appears to be an appropriate option for entertainment of commercial tourists.

Regarding the on-site program, cultural evenings appear to be of big interest for the visitors. However, some recommendations could be made in regard of commercial tourists. It is possible to make the evenings optional or to widen the range of activities, including more handicraft workshops. It would be also beneficial to facilitate more active communication with the local community by inviting more local people to the entertainment activities.

One of the major challenges for the receiving family and the tourists is a lack of common language, which prevented free communication between the parties. Although the most advantageous option would be for the host family to learn English, it may appear impossible in short-term time frame. Since interaction with the host family and local community had great significance for the visitors, it is possible to suggest hiring a camp-leader or an assistant from the local community who could act as an interlocutor between the host family and the visitors.

Finally, the major program, which included light handworks during the first part, project completion during the second part and free days during the third part, could be also developed. Concluding from the respondents' opinions and managerial literature, it would be beneficial to increase the level of co-creative exposure during each part of the program. It appears possible to state that an optimal amount of co-creative practices took place during the project completion. The respondents strongly suggested to keep the possibility to complete a project on the destination for further visitors. One of the adjustments which could support the company's ambition to create a bond within a group of visitors is the creation of a social media group before

the journey, where tourists could get acquainted, start planning the project in advance and share their experiences after the trip.

As for the first part of the program, the number of hours devoted to light handworks should be decreased, and the schedule could be agreed with tourists and be more flexible. Considering the free days in Saint Petersburg, it is recommended to provide the visitors with suggestions for their visit. It could be also beneficial to offer individual tours or excursions in the city, designing the programs together with tourists. These additional services could be charged extra to increase the company's income.

### 5.3 Business implications and limitations

As a case study, this research is targeted at providing recommendations mainly for the target company. Nevertheless, it should be noted that the number of studies devoted to rural tourism and co-creative practices in Leningrad region is highly limited, while the context in this area of Russia is comparatively homogenous. For this reason, the example of this program could be taken into consideration by other rural tourism companies targeting international market. One of the conclusions of the study which appears useful for similar companies in the same area of business is that co-creation of value, considering tourists' suggestions, opinions in regard of the program and communication between the receiving party and the visitors are highly appreciated by the visitors. Co-creation enhances tourists' experiences, thus making the destination and the service more desirable for return visits.

Although this case can be taken into account by other entities, it is still limited due to the small sample and particular context of the company. The suggestions made in regard of this program may not be applicable in context of other countries and even regions of Russian Federation.

In order to make broader conclusions regarding the influence of co-creative practices on tourists' experience in rural tourism, further examination of the topic is needed.

Since the study is of qualitative nature, it would be also beneficial to complete quantitative research on the problem under examination.

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## Appendices

### Appendix 1. Transcripts

#### Respondent 1.

Почему вы решили провести эту программу? Какие были цели, каких результатов (чего в целом) вы хотели достичь?

Давай по очереди. Программу «Огород»? У нас очень много программ.

Да. Мы говорим только о программе «Огород».

Эту программу мы решили провести... Идея возникла очень, очень, очень давно. Очень долгий период мы занимались городами-побратимами Санкт-Петербурга, и на аллее Дружбы городов у нас поставлен маленький камень-монумент в честь породненных встреч городов-побратимов. У нас было очень много проектов между Роттердам-Дрезден и Санкт-Петербург. Когда мы поняли, что нам нужна площадка не чья-то, а наша конкретная, мы стали развивать именно эту площадку, и в прошлом году мы были готовы принять десять человек. Поэтому эта программа была основа того, что мы делали когда-то раньше. Но поскольку был небольшой перерыв, порядка пяти лет, для того, чтобы площадку свою готовить, поэтому мы решили сделать именно так, по чуть-чуть, каждого дня. Изначально мы думали расширить это мероприятие, более масштабно. Но так сложились обстоятельства, что он получился так, как получился. То есть камерный, семейный, с погружением именно, где через десять дней все стали, как одна семья.

То есть изначально, если говорить о целях и результатах, которые Вы хотели достичь, они были в первую очередь культурные...

Культурно-просветительские, культурно-образовательные, культурно-исторические. Такого плана.

И у Вас уже был опыт в проведении чего-то подобного?

Да.

Что в программе было изначально определено (включалось в «исначальный план»)? Какие элементы были заранее установлены, не могли быть (не должны были быть) изменены?

Изначально мы хотели сделать что-то совместное, но это было изначально что-то в виде праздника для всех жителей, и для приглашенных людей каких-то. Но так случилось, что программа развернулась, и был именно интерес, и время этому сопутствовало, именно к диалогу и именно к познавательному. Именно к

тому, чтобы сплочение происходило совместное. Поэтому у нас получился в результате этого проекта не праздник большой, а маленький проект самостоятельный, где все равно мы вместе все общались, но первую неделю мы знакомились, как погружение в русскую культуру, а вторую неделю было предоставлено поле деятельности и творчества самим ребятам выбрать форму взаимодействия. И они выбрали сделать что-то. Но поскольку это было не оговорено заранее, предполагался праздник, а превратилось это в некое совместное как разтаки проведение чего-то, то есть какого-то труда, что ли, какого-то дела, то ребята обсуждали очень-очень долго, и в результате выбрали какой-то один проект, который они могли бы за одну неделю сделать и, соответственно, его презентовать. И, получается, вот эта детская площадка.

То есть я правильно поняла, что изначально, когда Вы планировали эти две недели, Вы решили, что первую неделю Вы организуете большей частью сами, Вы берете на себя большую часть ответственности в том, что ребята будут делать?

Да.

А вторую неделю они могли полностью придумать сами?

Да.

Какую часть устройства проживания (питание и т.д.) вы организовывали сами, брали под свою ответственность? Какие хозяйственные вопросы туристы решали самостоятельно?

Самостоятельно туристы решали то, что они будут кушать, то есть питание. Поскольку сейчас оно такое разностороннее, и русская кухня не для всех понятна, и некоторые вегетарианцы, некоторые еще что-то, поэтому мы за питание на себя не брали. Это первое. Как оказалось, это очень хорошо, и я объясню почему. Мы брали на себя именно проживание, территорию и организацию этих двух недель. То есть первую неделю всех культурных программ и всех образовательных программ. Мы взяли на себя только оформление, но не оплату регистрационного сбора. То есть для того, чтобы в России зарегистрироваться иностранцу, государство – это не наше – берет сбор. Мы его помогали, но мы финансово его не брали. Вот все, что касается с регистрационным сбором. Мы предоставляли проживание, постельное белье, всю кухню. То есть мы их включили в семью, то есть мы все жили как одна семья.

Были ли им предоставлены продукты какие-то или они все покупали полностью сами?

Им предоставлены были посуда, им предоставлены были, естественно, какие-то элементарные вещи, они могли пользоваться, особенно по началу. Там, соль, ну, что-то такого общего характера. А все остальное, они делали это самостоятельно. С самого первого начала они сделали собрание и установили режим работы, как в многодетных семьях: по очереди. У каждого было дежурство, и точно так же, по очереди, по два человека, ходили в магазин и знакомились. Надо сказать, что с учетом этой маленькой территории, не большого города

Санкт-Петербург, а именно маленьких поселений, это оказалось большим плюсом, потому что таким образом они начинали вступать во взаимодействие не только в ограниченном пространстве, но и с местным населением. То есть получается, что это полностью такое погружение. И с учетом вот этих маленьких, местных магазинов... а у нас он один был маленький рядом, а большой ближе к Неве. На второй день уже все знали, что к ним придут, потому что практически все друг друга знают.

Как Вы думаете, как самостоятельная организация, включая хозяйственные вопросы, повлияла на общее впечатление ребят от поездки?

Мне показалось, что это им даже очень понравилось, потому что они ни у себя, ни в каких-то других лагерях, когда мы с ними разговаривали, они сказали, что они такого не встречали. И именно в этом была вот эта самая фишка, вот этот самый плюс, ну, скажем, приятная неожиданность, что им была предоставлена свобода выбора.

Как это повлияло на вас как на хозяев, как на организаторов? На организацию?

Ну, так как это был первый опыт именно такого погружения... Ну, я хочу сказать, что все, конечно, зависит очень много от самого лидера группы. Нам с ним, с Аллой, повезло, потому что это человек, как называется, «в теме». Это человек, который уже был в других лагерях, в других проектах и имеет какой-то опыт. Поэтому здесь она была для нас, конечно, незаменимым помощником. И здесь, безусловно... Безусловно, для нас это нагрузка определенная, потому что пустить абсолютно незнакомых людей в семью, ни одного человека, а всех десятых, конечно, это был риск, потому что мы не знали, кто приедет, с какими мыслями, кто они сами между собой. Они же все здесь познакомились, у нас, даже между собой. Они до этого тоже не знали. И, конечно, для нас это была ситуация тоже новая. Но она мне показалась очень положительная, и мне показалось, что именно эта составляющая, когда через десять дней они просто никуда не хотели друг от друга уезжать, и расставаться, и все время ходили вместе, мы совершенно спокойно, десять дней находясь у нас и три-четыре дня мы специально оставили уже на Санкт-Петербург, где они могли познакомиться уже настолько с Санкт-Петербургом, что они примерно уже представляли русскую культуру, они примерно представляли менталитет, они уже смогли списаться с какими-то людьми, которые могли помочь им погулять по Петербургу, не экскурсионно. Действительно, вот эти десять дней оказались работой, трудом, то есть и с нашей стороны, и с их стороны. Нельзя сказать, что это только, скажем, ехали волонтерским лагерем, что это была помощь. Это оказался не совсем волонтерский проект. Это оказался образовательный больше, пятьдесят на пятьдесят, то есть культурно-образовательный проект. Потому что каждый шаг они знакомились, как у нас устроена вода, как у нас устроены туалеты, как у нас растет морковь, какая азбука. Какие ягоды, какую пищу мы едим, как мы взаимодействуем. Здесь настолько много оказалось моментов, совершенно не похожих, как у них. И, конечно, это вызывало и улыбку, и интерес, и образование.

А будет ли сложно человеку без опыта проведения подобных мероприятий таким образом проводить, приглашать, к примеру, туристов?

Если это одного или двух, то, возможно, нет. Но если это группа, то я думаю, да. Потому что надо понимать, что вы берете в семью. И они об этом говорили, что мы вместе с ними, можно сказать, питались, убирались, мы вместе с ними жили, на этой же территории. И они жили не в каком-то соседнем доме, где придет уборщица Маша и уберет за ними. Этого не было, поэтому они друг другу помогали. Кто-то не любил мыть посуду, и было видно, кто как моет, кто как готовит, потому что они сами это все делали. То есть сами! И это именно было очень показательно, потому что если где-то кто-то что-то не умел, то все дружно ему помогали.

Скажите, почему вы именно так спланировали поездку? Не могли бы вы чуть подробнее рассказать, чем ребята занимались в досуговое время, которое было организовано Вами, в первую очередь?

Ну, вот здесь получилось так, что это досуговое время, или культурное такое мероприятие, оказалось, это образовательное мероприятие. Потому что первый день, безусловно, это был день знакомств, где каждый немножко представлялся о себе. Один день, это был, первый же, посвящен русскому языку. Естественно, за один день это невозможно научить, если никто и никогда. Но мы могли поговорить, почему русский язык так сложен для изучения иностранными людьми, так сложен по определению. Его невозможно понять, его невозможно выучить, если ты не знаешь культуру в принципе. Среди нас была девочка, она как раз живет в Финляндии, она как раз говорила – а Финляндия, это ближе всего к нам – она как раз говорила, что «я изучаю русский язык четыре года, но я так и не могу его понять». И мы как раз касались этого образного языка, потому что язык у нас очень образный. Это первый день. Второй день мы говорили о вопросах культурно-семейного, традиции через игрушку. То есть мы делали куклу, нашу, традиционную, русскую. И делали каждый, и мальчики, и мужчины, и девочки. Один день мы заранее попросили их каждого, чтобы каждый привез свою народную, традиционную уличную игру. И каждый потом ее показывал. Это был очень интересный вечер, каждый танцевал или там показывал игру через танец, или просто играли, десять человек, каждый показывает – это очень интересно. Один день у нас была русская кухня. Мы готовили все дружно пельмени. Они сами выбирали, что они хотят. Один день у нас было знакомство с живой природой. Мы показывали наши окрестности, мы ходили за черникой, мы разговаривали о том, что такое колодец русский, что он значит для русского человека, мы говорили, что значит огонь, мы ели чернику, купались там в озере, общались с животными. Один день у нас был посвящен именно нашим традициям, ну, не только нашим, отношениям мужчины и женщины. Как относятся у них, как относятся у нас, что такое мужчина, что такое женщина, что такое свадьба, у нас. У нас свадьбу не празднуют, у нас ее играют. И вот эти все традиционные понятия, как у них это все. Один день мы говорили, он назывался у нас «Память рода», и мы ходили у нас, Ленинградская область (это краеведческая составляющая) - это очень древняя земля, и у нас очень много рубежных камней. Мы ходили на поляну, на рубежный камень, такую мини-экскурсию и к нам приезжали маленькие частные музеи, которые инициативные группы из Рыбацкого, и приезжали общество генеалогии, рассказывали о том, насколько важно знать своих предков, что это значит для русского человека, как это у них.



Первая неделя, о которой Вы рассказываете, была изначально спланирована Вами?

Да.

Могли ли быть внесены изменения в запланированное по желанию ребят? Внесены были изменения только одного характера. Мы должны были сделать совместный праздник именно такого большого на поле масштабного фестиваля. Но в результате у нас получилось, что мы сделали проект детской площадки.

То есть вы начали создавать некое общее культурное пространство прямо на земле?

Да.

Правильно ли я понимаю, что первая часть программы – это полноценное погружение в русскую культуру? А какие ценности русской культуры Вы особенно подчеркивали? Что именно Вы хотели передать?

Да. Мы хотели передать традиции страны, в которую они приехали, чтобы не было стереотипов. Потому что когда мы задавали первый вопрос, кроме того, что это дикая страна, кроме того, что все пьют водку и ходят медведи, больше ничего об этой стране сказать не могли. Особенно это касалось ребят, которые приехали из таких стран, как Испания. Соответственно, когда они увидели, что это не так, то, конечно, они были приятно удивлены. И одним из результатов – а я считаю, что это очень большой результат – что за десять дней среди ребят одна девочка из Бельгии, она захотела учить русский язык. А несколько ребят, которые к нам присоединялись в процессе этих десяти дней из местного населения, они были удивлены, что другие люди, из других стран, интересуются русской культурой, интересуются гораздо больше, а они сами ее не знают. Вот этого огорода-то, своего собственного-то и не знают! Поэтому они сказали, что мы будем изучать русскую культуру, для того чтобы быть полноправными партнерами в дальнейшем, для того чтобы понимать другой «огород». Для того, чтобы понять другую культуру, нужно знать свою. А соответственно те, которые к нам приезжали, они интересуются этим вопросом. И они все хотели посмотреть эту большую страну Россия. И конечно же, одним из преимуществ было у нас то, что мы находимся в очень удобном транспортном положении, у нас один час, и ты в центре города Санкт-Петербург. Поэтому это был такой «лагерь погружения». И первую неделю они не успевали вообще даже что-то говорить, потому что они успевали только впитывать. И конечно, мы когда их спросили, вы все вместе живете, вы такие разные, а вас не пугает, что разная категория возрастная, что, может, кто-то храпит, может, еще что-то. Они говорят, мы настолько впитываем информацию, что мы приходим, только ложимся и утром тут же встаем. Они вставали в 8-9 утра, и, соответственно, это было все, это было таким нон-стопом, что они не успевали. Это все было на самом деле построено в программе, несмотря на то, что это все-таки деревня, это не город, где у тебя рассеивается информация туда и сюда, а пока я посмотрю телевизор. Там нужно было держать группу, это как микро-тренинг. Поэтому мы его называем «про-

живание». То есть для них каждая стеночка дома, каждый чайник, каждая кнопка – конечно, это было все интересно. И очень интересно, я говорю, был момент... Мы их не разделяли, мы старались, чтобы они вещи менялись, делали вместе, и собирали ягоды, и знакомились с морковкой. Потому что это можно говорить на картинке сколько угодно, эту морковку, но когда все подошли к грядкам у нас там – раз, два, три, четыре – все дружно, на разных языках. А я говорю, я не знаю английского, и я им говорю: «морковка». Все повторяют: «морковка». «Свекла». То есть они в реальности, это такое погружение, это такой тренинг, который не только учит, но и он... запоминает быстро.

Как повлияла такая организация досуга, совместное проживание на Ваши организационные усилия, на Вас как хозяйку?

Ну, конечно, я могу сказать, что у нас был такой первый опыт, потому что мы не понимали и не знали людей. Вот я говорю, к нам изначально приехали люди, которые со своей культурой, причем абсолютно не такая, как у нас; со своими взглядами, да еще это молодежь разных специальностей и потребностей. И, конечно же, они, мы их пустили в дом. Конечно же, у нас были определенные волнения, но если бы мы не имели опыта, то, наверное, может быть, не было бы того, что было, потому как мы немножко понимали, что, чего и как, и, конечно же, ну, усилия были, но мы справлялись. И говорю, очень много зависело от лидера, как лидер сможет в команде определяться и слушать то, что ему говорят хозяева. Потому что совершенно могло быть спокойно, что хозяева говорят, что нет, не надо вот это так делать, потому что хозяева знают, что за этим будет стоять что-то. А если они скажут, ну и что, а мы хотим, и, соответственно, ничего, конечно, из этого хорошего не получится.

То есть без Аллы было бы тяжелее? Алла играла большую, важную роль, она брала на себя часть организации?

Конечно. Ну, она не часть организации, она часть взяла на себя лидера хорошего группы. То есть не организации, а группы. Вот внутренний лидер как бы.

Вы говорили, что местные организации, местные жители активно участвовали в программе, в организации программы.

Ну, активно наверное нельзя так сказать, активно, потому что они еще не понимали, что это такое, они никогда такого не видели, и поэтому для них это вообще было непонятное, что это и кто это, и как это. В нашем просто получается что регионе с культурой совсем даже с русской плохо, не говоря уже с межкультурными какими-то особенностями. Поэтому они просто были, скажем, немножко... Для них это было: «ого!». А что это такое? Это как совершенно какая-то новая картинка, потому что надо не забывать, что это все-таки поселение, это не город. И поселение очень сильно отличается по своему воздуху, по своей атмосфере, по своим бытовым условиям от города.

А бытовые условия, как Вам показалось, не доставляли дискомфорта для ребят? Каким-то образом они это проявляли?

Нет, что у них, они думают, я не могу сказать, но то, что мы предложить им предложили, что-то, может быть, изначально нравится или не нравилось, это мне тоже сложно сказать, а наверняка такое было, потому что мы в поселении не имеем пятизвездочных отелей. И это не туристическая база. Это поселение в семью, это приглашение. И, конечно же, это тоже нужно понимать. И поначалу, может быть, это тоже было для них тяжело, для ребят, на первый, на второй день. Потому что сразу большой поток информации хлынул. Вот здесь даже можно сравнить с тем, что, если Вы приезжаете в город, и, соответственно, там изучаете что-то, Вы через два-три-четыре-пять часов поучили, а потом идете заниматься своими делами. А здесь Вы погружаетесь в атмосферу. Это совсем разные вещи. И, конечно же, может быть, первый, второй день, для них это были такие сложные дни, потому что пока они войдут в ритм. Поэтому говорить о том что я приеду на один или два дня – тоже было тяжело. И здесь, конечно, через три-четыре дня уже вошло все в норму такого активного погружения, и уже это не доставляло каких-то моментов, потому что они видели, что все так живут, и это нормально, и все так живут. И у них душ есть, да, он такой, какой у нас в поселениях, но он есть. И все это понимали, и было, на самом деле, приятно, что ребята прониклись друг другом, прониклись через культуру, через вот эти погружения, не зависимо от предоставленных условий. Это очень было важно, потому что все наш спрашивали, и этот страх в очень многих сидит: ну как же так, у нас же нету пятизвездочного, у нас же как, туалет на улице, там, в доме дырка в деревнях или еще где-то. И куда ж мы пойдём? А печка? А огонь? А у нас электричества перебои. Это Ленобласть: то у нас есть, то его нет. Это мы так живем, это нормально. И надо сказать, что улыбки, и хорошее настроение, оно не покидало все десять дней. Наоборот, когда я совсем недавно спросила у Аллы, у лидера – мы переписывались – я сказала, Алла, скажи пожалуйста, мы сейчас решаем, анализируем, как ты считаешь, убирать вот эту образовательную программу и оставлять только волонтерскую составляющую? Она говорит: «Ни в коем случае! Я, - говорит, - сколько объездила лагерей, я вот такого еще не видела. Именно эта составляющая, вот эти вечера каждодневные, именно они сплывали. Потому что каждый оставлял что-о у себя. Они впервые познакомились, что такое вообще очеле, что такое ткачество, что такое ремесло русское, и они говорили: «Ну как же так, почему у нас этого нет, это так просто!». Когда они поехали в Петербург и накануне решали, а куда же нам пойти первым делом в Петербург, они решали вместе. Они даже в те четыре дня, которые ходили по Петербургу – они не разделялись. Они настолько сплотились, что они не хотели даже там расставаться. И они научились планировать, и вот этот план они между собой, вот эти дни, как-то выстраивали. И среди вот этого дня – первое, что они побежали на блошинный рынок и купили там себе по веретину.

Если бы наоборот, у ребят было много культурной программы? То есть вся досуговая, просветительская программа, была бы создана Вами, и они никак не могли бы проявить свою креативность, свои творческие способности?

Это было бы неправильно. Потому что мне кажется, им в конце концов стало бы скучно. Это можно было бы, если бы это один или два дня. Получался бы семинар. Они бы чего-то прослушали, обсудили и разошлись. Потому что ребята молодые, ребята активные, ребята что-то хотят реализовывать. Это потребность

внутренняя. Возможно, это было связано с тем, что это все-таки заявлен был волонтерский проект изначально.

Если бы Вы позиционировали проект изначально как туристический, если бы проект был туристический, какие бы Вы изменения внесли?

Сложно сказать, но наверное вот эта вот ассоциативность... Когда ты говоришь о туризме, то не всегда туризм равно какому-то своему проявлению творчества. У нас принято по туристической части, с учетом нашей местности, сельский туризм – вообще не развит, и у нас даже не понимают, что это такое. Что такое сельский туризм? У нас рядом город Санкт-Петербург. И когда мы говорим о туризме, то сразу ассоциация: экскурсия, в машину, в автобус, пешком, отель, поехали, встали, сели, накормили – у них нету ничего своего.

Однако есть последние публикации, в которых организация туристической программы вместе с туристами, с их творческим, креативным участием, считается развивающейся, инновационной и нужной, особенно в сельском туризме. Слышали ли Вы об этом?

Я с тобой согласна: её считают инновационной, за этим будущее! Но он не развит. Его нужно продвигать, да, нужно становиться у руля. Да, возможно, это какая-то ниша, которую, возможно, ты займешь или кто-то... Да, это инновация. Я с тобой абсолютно согласна. Именно поэтому мы решились на прошлогодний проект. Да, он в таком виде, но мы были первые. Когда мы его презентовали уже после, уже в течение октябрь-ноябрь, конечно у нас, даже, извините меня, депутаты, государство говорит: а что это такое? Вы расскажите. И теперь вот эти последние полгода я только делюсь опытом, что такое сельский туризм. Потому что заявили, да, развитие идет, да, изменения в стране идут, но никто не знает, как это скушать. Что предложить? Как понять? Как перестроиться? Молодежь, она этого не знает. А наше поколение, возрастное, оно не понимает. Поэтому то, что мы им предложили, все просто сказали: вот, это то, что нужно! Мы говорим, это культурно-просветительский сельский туризм. И сейчас мы развиваем опорную площадку, экспериментальную, и мы это всем сейчас говорим, и было бы здорово, если б мы подтянули и местных краеведов, и еще что-то. И, может быть, написали, какие-то тропы, экологические, еще какие-то, и могли бы эти материалы потом выпустить. И таким образом, распространить то, что мы идем. Это, конечно, замечательно, потому что на сегодняшний день у нас это не развито.

Вы сказали, что местные организации, местные краеведы участвовали в той программе, которая прошла в прошлом году, а не только местные жители. Как это повлияло на общее впечатление от поездки ребят? Дополнительное общение с местными жителями.

Мне сложно сказать, но я думаю, что у ребят был большой поток информации, где они вообще ее только успевали впитывать. Мне кажется, они ее не до конца там еще успевали «переваривать». Потому что то, что произошло с ребятами, то, что мы им дали столько – они были первые, да, и мы им столько дали, что я не знаю, сможем ли мы вообще кому-то дать еще столько, сколько мы дали им

внимания, и усилий, и организаторских моментов, и образовательных моментов, ну и всего. Потому что, конечно, они сами говорили, это в положительную сторону: «Мы ожидали одного, что приедем к кому-то, к бабушке какой-то там огород поковырять, покопать, а мы получили столько, что это просто был подарок судьбы, это бесплатный, простите меня, тренинг был».

Если бы Вы проводили эти программы постоянно, с организационной стороны...?

Я тебя понимаю. Это здорово. Здесь оно бы шло откатанно, и, возможно, мы могли бы просто уже по конкретике говорить ребятам: «Ребят, вот такая-то программа». Но первую неделю однозначно нужно сначала знакомить. Потому что... Одна из фишек была, что ребята, приехав в страну, они должны понять, куда они приехали. Они должны познакомиться между собой. Они должны познакомиться с культурой каждого, кто приехал. Для того, чтобы, как называется, «притереться». И уже в процессе, в процессе организационных, адаптационных, других моментов, переходим во вторую часть. У них потом шел выходной, они ездили в Питер, и вторая часть – это делался проект, еще неделя. А потом получался, в зависимости от программы, три-четыре дня, мы их вообще не трогали, они счастливые, сплоченные, гуляли по Питеру, наслаждались, шли, куда хотели. Мы вообще их не трогали, они просто приезжали, ночевали, и вообще просто рухались, и обратно, настолько, что там один дядечка, пятьдесят восьмого года, он вообще говорит: «Так, один день я, пожалуй, в Питер не поеду. Я посплю».

Они были разного возраста?

Они были разновозрастные. Самой маленькой девочке было восемнадцать лет, а самому взрослому – пятьдесят восьмого года.

Вы говорили, что них была возможность пообщаться с местной природой. Как это повлияло на их впечатление, как Вы думаете?

Это добавило вот этого погружения, потому что когда мы сказали, что так, товарищи, мы сейчас идем в лес собирать чернику, на озеро, мы вам покажем местные достопримечательности. Они: «Да, классно». И двое из них, это, видимо, влияет культура страны, одели шортики, одели футболочки... «Мы готовы,» - сказали они. Мы говорим: «Так, ребята, у нас так не ходят. У нас одеваемся». Конечно, они не понимали, что такое северный лес, что такое комары. Надо не забывать, что у нас это природа. И мы так живем. Что у нас, если уж комар, то это не какой-нибудь изолированный залетевший москит. И это надо понимать.

Вы говорили, они ездили в город на праздник городской?

Да, так получилось, что, когда мы составляли программу, мы подгадывали, что один день они должны были дополнить, посмотреть именно вот местный городок сначала, и посмотреть землю, куда они приехали, не только с нашей стороны, но и вот такой экскурс в город. И мы построили программу таким образом, что в этот день как раз был праздник. И там парад невест, и так далее. То

есть праздник, микро-город, чтобы у них было сравнение. И они ходили на этот праздник. И, конечно, уже были новые образы, новые впечатления. Естественно, они не сидели стопроцентно только-только: им сидеть было некогда, потому что для них поход в русский магазин, где им нужно купить не только, простите меня, пиво – и мы сказали сразу, у нас не пьют – а им нужно было спланировать свою еду, и не только свою, но и своего соседа, своего брата, по линии. И, соответственно, они вместе рассчитывали этот бюджет, и вместе шли в магазин, и интересовались, что кушает один, а что кушает второй, а как это покупается, а как это общается в магазине, каждый попробовал это.

Они вскладчину покупали еду?

Да, да.

Они сами себе определили расписание?

Да. Мы им с самого начала сказали: Алла, так и так, надо понимать, что мы, хоть и организаторы, но мы тоже живые люди. И мы должны, как и в любой семье многодетной, если мы не построим порядок, то у нас будет, кто в лес, кто по дрова. Поэтому мы проговорили первоначально с Аллой. Алла, соответственно, начала разговаривать с ними. И они собрались и сказали: так, ребят, каждый хочет чего-то, каждый. Каждый хочет и в магазин сходить, и в грядке покопаться, и ничего не делать, и то, и то, и то. Давайте расписание. Они сами это обсуждали и вывесили нам расписание. Согласовали его с нами и сказали: «Вот дежурства». Они сами это повесили, ну, согласовав, естественно. Мы говорим: «Ок». Соответственно, мы видим, сегодня к примеру, первое число, дежурит Маня и Ваня. И, соответственно, отлично. И мы видим, что они дежурные, соответственно, Маня и Ваня дежурят, они готовят еду, а там Сережа и еще кто-то идет за продуктами.

Как вы оцениваете результаты программы? Почему?

Для нас первоначально оно было интересно, потому что оно было первое. Конечно, нам важно отрабатывать это для того, чтобы мы могли это внедрять, вот эту инновацию, вот этот сельский туризм. Причем внедрять его в разных областях. Это не значит, что, если у нас культурно-образовательный сельский туризм, то в соседней деревне то же самое будет, в другой соседней деревне может быть культурно-исследовательский или какой-нибудь археологический, у третьей может быть еще какой-нибудь. Но так или иначе у нас до сих пор нету еще ни банка данных, ничего. То есть мы это все по крупницам сейчас только складываем. И, конечно, мы стоим в разряде первопроходцев. И если у нас есть девочки, которые инициативно пытаются в какой-то деревне что-то сделать, то на международный уровень в такой форме сельского туризма мы, наверно, вышли впервые.

Вы бы хотели дальше развивать программу, и зависимость от культурного и природного потенциала территории?

Да, потому что развивать сельский туризм, не зная территории, и что там будут делать туристы? Хорошо, если это бабушка и дедушка и им нужно сидеть только на лавочке и семечки щелкать. А если речь идет о другой категории, а особенно это о молодежной категории или какой-о средней категории, которой адреналин нужен, движение нужно или еще что-то нужно, то, соответственно, нужно понимать, потому что деревня – она и есть деревня. Ну ты день посидишь, ну ты два посидишь, а дальше что? И если ты не будешь предлагать какое-то занятие, то они сами будут искать себе на попу приключения. И если они понимают, эти туристы, что они себе ищут, то это хорошо. А если они не понимают, что ни ищут, да еще столкнутся с неизвестным культурным пространством, то, конечно, кому нужны такие проблемы?

Вы планируете новый проект по аналогии с прошлогодним. Проанализировав прошлогодний опыт, что бы Вы изменили и почему?

Собственно говоря, мы, наверно бы, не то что бы изменили, а мы, наверно бы, этот проект, который у нас прошел, вобщем-то, он у нас прошел очень хорошо, мы просто бы, наверное бы, его чуть-чуть отшлифовали, но ничего, наверно, по существу не меняли. Вот он правда, он просто прошел, вот как он должен пройти. Все были счастливы, и для нас было тяжело только, потому что мы не знали, что будет, можно сказать, завтра. Мы лепили все, можно сказать, «с колен». Это было, конечно, ну, тяжело, но, с другой стороны, интересно. Поэтому, когда речь идет о том, что уже опыт есть, здесь для нас будет больше, с одной стороны, внимания уже профессионально к каждому человеку на этой территории, то есть мы будем видеть, что и как, из опыта, но зато программа, она будет уже отшлифована, и мы сможем больше ее углублять, расширять, приглашать кого-то еще. То есть не просто проводить ее вот так вот, а это погружение делать так, чуть-чуть, может быть, меняя, но канву оставляя тем же. Мы бы сделали так же четыре-пять дней это идет культурно-образовательная составляющая, один день мы даем выходной для того, чтобы они съездили в Петербург, погуляли, посмотрели. И остальную часть мы хотели бы, чтобы это был все равно какой-то проект. Возможно, этот проект был бы спланирован заранее, ребята бы готовились, потому что тогда это облегчило бы всем участь, и им, и нам, если бы они знали, что, к примеру, мы едем, но мы будем там, не знаю, делать качели. Я к примеру говорю. То они бы уже понимали, и мы бы тоже готовили бы материал по этой части, и так далее. Потому что в этот раз мы лепили из того, что у нас было. У нас не было заготовлено ни материалов, ничего. И это... Ну, тем не менее, мы слепили. А когда мы будем иметь уже материал к этому, конечно, это усилит знания, скорее всего, туристов. Усилит погружение, облегчит нам какие-то... Потому что мы будем знать, что, ага, вот это пять досок, и тогда мы можем уделить внимание еще чему-то. Вот здесь, конечно, отшлифовать. И, безусловно, мы бы очень хотели это именно, раз уж мы занялись первопроходцами, вот эту тему отшлифовывать, приглашать в качестве какого-то обмена опытом других, чтобы эта расширялась сеть, чтобы мы как-то думали, как можно эту инновацию расширить, как сделать. Может быть, я уже сказала, написать какие-то методички, я не знаю как. Но так или иначе, чтобы вот эта инновация не угасла. Потому что вот реально, мы первопроходцы.

Чтобы местные жители делали что-то подобное?

Да, может быть, давать им рекомендации. Это не обязательно, чтобы это вот только у нас, но мы просто, получается, мы вот такая база, как хочешь назови, методический центр, еще что-то, где у нас вот такое сложилось. И к нам сейчас спрашивают, обращаются, и мы с удовольствием делимся этим опытом, и мы готовы им делиться, просто... И мы за то, чтобы это развивалось, потому что, как опыт показал, именно в таком формате, человек-человеку, в такой микроатмосфере сельского туризма, вот такой местности, правильно построенная программа дает удивительные результаты, удивительный диалог, удивительные знания и отношения.

В первой части программы Вы практически все спланировали, организовали, а вторая часть была во многом «под дизайном» ребят. Как такое «сотрудничество» влияет на организационные усилия? Какое влияние оказывает подобный «дизайн» программы на организационные усилия, с хозяйственной точки зрения? Становится ли сложнее, или, наоборот, легче?

Да она нужна! Потому что когда мы разговаривали с нашими, с русскими ребятами, и говорили: «Ребята, вот так и так, вы учитесь в институте, вы молодые, вы на курсах на каких-то. Вот как вы смотрите на то, что у нас адаптационный народный труд? То есть когда вместе делаете какое-то дело, полезное. Не просто там филькину грамоту, не просто что-то где-то куда-то вас заслали, а вы сами придумываете вот в маленькой группе свою идею, или получаете задание на эту идею, и вы ее реализовываете, вот на практике. Не просто что-то, а на практике». Это же может стать и вашим портфолио, мы же не против, мы хотим к этому... Что вот, вы, в этой команде, прошли, вы сделали, вот она, фотография, вот оно, реальное. Они говорят: «Да нам этого просто как воздух не хватает,» - сказали ребята.

А с точки зрения Вашей организации?

А наша организация – это организация, это работа. Это труд, который, я считаю, что он должен, ну, как минимум, оплачиваться, потому что прошлый проект, он был чисто волонтерский, он был совершенно безфинансовый, он был совершенно, ну, я не знаю, весь проект, со всех сторон, был, можно сказать, складчину. Кто-то за что-то где-то как-то. Для того, чтобы он просто состоялся. А с точки зрения организации, это труд. Это надо обучать людей этому сельскому туризму, потому что у нас не все способны на это, не все понимают. Надо не забывать, что приезжают люди разные, с разной культурой, которые приезжают на другую землю, с другой культурой. И, конечно, для них для всех могут происходить разные... Если это, например, европейская, вот как у нас, нам повезло. Ну, Финляндия, ну это, ну хотя бы Европейская. А если приедут еще какие-то? Восточные с восточными у нас тут легко сцепятся. Понимаете, это разные менталитеты. Это нужно готовить, это как адаптацию, как я не знаю, ну, как ребенка с другого дома брать к себе на каникулы. Это нужно подготовиться. Это труд. И людей, которые принимают, тоже надо готовить.

Когда Вы проанализировали свой прошедший опыт, появились ли у Вас новые идеи, как можно со-создавать вместе с посетителями такие впечатления, такие программы? Появлялись ли новые идеи в целом?



Ну, конечно, появлялись, мы же и родили тут же не праздник, а сделали площадку. Это же все в процессе. Конечно, появлялись. Вот все шло вообще «с колен», буквально весь этот проект прошлогодний, он весь шел, можно сказать, да, канву какую-то мы сделали, но все внутри, оно все шло «с колен». Потому что там уже все сложилось, и трагедии, и радости, и другие люди, и... Там все сложилось. И конечно, нужно понимать, что все-таки нужно планировать. Потому что если день не спланируешь, это не важно что с девяти до пяти они работают на грядке, или они идут за черникой, или они идут на озеро – но если во временные рамки, «от» и «до» не поставишь, то для туристической части, для гостей и для принимающей стороны, будет тяжело.

Должна быть свобода внутри рамок?

В рамках каких-то ограничений, свобода в ограничениях.

Я имела ввиду новые идеи кооперации с ребятами, в новых проектах? К примеру, заранее с ними связаться, что-то придумать.

Просто это зависит от того... Ребята включаются, и тогда, и тогда, но ребятам интереснее, когда этот проект – они понимают, что делают, то есть они же его и придумывают, либо получают это задание. Ну, вот как с лодками, включаешься – не включаешься. Но они еще и хотят ехать туда, что-то делать, а ты к этому времени готовишь материал, а не бежишь, чтобы он еще этот материал доставал где-то.

То есть сначала они должны приехать, познакомиться, а потом уже создать что-то свое, и тогда включается уже сотрудничество?

Лучше бы, если бы уже изначально в проекте было указано, что они создают, потому что тогда и люди бы подбирались и по единомышлению. То есть, если бы мы создавали, я говорю, к примеру, что-то строительное, подбирались бы строительная. Если бы мы занимались травами, то подтягивались бы люди, которые бы хотели именно этой части. Когда они понимают, куда они едут.

Respondent 2.

Какова была ваша роль в туре?

Я была кемп-лидером. Это волонтерский лагерь, они организуются по всему миру. Обычно продолжительность 2 недели, бывают 3 недели лагеря, бывают больше, но стандартно – это две недели. Это, скажем так, work camp, то есть рабочий лагерь, куда люди приезжают, собственно, работать, в основном – работа руками, manual work. Им организуют какие-то условия для проживания и питания, возможна культурная программа, но это не обязательно, то есть это как организатор решит. Волонтерство, собственно делаем полезные вещи для страны, которая организует это все.

То есть это был волонтерский проект, они сами, добровольно хотели трудиться?

Да. Скажем так, не то чтобы трудиться. Понятно, что в основном люди хотят пообщаться в такой неформальной обстановке, потому что когда ты едешь в волонтерский лагерь, ты погружаешься в культуру, и у тебя происходит какой-то обмен с другими участниками из других культур, и это намного эффективнее. Это вид туризма более эффективный, чем просто поехать куда-то. И одна из, мне кажется, задач и целей для ребят – это просто поехать посмотреть на страну и на другие страны более глубоко, но рабочая часть – это как уже...бонус.

Как я понимаю, и по цене там гораздо меньше? Я знаю, что был какой-то организационный взнос?

Да, организационный взнос они платят в свою отправляющую организацию, чтобы гарантировать то, что поездка будет безопасной, что принимающая сторона их не обманет, не бросит на улице и так далее. И плюс конкретно в этом лагере был взнос за питание. Это было организовано таким образом, что участники в самом начале сдавали деньги мне как кемп-лидеру, и я уже заведовала бюджетом всего лагеря, то есть мы покупали продукты, какие-то вещи первой необходимости (туалетная бумага и прочее). И в конце, если остались деньги, то мы им раздаем эти деньги обратно. Вот это финансовая сторона лагеря. Во всем остальном, проживание там было бесплатно, и плюс культурная программа, они сами оплачивали, например, если ходили на экскурсии, то за это тоже сами платили. Но это естественно.

Но в целом, это чем-то похоже на сельский туризм, во всяком случае, в данном случае?

Наверно. Я не знаю, что такое сельский туризм, потому что я от темы непосредственно туризма далека, но наверно.

Каким образом происходил поиск участников программы?

Есть общая база проектов. Вообще, есть несколько баз, но есть главная база, на которую могут зайти ребята со всего мира. Там проекты по всему миру вывешены, с описаниями, с ценами: ты просто выбираешь, что тебе нравится, находишь себе отправляющую организацию в своей стране и подаешь туда заявку. Например, в России это происходит следующим образом: ты находишь проект, например, «Сфера» организовывала проект «Огород», была международной принимающей организацией. И если ты хочешь поехать куда-то, ты в «Сферу» обращаешься, если ты едешь за рубеж, обращаешься к ним, они выступают отправляющей организацией. Так же ребята в своих странах обращались в свои организации, и они уже гарантировали, что ребята поедут. Какая информация в данной программе была дана изначально о том месте, в которое поедут ребята? Что они знали изначально об этом месте, о том, что их ждет с точки зрения программы?

Ну, информация была о том, что это поселок или деревня, недалеко от Санкт-Петербурга, 30 км, что это работа на придомовой территории и на территории

Музея, русское народное творчество, по-моему. По поводу работы, там было написано, что они будут убирать траву, копать и так далее, ну то есть заниматься такими вещами, с землей больше связанными, собирать растения, ягоды, вот такие вещи.

А по бытовым условиям?

По бытовым условиям, все было указано, что туалет на улице, например, что проживать мы будем в доме по 4 человека в одной комнате, что есть кухня, что мы сами готовим. По душу, там было написано, что душ в определенные часы, но там уже немного изменились условия, когда мы были на проекте, то есть они сделали нам отдельный душ и душ, получается, был доступен всегда. В этом случае даже улучшились условия. Я отправлю тебе полное описание, Information sheet, и ссылку на организационную базу.

Какая группа (демографически, по возрасту/странам/общему количеству) набралась?

Было 10 ребят. Вообще, по правилам, в волонтерский лагерь может ехать не больше двух человек от одной страны. Указывается в любом проекте, какой возраст. То есть ты можешь указать любой, какой тебе нужен, но стандартный – это от 18 и до 99, как они пишут. Бывает для тинейджеров от 16 до 24, например. Но этот был от 18 и до бесконечности. Так как не больше двух человек от страны, было две Испании, две Финляндии, одна Бельгия, одна Бельгия отменилась, осталась одна, Швейцария одна, одна Франция. Изначально приехало две Франции, но одна уехала потом, во второй день. Германия и, по-моему, все.

А с чем был связан отъезд одной Франции?

Потому что ей просто... Ну, я не знаю точно. Получилось так. Она из Парижа, ей сорок с чем-то лет. Условия она, видимо, представляла себе не так. У нее был очень плохой английский, она постоянно в первый день общалась только с французом и со швейцарцем, то есть на французском. И, видимо, она неправильно интерпретировала Info-sheet, условия, что ее ожидает, либо она на читала, я не знаю. Вобщем, когда она увидела условия, она сказала, что «мне это не подходит, я не смогу в этом прожить две недели». Как бы это было изначально заявлено, ни для кого это не было сюрпризом, что туалет на улице и какие там условия, что мы сами готовим, что душ, например, такой, а не джакузи, и так далее. Но она сказала сразу, что ей это не подходит, и, собственно, мы ее отправили обратно. Вообще, человек имеет право, если ему не нравится, человек имеет право уехать, тут ничего такого нет, просто поменяли билет, она уехала.

А какой возраст был у других участников?

В основном молодежь все, только вот сорок с чем-то лет эта женщина, и там француз был 54, по-моему, года, или 56. Они приехали вместе, и они были примерно в одной возрастной категории. Все остальные были... 18, 19, 20, 25

несколько человек, 27 один человек, вот такой возраст. Ну, то есть, молодежь в основном.

Каким образом осуществлялся трансфер туристов до места пребывания?

В каждом лагере это по-разному организовывается, у нас это было, что в инфо-листе я сразу прописала, где мы встречаемся и пути, как они могут туда добраться. То есть мы встречались около Рыбацкого, метро Рыбацкое, чтобы могли сразу поехать на электричке в Отрадное. И я им написала, как они могут добраться до нашего места встречи. После этого я также скооперировала их в группы, чтобы.. У нас была группа на Фейсбуке, я создала ее еще до начала лагеря, чтобы ребята познакомились, и там же проходило все это общение в плане как вам лучше добраться. То есть у меня была вся информация по прилету, когда кто прилетает, и я там написала, что тот-тот-тот, вы примерно в одно время прилетаете, вы можете встретиться в аэропорту там, взять такси, а кто-то приезжает на поездке, кто-то прилетает в аэропорт рано, вы можете там встретиться в городе погулять. Но все в итоге пришли на станцию метро, и мы встретились, мы все сели на электричку и поехали в Отрадное.

То есть вы начали контактировать еще до того, как они приехали, и познакомились они в целом еще до этого?

Да. Как бы не все, но активные наиболее люди, они там немного о себе рассказали, немного начали контактировать, потому что это легче даже в плане того, как добраться до места. Потому что такси на одного стоит 2000, а так они поделили на четверых.

Изначально, когда вы уже встретились, какое общее настроение, какие ожидания были у группы? Может быть, кто-то беспокоился о чем-то?

Да нет, особо никто не беспокоился. Настроение было хорошее. Когда мы встретились, все были позитивны, кроме парижанки. Она сразу начала жаловаться. Но остальные позитивно отнеслись, и когда мы делали тур по месту, где мы живем, собственно, по всему двору, показывали, где что находится, все нормально относились, ну хотя бы... Ну, туалет на улице – не все могут отнестись, тем более что ты должен сам его убирать.

А до того, как эта женщина приехала на место пребывания, к Елене Олеговне?

Она начала сразу жаловаться, говорила, что это далеко, что где-то мы тащим сумки, непонятно, негде их катить, надо по ступенькам нести, и что, когда мы приехали в Отрадное, там нужно было... Не знаю, была ты там или нет, но там как обычная поселковая местность, идут пути, и нужно перейти на другую сторону по надземному переходу. То есть, по ступенькам подняться, перейти пути, спуститься по ступенькам и пойти. Вот там, естественно, нет никаких приспособлений для сумок, чтобы катить их: нужно было их тащить. Вот там она тоже очень жаловалась. И потом жаловалась, что грязно, что там нет асфальта. Но остальные были позитивны и они больше, скажем так, обращали внимание на позитивные черты, интересные, скажем там домики не похожи на те,

которые у них в маленьких городах или деревнях; что то интересно, се интересно, вот все такое.

Какое было первое впечатление туристов? После того, как они пришли, познакомились, была программа – им задавались какие-то вопросы, потом они все вернулись в дом. Какое у них было впечатление, что они говорили, были какие-то комментарии?

Ну как, они были очень уставшие, поэтому, по-моему, они ничего не говорили. Но в целом, все было хорошо, потому что... Вот эти «вопросы», которые ты говоришь, это я организовала как знакомство. То есть мы... Там были вопросы по России: что они ожидают? Что они уже знают? Я отправлю тебе все плакаты с ответами.

А если в двух словах, почему они приехали на программу? Почему приехали в Россию? Что знали о России? Примерно, чтобы понимать контекст.

Ну, это лучше каждого спросить, но в целом... У всех, конечно, разное было. Но в целом все говорили, что интересна именно Россия, потому что... Ну, в целом все говорили, что «далеко, непонятно и страшно». И поэтому интересно. Но кто-то был, например, несколько раз уже в России, и ему нравится Россия, и он хочет еще. Ну там вот была, например, финка Лена – она, по-моему, четвертый раз была в России, или третий. Но точно не помню. Или пятый даже. Вобщем, она очень много раз была в России и еще хочет. Швейцарец тоже второй раз был в России. В основном, было два: либо кому уже нравится Россия и они еще хотят, либо те, кому она интересна, потому что далеко.

То есть говорили именно о России, не говорили, что все едут помогать?

Ну вообще, как люди едут в лагерь, они едут изначально из-за страны больше. И они честно отвечали.

Понятно, что им было интересно помогать, и это уже будет, скажем так, заключительная часть, наверно, нашего интервью, то что... результаты. Потому что программа была насыщенной, интересной, и это тоже потом мы обсудим. Но изначально они ехали, да, из-за страны больше, потому что интересно. Понятно, что если ты очень хочешь помогать, ты можешь и в своей стране помочь, если у тебя мотивация только помогать. Но когда люди едут за рубеж, они все-таки едут больше посмотреть страну и прочувствовать ее, и поэтому выбирают такой «отдых», скажем так.

Какое впечатление было у туристов об организации быта, бытовых условиях? Какие были комментарии?

Вообще, это было замечательно, я просто не нарадовалась, потому что я готовила себя к тому, что мне нужно будет кого-то «подпихивать», кого-то уговаривать, с кем-то разбираться. Но на самом деле все были молодцы, все всё делали. Мы составляли каждый вечер, кто дежурит на следующий день, и по категориям. Кто отвечает за готовку, кто отвечает за уборку, кто за туалет. Туалет у нас был отдельной категорией, мы с уборкой не смешивали, потому что это

уже подвиг-вынести туалет. И все всё делали, свои дела, никак не возмущались. Наоборот, кто-то даже сам вызывался: а давайте я поготовлю, а давайте я уберу. У нас мальчика всего два было, и работы, которая требовала мужской силы, было, естественно, больше, чем порвать траву просто. Понятно, порвать траву было, но трава быстро закончилась. А вот там копать, косить, вот там мужская сила нужна была. И когда я, например, ставила мальчиков – потому что девочки там все уже передежурили – я ставила мальчиков на готовку или уборку, кто-то, наоборот, вызывался, говорит, пусть мальчики доделают свою работу, а мы поготовим. Потому что те, кто готовит, они на час раньше заканчивали работу и уходили готовить. Ну и вот так вот они подменяли друг друга: а вы в следующий раз, а вы еще что-то... То есть никаких проблем с этим не было. Когда уехала женщина из Франции, вообще никто не возмущался ни на что, все были всем довольны.

А не было такого, что они были даже больше рады, что они должны сами готовить и так далее? В положительную сторону не влияло? То, что могли сами выбирать продукты, что сегодня бывает часто важно, с различными диетическими потребностями .

М... Ну, мне кажется, конечно, они были рады, что они сами могли выбирать продукт, сами могли выбирать меню. Как бы я не знаю, были ли они «даже рады»... Как бы у нас не с чем было сравнивать, потому что если бы у нас, например, сначала кто-то готовил, а потом они, было бы с чем сравнить. Но они да, они активно во всем участвовали, предлагали свои какие-то блюда, мы вместе ходили в магазин, с кем-то тоже кооперировались. Они говорили: давайте купим то-то, то-то, приготовим то-то, то-то. Хорошо, давайте. То есть активно во всем участвовали, не было такого, что я их «пинала», а они «не хочу, сама выбирай». Наоборот, все были активные.

Какая атмосфера установилась внутри группы?

Внутри группы тоже хорошая. Во-первых, мы все жили все вместе, в одном домике, и так как мы все время находились вместе, все время общались, это, естественно, помогло. Во-вторых, в первый вечер, когда провели знакомство, тоже так сплотились, узнали друг о друге новое, сплотились тоже. И плюс у нас была культурная программа насыщенная, мы все время вместе ходили куда-то, слушали, что нам рассказывала Елена с Татьяной, обсуждали. Это тоже помогало созданию атмосферы в группе. У нас одна девочка приехала на следующий день после того, как все заехали. Было видно, что она боялась, что ее уже не примут. Как бы, у нас прошло это, первое знакомство, когда самый важный этап. Когда уже все познакомились, все друг друга знают, мы отработали один день, и она приезжает вечером на следующий день. Она очень переживала, но она тоже потом влилась, то есть не было видно, что там кто-то приехал позже, а все остальные в одно время.

Во время программы, какова была ваша роль? Что ты непосредственно делала во время программы? Организация быта, питания, а с точки зрения организации внутренних отношений, более психологические вещи?

В принципе, это могло бы быть, организация «психологических вещей», но это не потребовалось, потому что так все сплотились, и не нужно было кому-то ходить и говорить: ребята, давайте общаться с этим человеком, а то ему грустно. Все и так хорошо общались, все друг друга поддерживали, поэтому моя роль была помочь ребятам с вещами, которые они не понимают, не знают, там, помочь перевести то, что Елена им говорила, рассказать о работе, которую мы все должны делать, ставить кого куда. И следить, чтобы все было хорошо с ребятами. Ну вот один человек, например, повредил себе ногу гвоздем, мы с ним ездили вместе в больницу вообще в другой город. Ну вот в этом помогала тоже.

Я была в доме, где вы жили. Если говорить о бытовых условиях, то там не совсем аутентичная, с точки зрения русского человека, «русская изба», но вот это ощущение аутентичности, истинности русской культуры, что она настоящая – было такое ощущение? У тебя, у ребят, может быть, были разные ощущения.

Мне кажется, было, потому что... Это нам кажется, что это не аутентичный домик, потому что мы знаем, что такое «аутентичный домик», но они не знают, и поэтому им кажется, что это да, похоже. Ну он деревянный, не новенький немного, там печка есть, которая, правда, не использовалась по назначению, но она есть, видно, что это печка, все дела. Вот этот большой стол, который там стоит, мы всегда за ним собирались, всегда вместе там сидели что-то, ели, понятное дело, чаи гоняли. Но это тоже, они потом говорили, что это для них – русское что-то, когда все собираются за столом. Вот у них такого нет. Они когда хотят, пошли поели, сами по себе. А вот чтобы собрать всех вместе, посидеть вместе, для них это тоже было «русскость».

Что больше всего, по твоему мнению, помогало погрузиться в местную культуру? Вообще если взять в полноценном комплексе, не только бытовые условия?

Да все помогало, начиная от того что это было не в городе и они жили не в гостинице, а это было в таком месте: в деревне, плюс находится дом так хорошо: самый последний дом, потом там лес начинается. То есть такие условия, как они, возможно, себе представляли Россию. Так как она для них неведома, они думают, что до сих пор медведи ходят, вот, возможно, они так представляли, что домик какой-то деревянный, где-то на отшибе стоит, что там речка, лес, ягоды. Ну и плюс культурная программа, то, что у нас каждый день было знакомство с каким-то элементом русской культуры, тоже очень помогало, и этим был проект уникален, потому что я не думаю, что в других проектах, в других странах и в нашей стране такое есть, чтобы вот так вот садились и рассказывали, обсуждали какие-то культурные элементы. То есть есть какие-то вещи, когда их возят на экскурсию – мы тоже ездили с ними на экскурсию, но это другое. Экскурсия – это просто посмотреть. А там, вот именно, рассказ о кукле обереговой, или там, как делать пояс. В данном случае не пояс, а челе делали на лоб. Или еще какие-то такие вещи, моменты, их тоже очень сильно погрузило, и от этого они тоже в восторге были.

Как проходило общение с принимающей семьей? Как оно повлияло на общий опыт гостей?

Ты имеешь ввиду там когда они уже находились, как они общались?

Да, во время программы, как происходило?

Ну, они общались через меня. То есть если им нужно что-то, они говорили на русском, я переводила. Но Таня, например, пыталась тоже по-английски там говорить. А в целом, впечатление в семье было очень положительное, потому что... Ну вот я спрашивала, конкретно, про семью, и тоже они говорили, что очень хорошие люди. Потому что они и проявляли заботу: вот хотя бы то, что они сделали нам душ. Не знаю, может, ты знаешь условия, они, наверное, тебе рассказывали, что у них там произошел пожар на конеферме. И вот в таких условиях, когда и так там не до этого, скажем так, они продолжали нам делать душ, настраивать воду, какую-то помощь... Сергей тоже очень помогал, так как мальчиков всего два, он тоже помогал, он там... И ребята говорили, что реально видно, что люди там беспокоятся, заботятся. Не то, что ты приехал и «давай работай». Они хорошо относились, и даже тот культурный компонент, что они доносили, каждый вечер приходили, тратили свое время, чтобы нам что-то рассказать, это могло быть им и не нужно, по сути, но они вот это делали.

Какова была роль этих рассказов, уже подготовленных? Я знаю, что они это подготовили, они планировали. У них была изначально спланированная программа, насколько я знаю. И сначала, как я поняла, было более интенсивное погружение в русскую культуру посредством этих лекций, а потом – более свободное, креативное творчество. Как ты оцениваешь такую организацию? Сначала спланированная и более организованная со стороны хозяев программа, затем менее контролируемая и активная с точки зрения туриста – что ты думаешь о такой организации?

Как я уже сказала, это было одним из, наверное, важнейших компонентов этого лагеря. И тем, что конкретно... Я надеюсь так... Принесло пользу ребятам, потому что они узнали о России то, что они бы не узнали, даже если бы поехали в другой лагерь. Если даже смотреть не туристическая поездка и лагерь, а этот лагерь и другой лагерь, мне кажется, этот намного был полезнее, потому что хотя бы был этот культурный компонент. В других местах, ну, я не думаю, они бы узнали столько о русской культуре.

Я знаю, что у них была возможность пообщаться с местными жителями. Каким образом и как это дало повлияло на погружение в русскую культуру? Изначально у нас планировалось больше общения с местными жителями, но из-за ситуации, которая сложилась с пожаром, это урезалось немного. Например, к нам приходили представители библиотеки в Рыбацком, еще музея какого-то, то есть общались мы таким образом. Но опять же, они не говорили по-английски, и происходило все общение через меня. Это был минус, конечно, потому что им было бы, наверное, интереснее пообщаться по-английски. Но было интересно, например, мы обсуждали... У нас от генеалогии обсуждение перешло к отношению к бракам в Европе и в России, и это, конечно, затянулось



обсуждение, потому что интересная тема. И плюс они еще общались с ребятами, которые рядом живут.

Как это происходило? Ребята приходили?

Ребята, волонтеры местные, работали на конеферме, помогали разбирать завалы. И в свободное время они заглядывали к нам, общались. Там один мальчик даже посещал наши вечерние мероприятия эти культурные, делал все эти вещи, которые мы делали. Да, было тоже интересно им. Один раз они организовали, для мальчиков, правда, только, потому что там в основном мальчики были, организовали баню для них. И вот пошли только мальчики. Наши с русскими, и там баня, они там каким-то образом тоже общались. Вот такое было общение с местными.

Еще они ходили в магазин. Местная еда, как она влияла на погружение? Поход в магазин? С точки зрения удобства и с точки зрения погружения в русскую культуру? Насколько я знаю, вы ходили в советский ларек.

Да, это было смешно, потому что обычно мы ходили в супермаркет, но он довольно далеко находится, нужно через парк пройти, чтобы до него добраться. Обычно мы туда ходили и нагребали очень много, чтобы не ходить каждый день. Не помню, что случилось, почему мы не смогли пойти далеко. Мы послали наших мальчиков в ближайший магазин и написали им список на английском, чтобы они могли... Я, если честно, забыла, что это не супермаркет и они не будут брать. Надо было просто написать им на русском, чтобы они дали бумажечку. Но это было даже забавнее. То есть на английском мы написали список, они туда пошли, естественно, эти женщины в магазине не говорят по-английски и они там долго смеялись и те, и те, все смеялись, пытаюсь понять, что ребятам нужно. А потом они еще сказали, что магазин этот... «советский», «советский»... Мы не знали, что у вас есть еще такие магазины. И плюс они сказали, что нужно было бегать от одного отдела к другому, потому что там в одном отделе макароны, в другом отделе картошка, а в первом опять отделе хлеб, и они бегали, то туда, то туда... Впрочем, это было забавно, и когда я сказала: «Как вы объясняли вообще, что вам нужно?» - они сказали: «Ну, мы по-английски называли, они вроде понимали». Например, морковь им нужно было купить, я им говорю: «Как вы сказали «морковка»»? «Ну, сказали «кэррот». Они вроде поняли». Я так думаю, что ничего они не поняли, эти женщины, мала вероятность, что они знают какие-то слова английские. Ну, чего-то они купили, это было не совсем... Это даже был успех, потому что они пришли с продуктами. Но пришли они через полтора часа, что-то такое, мы уже хотели их идти искать, потому что не знали, где же они, но они просто заблудились немного, поэтому все было нормально.

А народную кухню вы готовили?

Ну, так как в основном готовили ребята свое – когда они объединялись, например, испанка говорит, давайте я приготовлю тартилью, или давайте я приготовлю то-то, - в основном они готовили то, что им привычно и поэтому покупали им привычные продукты. Чисто русскую мы делали в последний день

работы – это мы лепили пельмени. Да, им понравилось, но в течение лагеря мы, по-моему, не ели ничего такого чисто русского, просто потому что ребята готовили и они просто не могли готовить русскую еду.

То есть гречки там не было? Чисто русское, то, что никто не знает и никто не ест – это и гречка.

Нет, гречки не было, потому что... Ну, я говорила, что мы в магазин вместе ходили и вместе обсуждали, кто что купит. И предложение было: «Вы хотите кашу? – Да, - Какую? – Рис. – Все, хорошо». У одного человека была аллергия на гречку. Я не знаю, где он взял гречку и еще узнал, что у него на нее аллергия, но мы решили гречку не покупать, поэтому...

Как русская природа повлияла на впечатление ребят? Какую роль природа играла в целостном впечатлении?

Я думаю, да, потому что мы ходили в лес и просто погулять, и посидеть у озера, и срезать веточки для забора. Поэтому, я думаю, да. Скажем так, впечатление было неоднозначное, потому что в лесу комары, естественно, и когда мы пересекали лес, там было «Давайте, давайте быстрее, потому что нас сейчас съедят комары. Но когда мы там сидели у озера, скажем так, с пикником, то все были счастливы и довольны. И когда бы ходили там тоже срезать эти веточки, тоже было интересно.

Могли ли туристы проявлять творческие способности, креативность во время поездки, в частности, досуговой программы, может быть, повседневной жизни, культурных обсуждений по вечерам? Как повлияло это на общее впечатление? Разные аспекты: просто сидеть и слушать или участвовать...

Нет, у нас не было такого, чтобы мы просто сидели и слушали. Мы всегда что-то делали, и вот это время, которое мы посвящали только слушанию, это было буквально минут 15-20, потом у нас было именно что-то делать. У нас был, так скажем, вечер, посвященный русскому алфавиту, там Елена рассказала немного, как эти буквы вообще рождались и так далее. Ну, у нас был древнерусский алфавит, вот с этими красивыми еще буквами. Потом они выбирали какую-нибудь одну букву и красиво ее рисовали, со всякими завихрюшечками, разукрашивали. Мы потом тоже все это вывесили, как «детское творчество». Или когда мы о кукле говорили, она тоже рассказала, дала краткие сведения, что это за кукла, для чего она делалась. Потом мы сразу начинали делать сами куклу. Или когда мы делали челе, тоже немного рассказали, начали делать. То есть это не было чисто вечер, когда мы только слушаем и все засыпают. И даже когда у нас было про генеалогию, особо там ничего не поделаешь, но мы составили дерево (каждый составил свое генеалогическое древо), кто там сколько помнит своих родственников. Потом перешли к обсуждению о браке, о семье. То есть это всегда был интерактив, и поэтому это всегда было интересно. То есть это не было как лекция именно. То есть то, что они проявляли свои творческие способности на первой неделе, это положительно влияло, ты считаешь? Им нравилось? Не было усталости?

Конечно, конечно им нравилось. Мне кажется, это, наоборот, расслабляло, потому что вот ты поработал, а в конце дня ты сидишь и куколку лепишь, что-то рисуешь. Ну да, было интересно, расслабляюще, ну, плюс, познавательно, потому что ты не просто лепишь, а еще и знаешь, для чего ты это делаешь, какая цель у этого есть. И даже вот мальчики, было очень смешно за мальчиками наблюдать, как они делали это все. Ну, девочки понятно, а когда мальчики делали куколок или мальчики там рисовали буквы, это было так мило. Но они тоже хотели, то есть не было такого что «я мальчик, я не буду этого делать». Наоборот, один мальчик, когда мы делали челе... Мы когда делали челе, мы тоже делали платок, нам дали такую ткань в форме платка и мы печати ставили на них. Это как-то называется, тиснение, кажется, что-то в этом роде. Вобщем, не всем хватило платков, и мальчикам дали просто тряпочки, не квадратики даже, а просто тряпочки. Посидеть, попробовать, как печатки работают. Они говорят, нет, нам нужны тоже платки, мы хотим подарить, маме, тому-то. То есть это не было как «обязаловка», все сидят печатки ставят, я поставлю на бумажку, на тряпочку и забуду, а «я сделаю, маме подарю». Сразу было видно, что есть интерес и есть цель, для чего это все делается.

А то, что они могли сделать свой собственный проект, придумать?

Это тоже было им интересно. И хорошо, что у нас был архитектор, девочка одна, которая учится на архитектора. Да, они включились, у нас было очень много идей, кто что хочет сделать. Все идеи не реализовались, потому что времени было мало, а идей, как всегда, больше, чем мы можем сделать. Но да, все активно над этим работали, и в последние дни, когда мы уже видели, что мы не успеваем доделать даже то, что мы начали, не говоря уже о том, что мы просто написали, ребята там работали просто... По-моему, до трех мы работали, и они вот там работали даже после трех, оставались. Мы говорим, ну, все, ребят, время там закончилось, пойдете. Нет, мы хотим доделать, чтобы закончить, чтобы не бросить просто так. Это к тому, что я тебе говорила в начале: изначально люди приезжают просто посмотреть страну, а в итоге оказывается, что они хотят реально что-то сделать. И хотя бы тот факт, что они остаются доделать какую-то вещь, уже говорит о том, что для них важно и работать тоже. Потому что они могли бы бросить и сказать, ну, ладно, доделайте сами, потому что я приехал страну посмотреть. А они оставались, тратили свое время, чтобы все доделать и красиво это представить.

То, что они два раза съездили в Петербург, и вообще последние три дня были свободные, как это повлияло на впечатление ребят? Как это повлияло на привлекательность программы: то, что место находится рядом с Петербургом? Это точно повлияло, потому что, например, проект, на который я изначально собиралась, был под Псковом, в Псковской области. Его закрыли, потому что не набрали туда людей. Что такое Псков? Объясните иностранцу. Около Петербурга было два больших проекта, и туда было больше людей, чем даже собирались. В этот проект можно было взять только десять вместе с кемп-лидером, по-моему... нас было одиннадцать или десять? Я уже не помню. Ну, вобщем, на этот проект набралось в итоге больше людей.

Как на общее впечатление повлияла сама поездка в Петербург?

Хорошо повлияла. После того, как они работали, по-моему, в шесть дней они в первый раз съездили. Это был вот такой хороший отдых, и развлекаться, и посмотреть интересно.

Как поездка в Петербург повлияла на культурное впечатление, погружение в культуру? Такой контраст.

Ну... Скажем так, именно с точки зрения погружения в культуру больше сыграло то, что никто не говорит по-английски, ну и плюс я их водила, например, в столовую питаться. Это было специально, «пошлите в столовую». Потому что... Потому что специально погружение в культуру. По поводу столовой, некоторые, конечно, не очень туда хотели идти, но, опять же, я так для себя решила, что мы будем всегда находиться вместе и не будем делиться на... ну, то есть кто хочет идти в Мак Дак, идет в Мак Дак, кто хочет идти в пятизвездочный ресторан, идет туда, кто хочет шаверму, ест шаверму. Мы ходили все вместе, чтобы, опять же, быть сплоченными, ну и в итоге это тоже сыграло свою роль. Кто-то, конечно, вспыхал, что мы идем в столовую, но в итоге все хорошо.

Решение быть всем вместе: это было внутреннее решение, или решение от тебя, или как-нибудь оно обсуждалось?

Ну, изначально, я, думаю, это было от меня, что давайте все вместе держаться. И поэтому, когда я составляла дежурства, я людей мешала, чтобы не было такого, что, например, Испания-Испания, Финляндия-Финляндия, вместе чтобы они там, когда готовят, были только вместе. Я их все время перемешивала. И когда мы ездили, мы ходили все вместе есть. Ну, просто, я не знаю, я не думала над этим специально, а это как-то само получилось. Это я уже потом, когда рефлексировала, я подумала, что, наверное, это было как раз желание, чтобы все были вместе и, соответственно, были группой. И потом это реально сработало, потому что... У Тани был друг, который к нам как-то приезжал, такой общительный молодой человек, и он сказал, что я могу вас свозить в Кронштадт на машине, все дела. Ну и мы, конечно, обрадовались, и он звонит нам, когда мы гуляем по Петербургу и говорит: «Я могу к вам сейчас подъехать, забрать, но я могу взять только четыре человека, потому что в машину только четыре влезают». Я говорю, хорошо, я сейчас обсужу с ребятами и перезвоню. Я им, собственно, рассказываю, говорю: «Если хотите, четыре человека едут, не хотите-никто не едет». Они решили, что никто не едет, чтобы не делиться, потому что это будет нечестно, это будет нехорошо, если мы разделимся. Ну и, собственно, мы не поехали. То есть кто-то не посмотрел Кронштадт, зато не было такого, чтобы кто-то обижен, что он не поехал, или что, если бы мы разделились, то, скорее всего, вот эта группка общалась бы только между собой, потому что у них общие там воспоминания, впечатления. Ну и, собственно, так и было дальше. То есть все друг другу помогали, все между собой общались, никто не делился на группки, пары и так далее.

Как это, по твоему мнению, повлияло на итоговое впечатление от поездки? Какое это результат дало, уже в конце? То, что они всегда были вместе.

Ну, результатом было то, что... мы вот в течение проекта все время помогали друг другу, доделывали дела, которые мы делали, там закончили проект этот, и подменяли все друг друга. Много людей переболело за этот проект, потому что погода была очень нестабильная, но все равно все работали, не оставались лежать. Именно было видно, что ребята – компания, группа. Но как это повлияло потом-потом, я не могу сказать. Ну главное, что мы все вместе были на проекте, что у всех остались такие впечатления, что это был именно проект, а не каждый по отдельности или каждый там только общался с кем-то одним. Мы все между собой пообщались, мы все знали друг о друге, кто чем занимается, кто что любит и так далее. Получается, что у всех есть друзья, можем приехать и так далее.

Если говорить об организации со стороны принимающей семьи, ими спланированная, изначально подготовленная программа, установленные правила – была ли вся эта организация гибкой? Были ли они открыты к изменениям по желанию туристов?

Да, конечно. Это вообще было все очень гибким, потому что... Ну, во-первых, нельзя никогда спланировать, что, например, сегодня мы только убираем траву, а завтра мы только копаем, потому что ты не знаешь скорость, с какой они убирают траву. И это сразу, в первый же день было видно, потому что, например, они напланировали, что до обеда девочки убирают траву, а девочки убрали траву за первый час. И остается еще два часа: куда деть девочек? И вот это начинается потом перепланирование, что сделать сейчас и что потом, и после этого у нас было довольно свободно. То есть они со мной тоже обсуждали, как лучше сделать, и мы решили, что нужно постоянно менять вид деятельности, которую они делают. Если до обеда они траву рвали, то после обеда они перебирают ягодки. Или если они копали, то они что-то другое делают. Ну, чтобы они не постоянно делали одно и то же, потому что... Там было такое, что одной девочке несколько раз подряд попадало рвать траву, и она уже сказала: «Я не могу видеть эту траву, дайте мне хоть копать, но только не траву». И поэтому у нас был список, что нужно сделать вообще в принципе, ну и мы сидели и выбирали там, вот сегодня делаем это, завтра делаем то. Ну, это на следующий день мы уже решали, что на завтра. То есть на каждый день мы думали, что делать в конкретный день. А по поводу вставали-ложились, в первый же день, когда было знакомство, мы обсудили эти все вопросы, когда вам удобно, так и спросили: если мы начинаем в 9, заканчиваем в три, если начинаем в 10, заканчиваем в четыре, ну и так далее. Как вот вам конкретно удобно. Они выбрали так-то, мы так и делали. Потом, после нашего выходного, когда мы съездили в Петербург, естественно, мы вернулись поздно, потому что ребятам хотелось и больше погулять, и посмотреть больше, и они попросили, можем ли мы проснуться на следующий день во столько-то и начать там на час позже. С Еленой это мы согласовали, да, можно. То есть как бы такие вещи, конечно, под ребят подстраивались, но нельзя было делать только откровенных таких вещей, которые недопустимы, например, не знаю, алкоголь употреблять на территории и так далее. Даже разрешалось, если хочешь идти погулять, иди погуляй, только чтобы завтра ты проснулся и в 9 часов начал работать. У нас один мальчик ходил, обследовал, так сказать, Отрадное среди ночи, искал там бар, но на следующее утро все равно его разбудили и в 9 часов он пошел

работать. То есть это не было как в детском садике, в это время ты ложишься, в это встаешь. Главное, чтобы ты пришел на работу в нужное время. То есть некоторые вставали без двух минут девять и в девять начинали работать. Если они так могут, то пожалуйста.

Такая гибкость программы, что при желании ее можно было согласовать, какое влияние это оказало на общее впечатление ребят?

Ну, положительное, потому что потом впечатление о семье было положительное, потому что они всегда шли навстречу. Одна девочка, которая была в шести проектах, в шести лагерях, или даже больше, она говорила, что не всегда такое есть. Есть, когда говорят: только так и никак иначе. И это, соответственно, складывает негативное впечатление. То есть понятно, что ты не можешь вообще делать что хочешь, потому как это все-таки не твой отпуск, но, когда есть гибкость и когда тебе идут навстречу, это, конечно, оставляет положительное впечатление в любом случае.

А они сами могли каким-то образом соучаствовать в организации этой программы, или это делалось тобой и Еленой?

Ну, они делали предложения, на счет... как можно что-то сделать лучше. То есть если у нас есть фронт работ какой-то, они говорили, что, может, лучше бы сделать вот это, потому как нам кажется, что это будет лучше. И если Елене и Сергею и Татьяне это тоже кажется, что да, почему бы нет, то они так делали. Но это было хорошо видно на проектах, когда с архитектором совещались. Не то, что сказали: вот у вас есть проекты, предложите нам вещи, которые вы бы хотели сделать, а мы рассмотрим и скажем «да» или «нет», а они, наоборот, приходили к Элене и говорили: «Вот, как ты думаешь, а лучше так или так». Она говорила, что «да, вот лучше так». Какие-то вносила свои именно предложения.

А в досуговую, культурную программу, какие-то с их стороны предложения или изменения происходили?

Нет, потому что особо ничего не требовалось. Это и так было интересно, это и так было... Ну, в первую очередь, да, это было для них интересно, поэтому им не нужно было ничего менять.

А не было такого, чтобы они просили что-то дополнительное?

Возможно, они бы и хотели... Ну вот они спрашивали, «можно ли мы еще поделаем, например, куколок», в последний день, когда люди разъезжались и кто-то остался. И кто остались, они говорили там, можно ли мы что-то еще сделаем. Но вот в те дни, когда у нас была программа, они просто не могли ничего сделать, потому что и так день был полностью забит. И когда мы заканчивали вечер культурный, у нас, получается, был ужин, и потом уже все были уставшие, потому как день очень полный, насыщенный, и все там заваливались спать. Просто потому что такая вот программа. Они бы и, может, захотели что-то, но просто нет времени уже на это.

В последние три дня, когда были свободные дни, чем они занимались?

Мы тоже ездили в Петербург и гуляли, смотрели всякое.

Все? Никто не разделялся, все так и поехали?

Да, все ездили, только в последний день француз не поехал, которому пятьдесят с чем-то лет. Он сказал, что «я просто за вами не успеваю бегать, поэтому я сегодня останусь дома». Ну, потому что мы действительно все время бегали, потому что мы то опаздывали на электричку, то еще что-то, там где-то задержимся... Всем же интересно побольше посмотреть, и в итоге мы там бежали до электрички и так далее. И он сказал, что все.

А что смотрели, куда вы ходили?

Ну, первый день из этих трех дней, это вообще было их желание – пойти на блошиный рынок. Ну, они как бы спросили, есть ли что-то такое вот. Я тоже не знала об этом, я спросила, собственно, Елену, есть ли что-то такое вот. И она сказала, что есть на Удельной, например, хороший, интересный рынок. Ну, мы поехали и провели там больше даже, чем полдня. Ну, полдня точно, там все долго ходили, копались, накупили кучу вещей. И для меня это было интересно, потому что... Для них это, кстати, тоже был очень классный такой культурный компонент, там же куча вещей Советских времен, дореволюционных, ну и просто вот посмотреть, как это организовано у нас. Поэтому для них это тоже было одно из таких впечатлений глобальных. После этого мы просто прогулялись. Потом мы ездили в Петергоф. Я уже не помню, что мы еще делали, но точно не в Эрмитаж ходили.

Как ты в целом оцениваешь эту программу? Какие результаты, по твоему мнению, дала программа? Какой вывод ты бы о ней сделала?

Ну, опять же, это нужно спрашивать у ребят, что они там думают, но как я поспрашивала, у кого смогла, после программы. Для меня было интересно... Потому что некоторые были первый раз, вообще в первый раз в лагере в жизни, и мне было интересно, поедут ли они еще в лагерь и какие вообще впечатления. Мне сказали, что поедут, но они боятся одного: что остальные лагеря будут менее интересны, чем этот. И вот это, мне кажется, вообще самая лучшая оценка, которая может быть, что, значит, это было настолько хорошо и полезно и прикольно для них, что они даже опасаются, что может быть не так интересно.

А что именно они подчеркивали?

Ну, вот опять же культурный компонент.

То, что у них были культурные вечера? Не тот проект, который они реализовали?

Нет, они все подчеркивали. И то, что был культурный обмен вообще в целом. Что это находилось в этом месте конкретно, конкретно с этими условиями, конкретно с этим магазином советских времен, с этой программой, и что проект они могли реализовать тоже, что могли проявить свою креативность и не просто там только копать. Вот опять же эта девочка, с которой ты еще пообщаешься, финнка, она говорила, что была на одном проекте, где они только копали, весь проект, две недели, копали. И понятно, что с этой точки зрения этот проект, конечно... Даже уже менее волонтерский лагерь, а больше культурно-просветительская такая поездка. И в целом, мне кажется, все довольно было позитивно, потому что после этого ребята говорили, что в России им понравилось, было бы интересно больше узнать о России, может там кому-то язык начать учить. Одна девочка посещала мероприятия о России в своей стране. У них там как раз было какое-то. В целом, все было положительно. Те, кто остался, то есть большинство. Вот эта женщина, которая уехала, мне кажется, она очень много потеряла. Нужно было переступить вот это первое отсутствие душа в первый день и туалет на улице, но зато получить гораздо больше. И мне кажется, она очень много потеряла, потому что ребята потом уже даже этот туалет на улице воспринимали с юмором, воспринимали как элемент культуры и как элемент колорита Российского.

Жаль, что с этой женщиной, наверное, не поговорить.

Я не знаю, в принципе, с этой женщиной можно теоретически поговорить. Я не знаю, насколько это будет этично, возможно, она не захочет это обсуждать. Возможно, у нее что-то личное. Этот момент никто не понял, и это так и остается загадкой.

Задавали ли вопросы в конце программы по поводу впечатления от поездки? Были ли какие-либо недовольства? Какие самые яркие впечатления вспоминали?

Ну вот на счет «нездорово», никто не говорил. Возможно, они просто скрывали, не хотели обижать, но никто не говорил, что что-то было нездорово. Ну, там была одна девочка из Испании, которой 18 лет. Она возмущалась на счет всего, но у нее было это больше с юмором, с улыбкой. Возможно, ей что-то не очень понравилось, опять же из условий, но, возможно, опять же, это было больше желанием просто привлечь к себе внимание. Но остальные очень позитивно отзывались, и они оставляли даже отзывы о проекте. Не знаю, тебе показывали Лена с Таней? Они писали на бумажечках. Там отзывы на листах А4, не на ватманах. Вот это мы писали уже в последний день, и вот там можно почитать, в принципе, там все положительное. Не знаю, ничего такого, что не понравилось, не было. Ну а то, что больше всего запомнилось, много запомнилось. Опять же, у каждого нужно спрашивать конкретно, что ему запомнилось. Но мне больше всего запомнилось, что все ребята были позитивно настроены, что они поддерживали друг друга и что когда даже все было плохо, кто-то болел, кто-то там лежал с температурой – даже не лежал, а просто был с температурой, он все равно там шел работать, чувствовал свою ответственность. Вот это было прикольно. Что все собрались такие хорошие ребята и хорошо общались друг с другом, и с принимающей семьей не было таких вот напряжений, прошло очень хорошо.



Что бы ты посоветовала организаторам (принимающей семье) изменить в программе, чтобы улучшить впечатление от поездки? Для начала, для волонтеров: что бы ты улучшила в следующий раз, если бы ты была кемп-лидером снова в этом месте и могла советовать Елене, что надо изменить?

Ну, я даже не знаю, это тяжело сказать. Да все было хорошо, и не знаю... Может, больше общения с местным населением. Ну, так как в тех условиях это было невозможно сделать.

А в какой форме общение с местным населением предполагалось или хотелось бы?

Ну, просто чтобы была возможность желающим, желательно молодежи, тоже прийти и участвовать в этих вечерах, как к нам приходили некоторые ребята. Поучаствовать, пообщаться с ребятами, сделать что-то вместе... Чтобы больше было местных ребят, которые заинтересованы в общении. И волонтерам тоже интересно же пообщаться с ними, посмотреть именно на молодежь, узнать их мысли по какому-то вопросу. И чтобы они, желательно, говорили по-английски.

Именно хозяева дома?

Хозяева не обязательно, но ребята, которые вот приходили, желательно, чтобы они говорили. Потому что общение не очень получается, когда знаешь три слова. Но хозяева не обязательно. То есть если есть человек, который может перевести, это, наоборот, может быть, даже интереснее. Это получается, чисто-чисто русская деревня, где не говорят по-английски.

Если бы проект был не волонтерским, а туристическим, люди бы приезжали в отпуск в Россию: как ты думаешь, приехали ли бы в это место, с такой программой? Что нужно изменить тогда в этой программе: в бытовых условиях, в организации программы как она проходила сама по себе, вот эти две недели. Что нужно сделать, чтобы она подходила в качестве туристической культурной программы погружения в народную русскую культуру, «в Россию»?

Ну, во-первых, наверно, нужно сделать меньше часов работы, потому как это уже не рабочая поездка получается. То есть у нас было, получается, пять часов работы – ну там, не знаю, часа три, может, оставить. Но все остальное время тогда заполнить всякими культурными мероприятиями. Не обязательно просто мероприятиями, но там походами в лес, посиделками у костра и так далее. И добавить тогда еще больше культурных вещей, то есть то, что мы не успели сделать, потому что изначально план был сделать больше, конечно, культурных вещей: там и про (?) им рассказать, и так далее, но просто не хватило времени. Сделать какие-то разноплановые мастер-классы, потому что здесь были мастер-классы в основном с точки зрения древней культуры, я бы даже сказала, языческой культуры. То есть вот эти обереговые куклы, там все алфавиты, которые там... Ну, то есть, так как они владеют этим музеем фольклорного творчества, у них больше язычества. Но так как Россия это не только язычество, это и православие, хотелось бы, чтобы было и вот эта часть. Я не знаю, каким образом ее вплести. Понятно, что язычество, конечно, интереснее, там и

праздники, и все дела. Но, чтобы у ребят создавалась такая, вот именно понятие о двойственности русской культуры, что у нас до сих пор это двоеверие существует, и чтобы они это понимали. После этого проекта я была в монастыре на проекте, это была как раз противоположность полная. И если бы было что-то такое, что бы вплело эти две части, было бы очень, мне кажется, очень хорошо. Но не знаю, как это сделать, но я думаю так.

А по бытовой организации?

По бытовой, я думаю, все оставить так, как есть.

Даже с туалетом?

Да, и с туалетом. Ну потому что туалет – это чуть ли не самое яркое впечатление. Не знаю, если ребята тебе скажут про туалет, может, они подумают, что не стоит такое говорить, но мне кажется, что это одно из самых ярких впечатлений.

А роль кемп-лидера, роль кого-то, кто сможет быть переводчиком и кто сможет объединить группу? Как я понимаю, твоя роль в объединении группы была довольно большой.

Ну да, конечно, нужно оставить какого-то человека, который будет хотя бы банально помогать ребятам переводить и, если они куда-то едут, помогать им там с билетами, с ориентацией в городе. То есть это будет уже не кемп-лидер, наверное, но что-то похожее. И вот еще нужно смотреть, насколько этот туризм будет туризмом, то есть оставлять ли, например, то, что они сами готовят или.. Ну, то есть, здесь уже нужно смотреть, может, по «уровню звездности» туризма. Либо они сами готовят и так же все остается, либо там для них кто-то готовит, и тогда это получается уже более расслабленное. Но вот то, как это было, мне кажется, это очень хорошая структура и... Понятно, что она не для всех подойдет, как и волнотерский лагерь. Но именно для тех, кто хочет прочувствовать Россию и культуру, вот это было бы самой идеальной структурой.

Respondent 3.

Could you please introduce yourself a little bit (age, land of origin and some comments about you)?

I am 32 years old and I live in Helsinki. I am studying now. I will be a school teacher. I have been a volunteer worker at different countries; it's my kind of hobby. This was my 7th time when I was doing a work camp abroad. This was my third /grand?/ camp also.

[it's very impressive/laughs: "no"]

Why did you generally decide to go last summer?

You mean this camp?

Yes. Why did you choose this particular program?

Actually, I was looking for this program one year before, but then I went to Ukraine. I don't remember why I chose Ukraine. But now, it was the second time I was looking for this type. It's just, it sounds very interesting, you know. It was like "one family". Because usually I have been in bigger programs. It was like one woman.. The description was very interesting because it was like: "There is one woman who needs help in a little museum", and I was thinking: "Ok, this is interesting", because it's kind of small place where to go. And, of course, the second thing was that it was really near from me, because it was in St. Petersburg, so it was not far away and it was cheap and easy for me to go there.

So, your primary motivation was voluntarism, not cultural experience or experience of Russia, in general? So, you wanted to help?

Yeah, yeah, I wanted to help. And I really like Russia and Russian culture. I am studying the language also, so that is also. The country is also one reason, but of course, yeah, I want to help. And I also want to, you know, I really think that when you do a volunteer work, you really get to know people there and you will meet another volunteers also. I truly, I really like it that way.

Have you been before to Russia and have you ever (in general) stayed in rural area, in a countryside with similar conditions of living?

Yeah, this was my, I think, fifth time. I've been in Russia few times before. I've done two camps before, like volunteer camps, and I also traveled there few times with my friends or so on. And rural area, a countryside... I live in city, usually in Helsinki, but also... In Finland, my family, we have our own countryside house where we go often and also usually, when I go to do this volunteer work abroad, it's like countryside where I go. So, I knew that kind of living conditions before. It was not new for me.

Ok. What expectations did you hold towards your journey?

Well, when I really hope when I go, I really hope that we help and we can do work, because I also have experience that when you go to do volunteer work, you don't have any work there. So, you have some, but not so much. So, I really hope that in some way we could do sth and they have a proper amount of work. That's what I expected.

Did you have any worries or fears? Regarding anything.

Hm, no, I didn't actually. I didn't have any fears. Maybe it's because I had done this before, so I wasn't afraid of anything. My only worry was that there was no work to do. This case, it wasn't problem, because we had a lot of things to do there.

So, in general you wanted to do something. So, it was the general thing that you wanted to achieve from this experience. Something else?

Yes, yes, I just wanted to do something.

When you arrived to Otradnoye, to the destination, what was your first impression about it?

Well, that day, it was raining very much. It was really raining, and the roads were in bad condition, and I was really tired. Then the house, it was not very good condition. But I think it was ok, because our group was really nice, and the hosts, they were really nice, so in any case, even if it was cold, and dark, and no to so beautiful, I really felt like I was welcomed there.

Did you start cooperating or somehow communicating with your group before you went to the project?

Yes, I actually asked Alla, she was our group leader, whether we could start a Facebook group before, because in my previous camps, we had had this system, and I really felt it was good. Because at least you know the names and you know who are coming there and so on. So, I actually organized meeting with three different volunteers also before, and we travelled together to the Ribatskoye, where we met all people, all the others.

Coming back to the destination, what do you think about the living conditions? What would you like to change or improve there? Something in particular that you would like to point out?

The living condition, they were really basic, because I was living with three other girls in one small room. But any case, because there were a little bit changes. I am not very sure, I cannot say to you where we should have lived, because there was kind of this... They neighbour's house, it got burnt a few days before we came there, so they kind of changed the places where we lived, that what I understood. So, I think they were really kind, because anyway there was this kind of situation there going on, but they still wanted that we come and we organized our living.

So, you know, I wouldn't say what would have had to be different. We didn't have a lot of space, but for me it was fine, because I really liked our group. I didn't expect very much. I knew that I was going to a countryside, I knew that there would be very simple conditions, so for me, really, I didn't expect more, so...

What would you improve to make it better, to make it more comfortable for you? What was the most important to improve?

Well.. Mmm.. What would I say? May be, I would have wanted to see our hosts more: that old lady and her daughter more. Because they were living upstairs, but we didn't see them very much, they were busy and so on. May be, that's why. I would have wanted to see them more, because with them, I might have talked with Russians. It was more like... And that the only thing. About the living conditions, I cannot say, because I don't have anything to complain.

Did you have a feel of authenticity at this place? Did you feel it was an authentic place?

What does it mean?

A real Russian culture. So that you came to a real Russian house. And you could feel the Russian culture at this place.

Yes, very much, because that thing also... Because it was a Museum also...

What do you think, how do you feel about the organization of living? What I mean is the schedule of day, the management of how you prepared food, and self-catering, all these things... How do you generally evaluate them? Could you say that they were flexible or not? How did it influence your experience, and cultural experience on the first hand?

For me, it was already an experience, because we made the food ourselves. It was the first time in my camps when we did our food, like we bought food and we made it. We had pairs: always two people were preparing meals. For me, it was totally new. For me, it was cultural experience. And I also really liked it. Some days, we didn't have enough food, I think, because I eat quite a lot, and we really need to share our food for 10 people, so it was sometimes a little bit challenging.

How did it influence you experience of Russian culture?

For me, food was quite familiar, because I have been in Russia before. And some things, like potatoes and so on, they are the same to what we have in Finland. But I really liked the idea of sharing things and that we had a groupwork of preparing that meals and so on. But usually we were eating with volunteers, we didn't eat with local people. Sometimes we organized or they organized us some evening program, we were outside eating and so on with also local people, and I think that was really nice, because we met their neighbours and so on. There was also, of course, problem, that they did not speak any English and also only me, I was speaking a little bit Russian, so there were not like communicating with us so much, but it was really nice to see local people. I think, it was really nice. It is a cultural thing there.

Could you please give some more details, and, perhaps, some evaluations of this engagement, these interactions with local inhabitants? Participation in the life of local community?

How we met the local people you mean?

Yeah.

Well, I feel that in the place where we were living, all their neighbours and so on, they didn't really want to meet us, or they didn't really make any effort to meet us, but our hosts, they were organizing some things, because they had visitors. And, of course, then they introduced us, and we were doing some workshops together, and we also met their neighbours, what I already said... All the other local people, I think, there were a little bit... I don't know, not afraid of us, but may be they did not want,

like, to communicate with us, because of the language and I don't know. So, basically, we didn't so much see the other local people there, only the people who come to visit the Museum, and so on.

From your view, do you have any idea how it could be changed? How to improve it, to enhance this communication with inhabitants?

I think, it would be nice if there would have been some kind of local event, where more people would come there and we could introduce ourselves and our cultures, and so on, and they could do the same. That would be nice. Actually, I think, it was the plan before, because our first plan was to organize some festival. The Museum was going to organize some festival, but because of this accident, this big burn of their neighbour's house, they cancelled it. But I think that this the thing is that there should have been some event before. Some kind of evening or things like they could organize and so on.

As for the interaction with local family, you said that you didn't feel that they interacted with you enough. The communication was not enough. But was it important to you in general and how would you like to communicate with them more, in which forms?

Just like talking together, and I don't know, just basic communication, may be like eating together, and talking together, that's what I really like. Actually, the last day, when everybody else already left, when our program ended, I was the last the last one who was there, and we eat together like together with me and Alla and our host. And it was really nice, this kind of things. Myself, I don't need anything special, just like normal communication and get to know each other, and so on.

And as for Alla, what was her role in the program and how did her involvement influence your experience, your cultural experience or in general?

I think, Alla was really nice. And she was for all of us, she was not like making friends with one or two of us. She really kept our group together, I think. But to cultural things, yes, I think, she told us some things. Not like so much, but if we ask her, of course, she told.

Did you visit Otradnoye city. The hosts said, that you visited a city holiday or sth?

May be, you could say sth about it. How did it influence the cultural experience? We mostly visited... When there were free days, we went to St. Petersburg. I am not sure about Otradnoye city, because we. I think, we... Oh, now I remember, the first days, we were visiting. There was some kind of little concert and so on. I don't remember so much about it. We just went to a restaurant and so on, there was nothing special. More when we visited St. Petersburg.

And as for the Museum space, you mentioned it before. What do you think about it? Did it contribute to your cultural experience, or may be the space including the outside area of the museum?

Yes it was really great, because the Museum, it was really small, may be I was expecting something bigger, but it was really small. But it was really full of toys and letters, and staff and what they made handicrafts, and I really liked it, because I have never seen those kind of things so kind of closely. And the thing what I really liked was that we made things, because we had these workshops, we made toys, and we made like scarfs and so on. It was really good, because we made toys, and we made things together. If I only see them, it would have been different, I would not have remembered anything I think. But we made things together, and we really learned to do dolls and so on. So, it was really cool experience, like a cultural thing.

Were there any other ways how you could use your creativity during the tour?

Yeah, really much, because they gave us a task to organize this kind of own project. And then, we made plans. We could do several different projects, and then we made our plans with built like a fence there and we made this children playground, quite big area in the back of the house, where made this kind of children playground. We tried to make swing. And there was this kind of old bridge, and it was broken, and we made a new bridge, and so on. I think, myself, I was not so creative, all the others made more ideas, but I, of course, enjoyed the project and helped them to do fence and so on. The hosts, I think, they gave us a lot of opportunities to create things, because they really didn't say that we need to do this and this and this. It was like we made plans: "Ok, we will do the fence for you, we will do the bridge for you, and they were like "ok".

How did you like it? How did it influence? Did it contribute to your enjoyment or to cultural experience somehow?

Yeah, of course, that was I think one of the best things about our camp. Because, I think, the things that we did there, that we built the fence and so on, and we made a new road of stones for them and cleaned the area, I think we really helped them. We were working outside, like working in nature, because we didn't have good tools or everything we need to like do very simple like cut tress a little bit and make the fence out of tress and so on. And we also learned from each other, because we had one of volunteers who was studying architecture and she really new how to build breeds and so on, so we really learned from each other.

During tour, you were all the time together. You lived together, you were together working, together doing everything, including your visits to St. Petersburg, your free time. How do you evaluate it? Wuld you change it somehow or it was good?

For me, it's not a problem. Only when we went to the city. I think, it was a little bit of a problem somehow sometimes, because I saw that some members of our group, they were tired , they wanted to do something else. And we actually were discussing about that, they we could divide to smaller groups. And then we did that, and I think it was a really good think, because especially when you go to the city with a big group, it's really hard to be all the time together, because people want to do different things and so on. So, sometimes we did so that we divided to smaller groups, and the groups did what they wanted. But generally, I think, it was nice to be so closely with other people, because I really enjoyed it. It's really nice. If the group is nice, for me, it's not a problem.

The location of the place, that you could easily visit St. Petersburg – was it important?

Personally, for me, it was not so important, because I knew that I was going to be in St. Petersburg after the camp. After the camp, I was there, I don't remember, 3 or 4 days. So, for me, during our camp, it was not so important to go to St. Petersburg. Of course, I knew that all the others, after the camp they went home, so for them it was important. And I, of course, went with them. But for me, it was not so important thing. I could do trips to somewhere else also. Because I knew that I was going to spend my time in St. Petersburg after that.

In general, if you evaluate the whole program. This trip to St. Petersburg: you switched from rural area to big megapolis city. How does it influence the cultural experience? Does it contribute/not contribute to the immersion into Russian culture, to understanding of Russian culture?

Well, I think it's really nice to see some other parts of the city area, not only the touristic place. And I like the idea that you don't have to go far away from the city of St. Petersburg, and then you are in a countryside. And, really, everything is different there, the living conditions.

How does it influence your understanding of Russia? Or you cannot say anything about it?

Well, I think, it's really good to see also countryside. But it's the same thing everywhere: not only the city, because many people live in a countryside, and the life is different there, it's slower and so on. I think it's really important that you don't only go to the city.

When you imagine these cultural evenings that you had, you have already said that your creative engagement-it was good, but what was in general the most important in these cultural evenings for you?

Well, I really enjoyed that they showed us new things and they told us about Russian old traditions. I never heard those before, and they were totally new for me. I really liked that they were telling us stories. For me, it was really great, because I like to learn new things and listen about old traditions, and so on.

What could you say about the working hours? How did the nature of work, what do you think about it? May be, you would change sth in the working hours, the nature of work you did?

Well, for me, it was ok, because we were working – I don't remember now, but it was something from 9 to 3, it depended a little bit on the days. For me, it was ok, because I don't need to... I don't usually sleep late. And we also had breaks, we ate lunch. Sometimes, our lunchbreak was a little bit short, but that was the only negative thing, I think. Because evenings, we had free time and so on.



How active engagement did the program in general require from you? How actively you have had to participate in it? And how do you evaluate it, in general?

I think, our group, we had really like would working more, we all... Because sometimes in camps there are people who really don't want to work, which is really.. like... weird. But in this camp, I think, everybody participated quite actively. And sometimes, there were some days, when basically, our work time has already ended, but people still wanted to work, because they wanted to finish something. And I think it was really nice. People really wanted to work and help them. So, basically, I like to do manual work. We did lots of that also. We did cut the grass, and so on, which was really... Sometimes, our work was quite hard, but I really liked it. And also, if you didn't want to do so hard work, then you could choose what you want to do. Since we had so many people, we could really divide works. It was really nice, I think.

Did the hosts communicate with you during your work somehow?

Yes, they came to... Especially the daughter, they came to take some pictures and they came to see how we do. Of course, they were there to help. If we had any problems, we always could ask, ask something if we need some help. Because sometimes we needed some tools, and we didn't know where they are, and so on. And we wanted them to say their opinion: was it ok what we were doing, and so on. And they were there quite much to help us, and it was nice.

Would you like them to be engaged into it more somehow?

Of course, sometimes it would have been nice, but I also understand the situation there, because there were helping their neighbours and so on. So, of course, I hope that there would have been sometimes with us more, but I also understand their situation there. And they also, in the end of our camp, they said that they are sorry that they had been so busy. I understand it.

Could this camp be possible without Alla? Would it be in general somehow possible to do this without Alla, just with hosts?

Well, in this case nom because the hosts, they in generally do not usually speak English, and Alla was like our communicator, who translated things and so on, so we really needed her quite much.

If they spoke English, how would it help you to experience Russian culture? To be directly with the hosts, not with Alla? Or Alla contributed somehow?

I think.. I don't know, it's hard to imagine things without a leader, because the leader usually organizes all the things in our group, and so on. I am not sure, I cannot say it.. like.. It's..  
It's difficult.  
Yeah.

I asked you a little bit about Russian nature. But if you think in general during the program, did you have many chances to communicate to Russian nature? In which

ways and how did it influence your experience? May be, immerse into Russia. Because Russian forest is somehow..somehow a Russian forest..)

Yeah, well, in Finland we also have a lot of forest, so for me, it was not so special thing, but I really liked that one evening.. or, actually, many evenings, they took us to forest. And did all these things there: told us their old traditional tales and.. I liked that. And when we were doing our project, many times, we needed to go to a forest to take some... To cut some trees, we took some branches, or how to say. We mostly worked outside, so we really felt the nature...all the time!

Did you have a chance to try local dishes and how did it influence your experience?

Let's think a little bit... Yeah, for example, one evening, we made pelmenis together and we also. Basically, in normal days when we cooked together with other volunteers we made just normal, not traditional food. But, for example, we had these few workshops, when we were eating pelmenis and one guy, he ... salad, and so on. In some evenings, they also did something for us, yes.

Would you like to change something in the nature of food you eat? I mean, eat something else during the tour, the program?

The only thing for me about the food, some basic, was a little bit too little food. Because, you know as I said before, we cooked for 10 people, and our work was really hard, physically hard in some days. And then, I really need to eat a lot. And sometimes we needed really like...spare food or how to say, we didn't have so much food.

Would be eating Russian food instead of a common food that you are used to, every day, a better option?

Yes, it would be nice to eat only Russian food. I think, it would be great. But in this case, it was difficult, because you know, we were self-making food. If the hosts made the food would have made food for ourselves, I think, it would have been different, but in this case, it was a little bit...not the option.

Self-catering. As I understood, you liked the sense of community, but were there anything in it from a comfort/non-comfort point of view, apart from small eating?

For me, it was a nice experience. As I said before also, it was the first time when we cook ourselves in our camp, and I think it was... For example, I am not very good to make food, so I was a little bit worried about it, but I think it was a nice challenge to everybody. Yes, it was nice, because you really need to communicate to your pair to make food, and so on. It was really... And there was no this kind of a situation when somebody would have said that I don't like food you made, so we were really like, nice to each other, I think.

What was the best part of the program?

I think it was... I think may be, I was thinking is the work. I think that we were active, the workshops... But I think the work, because I think this time, in this camp we really

helped them, we really made for this Museum... We made it look a little bit better, we painted the walls, and we made the bridge, and so on, so I think we really made good things for them. So, the things that we were active there, and made it for them – I think, it was really nice. And I think, they really appreciated our work. I think, they were really happy.

Did you have a feeling that you could co-create your experience, your cultural experience together with other people, together with hosts, may be, together with locals somehow?

Yes, really... May be, I would have wanted a little bit more, but there wasn't so much like... We didn't have.. We only had a really small evaluation. Not the last day but the day before. And it was not really like very {...?}. If somebody wanted to talk some comments or so on, he or she could tell. May be yes, yes, it would have been nice to have any kind of ending, a bigger ending, somehow.

What I mean is: your visit is somehow an experience, a cultural experience. Did you have a feeling that you are actively engaged in creating this experience together with other people, the people who lived there?

With other people – no, because we didn't meet other people so much, but with our hosts, of course, yes. Yes, of course. Because, you know, all we are – we come from different countries, and of course, when we communicate with our hosts, we do what we can do, and so on. So, yeah, yeah.

How did this intercultural community, with also people from different cultures influence the experience of Russian culture?

Well, the one thing what's in my mind is that people are really like kind to each other. Because I mean that all the time when we were working there, in our two weeks when were there we were seeing that the people (neighbours and all the local people) they came to help this one family, or I don't know who had this big accident, the big burning of the stable, in the neighbor. And they told us, many neighbours came to help and, you know. I think, these people showed us that the people are really friendly there and nice. That's the thing what is in my mind now.

Did you have a feeling of immersion into the local culture, into Russian culture? Immerse – it means, that you deepen in the culture, you feel yourself into the culture.

Yes-yes, this case, definitely, because we made this kind of workshops and they really told us many-many-many things, and really interesting things. So yes, we were not just like workers. And I think, they really took care of us.

What was the most memorable experience? May be, a situation, or sth?

There were many, of course... For me, it was not actually our camp. Our camp had already ended, and it was the last day, when I was just going to leave to the city, and all the others had left already. And I was like alone with Alla and the host, and we were eating together, and I tried to explain something about myself and my country,

and they were asking things about me. And we were eating borsch soup, and so on. So, it was really nice. For me, it was in my mind, because that was... I really communicated with them, and it was really important for me, but nice. But I cannot say just only one the most, because we had many different experiences, and we were doing, for example, traditional dolls and you know they were teaching us old [...???] and traditional [...???], and many-many those kind of experiences.

When you imagine yourself on this place, at this destination, what do you smell/taste/see/ hear? Just close your eyes and imagine yourself.

Smell – forest air; taste – tea; views – grass, sounds – I think, a barking dog. Yeah, there were a lot of dogs.

Did you have animals somewhere around you?

Yes, they had this little, really small cat. It was a really young cat, four months or something. A really funny cat. It was always there playing with us.

Was it something negative or non-satisfactory in the program, in your living, in something, which you would really like change or improve, which you consider noisy/annoying...

No, I, basically, I really liked everything there.

Would you generally like to come back to this place?

Yes, I actually tried, because I came to St. Petersburg in September, one month later, and I met Alla there. I had an idea that we could go to meet them, but they were not home, so I was a little bit disappointed, but I really would like to go there some day again.

Would you like to do the same tour, or similar tour/program there again?

Not this place, but it's not because I didn't like the program. I usually, I am used to that – when I do volunteer work, I go to different places. It's basically, why. It's not because I didn't like it.

If you could change anything in this program: in living conditions, in cultural program, in everything absolutely, in the schedule of the days, how would you change it? What would you change? To improve the future experiences of people who are coming. I don't know, more time with hosts, or something like that. It's like the only thing what's in my mind now.

Do you feel satisfied with your experience?

Yes, yes, very, very.

Could you say that the program met your expectations?

Basically, yeah. We didn't do the work that we were supposed to do, because the first thing, as I told you, the plan was to organize a festival, and it changed because of the accident, but I am quite ok with it, because it's usually like that. When you read this description, every camp is totally different, so it's normal. So, yeah, I am not disappointed to anything. It's fine.

From this particular program, what is the most important outcome for you?

I think the most important is that I made new friends, because, for example, I am still in touch with Alla, and one another girl from our camp, and also met after the camp. And I also think that it's really nice that I met these hosts, because I think that's the place where I can always go when I visit Russia again. That's the most important – the people I met.

Did your travel have any influence on your post-travel life? Did it change something in your life? Or may be, you reconsidered something?

Do you mean when I want to travel now?

I mean in general, when you came back, did you feel that it was important and self-changing program?

Well, I had like good holiday there, and I didn't think anything else, apart from this small apartment and our work there. That's usually not my normal life. Usually, I have lots of hobbies and that stuff, and I work a lot, and so on, and there could have been many days when I would have been only in this apartment area, when I didn't go anywhere. So, it was kind of relaxing for me.

If you evaluate your life after the project right now, at this moment – you cannot say that it had any influence?

Yes, in general, yes, because for me it was the first time when I really got to know Russian culture. I have been in Russia quite many times before, and this is the first time I really got to know people from Russia. So, I think, it was a really important experience for me.

Let's imagine that this program could be made not for volunteerism, and not presented to tourists like voluntarism, but just a cultural experience? Taking the program on the whole how it was with you, what do you think should be changed to make this program interesting attractive and really immersive-cultural for tourists?

For tourists, I think... I am not very sure, because many normal tourists would not want to live there, because it's like the living conditions are really basic, but I could like imagine that people come there and they do the workshops, they may be walk to the forest, and also they also do some workshops, they make some handicrafts, or toys. I could think that it would be really interesting to people.

What do you think, what should be changed in the living conditions to make it more touristic? Of course, I consider people who may be young, who are interested in unusual cultural experience, but not like voluntary work – despite the fact they can do something together with hosts, like work somehow. Starting from the living conditions, what do you think should be improved?

Of course, it depends on the person quite much, but I think, my friends – I think that nobody would like to live with many people in the same room. You should have your own space, like a room for yourself, or a room for two people maximum and so on. That's the most important thing.

And as for self-catering, and self-management in terms of other things: cleaning and other?

I think that it depends totally on a person. But of course, yes, if there was this kind of conditions that you don't need to clean and don't need to cook your food, of course, I think, there would be more people who come there to live.

And the toilet?

Yes-yes, of course.

As for the working program, is it in general possible? If they had? If the working hours, for example, are minimized?

Well, I know that in our camp some people think that our work was really hard. For me, it was ok. It's different for different people. So, the project was nice because we could really choose what we want to do. In different projects, and we could say that "Ok, I want to do the fence, I want to do the bridge, I don't want to do anything physically hard", so it was nice. I think, it was the nice for everybody.

How did your visit to St. Petersburg contribute to your experience? What did you do there? What would you prefer to do? How?

As I said to your before, for me it was not so necessary to go to, because I knew that I would spend time there and I had been there before quite many times, so I had seen all the tourists' staff there: the churches, and so on. But for me, the most important was after the camp, when I was there alone and also with Alla, and Alla took me to places where I had never been before. And not so central places, and we went to an amusement park, and to the some [???]. Yes, for me, it was really nice this time, when I went to St. Petersburg, and I also went not to the main places there, where I usually always go.

For example, which places did you visit? Was it during the program or after the program?

Mostly after the program, because when we were with our group during our program, we mostly visited the main touristic places. We also went to the places where I

had never been before, for example, we went to Peterhof, and I had never been there before, so it was really nice for me.

And you also visited this old marketplace, I think. Didn't you?

Oh yeah, yeah, of course! It was! I forget. It was really nice. I really liked it, because I love flea markets, and it was really cool.

Did you take any souvenirs from the program, from your trip?

Only for myself, I do not usually buy souvenirs. And I also have a small bag, so I don't have much space.

Did you have a chance to take self-made souvenirs that you made during the workshops?

Yes, yes, we took them with us, yes.

Was it important?

I think, it was important, yeah. For example, I showed them to my friends, and to my mum and so on.

Respondent 4.

Could you please introduce yourself briefly: age, country, some details.

My name is... I am from Armelia, Spain. I am studying architecture in Madrid. I am 21.

The Ogorod project: why did you go to this program?

My country offers this kind of volunteering outside, and I knew about it because of my mother. I wanted to spend time abroad, helping, and I knew it would be a good way. I thought it would be interesting to know the Russian culture.

When you was choosing between different programs, why did you choose this particular program?

I like nature, and it was in a countryside, and I thought, it would be nice. And also, Spain in summer is quite hot, so I thought Russia would be a nicer place to be. I read many, but I could not go to them because of the dates, and I was between this one and another one. I think, it was in Daline (?) or something. But in the other one, I had to be with people, and I thought that I would prefer not to work in front of people. Because, you know, people can cause problems, and I wanted to relax. So, it would be nicer.

I did not understand fully, what was wrong with another program?

It was that kind of camp, where you had to be... do with people. I mean, I had to play with many people and talked to everybody. I thought, may be, a camp with less people would be better for me, because I wanted something more relaxing than having to do much stuff about people. You know, this was about helping with playground, and helping with buildings, and all kind of that, so it had to do less with people than the other.

May I also ask you, why did you go to a volunteering project, not just a usual holiday somewhere?

Yes, I am exhausted of usual vacations. And also, most of all in summer, because everything is so crowded, I thought... I mean, I usually travel in January, and it's not the most usual date to travel and that's why there are not many people, so I really get to much more places. And I thought, in summer, I thought it would be better to do something like that, and spend my time helping people, because I also do that here, in Madrid, during the semester. And I thought: why not in summer?

Did you have any similar holiday experience?

No, it was the first time.

Have you ever been to Russia?

No, it was also the first time.

Do you have any experience of living in a rural area, in a countryside, in similar conditions?

Yes, because here, near my home city, there is a village called Uragan. My mother is from there, and we have a house there, where we usually go in summer and all that. It's been not like the same conditions, because, you know, in Agora, we have filler caps [most probably, canalization system], regular toilets and regular showers. It was more rural than what I was used to. But they told us in advance, so I was prepared and didn't mind.

What expectations did you hold towards your journey (before)?

I was expecting the conditions, but I thought it would be closer to the city, because we had to drive train 45 minutes to get to the city center, I mean St. Petersburg. And in the description, it was something about a cultural party, some kind of event where we would take part, all the nice kind of activities, and all like that. Finally, we could not do it. [calm voice, no discontent/dissatisfaction=fact]. And also, I thought the time when we would share our culture, and all that, would be like share to more people. Because we were, like, for hosts and our team, and I there was nobody else. And I thought, may be, some people from the village, that they would come and they would share too. But there were only us.

Did you hold any worries or fears?



No, but only not like fear, but... I am allergic to mosquitoes and they didn't say anything about it in the description, so I thought, may be, there is no problem about that. And finally, there was a problem about that. But they understood my allergy, of course, it's logical. I just didn't work with all greenhouses and like that, where there was more mosquitoes. It was not a fear, but anyway, they solved it, and it was no problem for me.

What did you want to achieve (get) from this experience? What outcome did you want to get?

As I said before, I am studying architecture. The description said something about helping to improve a structure of the place, and may be build something. So, I thought it would be a great chance to learn how to do the stuff I usually do in Madrid, studying, but with rural materials, having to go to the forest and look for them, not having the materials usual architect have. Because you cannot buy things, you have a limited number of sticks and whatever. And I thought, it would be interesting.

Did you start communicating with/contacting other tourists before you came to Russia?

People from our team?

Yes.

We had our Facebook group, where we introduced ourselves before going, like telling our names, our age, what we do in our country and all that. Well, but that was all. And also, it was a lot of us who were not in the group, there were like three people missing. We didn't use it again until closer to the date, to agree where we would meet and how to get there. There were four of us who got to the airport at similar time, so we waited for each other there, and took a car together to the city center. That was all.

What was your first impression about the destination? Did it meet your expectations?

As I said, I thought the house would be closer to the city, but it was like a bit deal. And it was also, yes, they told us about the conditions, so I didn't really know what I would find there, but I was a kind of expecting something like that. I didn't have big surprises.

And the general impression, how it was?

We got there, and it was raining. I am from the south of Spain, and it never rains. So, for me, it was like sad, a sad weather. But I wasn't sad, obviously, but I associate this kind of day to a sad day. Then, we had to get to the house, and our road, there was just a path with floats and all that. I didn't have any problems because my luggage was a bag, not with wheels, so I didn't have a problem with that. But some of us did

have a problem with that. I mean, it was old, and it was quite abandon, may be, because it was far from the city center, but it was nice. It's rural, but may be like extreme rural.

What do you think about the living conditions, in the house where you lived?

There beds were quite good, I didn't have any problems about that, but the place where we lived every day was a little bit small. The water was not very clean, but it was from the air, so it's normal. It was not good quality, but it is ok. For me, the toilet was quite disgusting, because we had to clean it ourselves, but, again, it is normal, and we just did it. We had many problems about the kitchen, because it was furnished, but quite old. It took us very long to cook. Meat, or pasta, or whatever, we had to turn it even an hour before to be heat when we wanted to cook. Also, it was not a problem, but tree was one boy, he was vegetarian, and also one guy who almost only eat meat, so it was a kind of difficult to cook for both, so that they do not have any problems, but, you know, we got used to it, and everyone tries their best, and that's all.

Was it something that you especially liked about the place of living?

A location, of course. For me, it was really nice to live in a countryside. The nature there is quite different from the one in my village. For me, it was also quite weird that the sun did not go away every day. You could not see it, but it was still light. It was light, when the sun is going down. For me, it was quite weird. Every night, I wake up in the middle of the night and take pictures and all that, because for me it was weird but also nice.

Were there anything not comfortable in the living conditions? How would you improve it if you could?

I can live with the toilet topic, but I would definitely improve the kitchen.

Did you feel that this place is authentic? Did you feel authentic in this place? Yes, definitely, because I did not even have Internet or something. So, I had to be there and focus on what we were doing and talk with our team. I did not have Internet, we did not have WiFi for almost all day. So yes, it was authentic.

Did the living conditions influence your cultural experience?

I guess, not everyone in Russia lives in that way. So, I think I went to that particular culture – and yes you can only experience that in this kind of place. But I don't think it is the general culture of Russia. So, if you go there expecting to live in there - "in a normal day", it is far Russia, far a Russian person – well, I guess, as I am not an expert, but it is not like that. But if you go expecting that, then yes, of course. It helps.

How did you feel about the organization of the living (cleaning, food preparation, other housework?) and how would you improve it if you could?

Well, I think, it was quite good, because we were (doing) almost everything, so we just divided the staff we had to do and also day, so that everyone could do everything. I did not have any problems about that, so I think, it was fine. I would not improve it.

Would you like hosts to cook and provide food for you?

No, I don't, not at all, because we were 10 people, and we were there volunteering. If I go to someone's house, I am not expecting them to cook for me, I would help. May be, not cook my own food, but we would do it together if we were eating together. They did not eat with us, so it had no sense for them to cook for us. At the same way, it would not have any sense if we cooked for them, because everyone cooks their own food. It is the same with cleaning and all that.

Did you have a chance to try local food?

Yes, they prepared it to us. I mean, we prepared it together, because they taught us how to prepare it.

How did it influence your experience, what could you say? Your cultural experience? How did the food influence your cultural experience?

When they taught how to cook their national food, you mean? It was part of the cultural experience, because you are learning how to cook Russian <tamplinks> it was the name, or something like that. It was really nice, because it was a part of the experience, because we were there to learn as much as we can about Russian culture, about their Russian culture, because it is not the same everywhere, and everything they teach us is always welcomed, of course.

Could you say that your living was flexible? Could it be adjusted to your needs or wants, could you influence changes?

Yes, I mean... A kind of. Every day we had a kind of schedule to do, and if we agreed to wake up at nine o'clock, we had to wake up at nine o'clock. And then, we had five hours working time to eat between. May be, if you wanted to eat later, you could do it, but all wanted to eat together, so we did it at the same time. When we finished working, it was the rest of the day for you. So, you could do whatever you want, you could have a however whenever you want, you could go to the city, or to the village, so yes, I think, it was quite flexible, but I would say, taking apart the time of waking up, and working, which was the same for all of us.

How did you like it – the flexibility and some elements of non-flexibility? How do you evaluate it?

I think, it is necessary to have some kind of non-flexible things, because it's interesting to do everything together, because it is a part of the company – you go to work together. If you don't want to work together, may be you just have to (???). It is related to our work, and also it was interesting to eat together every day, because we could talk and share or thoughts, or experiences, and whatever. And, of course, the

time, when we wake up – everyone is waking up at the same time, because, may be, if you waking up later, and you finish working at the same time, it would not be fair for everyone, and I think that the camp has to be fair for everyone. I think, it is good to have some things that are not flexible. But when we had our free time, you are welcome to do whatever we wanted, and it was nice to have that also.

Did you interact, communicate with the host family and how did it influence your experience?

For me, particularly, I do not quite much interact with the hosts. There were three: Elena, the mother, Tanya – her daughter, and Sergey. I got pretty (wife??) with Elena and Sergey. I usually talked with Sergey, because he knew more English than Elena. We could speak (earlier?). He told me about when he was in the marine, and what he did before being there, and it was quite interesting and nice for me that he said his thoughts and shared his experiences with me. Also, because when they heard that I was studying architecture, they thought: “Wow! An architector! That’s (???)”. If you will be creative...” And Elena wanted me to decorate a new room for the Museum, so we talked the way we could, because she did not speak English quite well. So, we tried to speak in German, in English, and with signs, and drawings, but we managed to communicate with each other. With both, it was Elena. So, it was quite interesting, and for me it was a pleasure to hear them and to learn about them. It definitely changed my experience in the camp, yes.

How it influence your experience of Russian culture?

Everyone has their own idea and opinion about another country. In Spain we, may be, think, that Russian people are like very stractive , and quite serious, and all that. And they were not! I am not saying that I think everyone is like that because it would not be fair for you, but they were really nice, they were not stractive/disruptive? as I thought, I would be. It was really nice to meet them.

If you could introduces any changes to the way you communicated, how much you communicated, would you do that, and how would it look like then?

May be, yes, we had our camp leader to introduce everything we wanted to say to hosts, but I think it should be not much speed, but should be... The hosts should speak English, at least, to be able to communicate with us. I mean, it was not such a big problem, because we had our team leader to introduce, but I think, they should speak English. It would be nice, because the experience would be better, I think.

What do you think, if there were local people of your age who lived that time with you as Alla did and were helping to the hosts, for example? Would it improve the experience, what do you think?

They were of my age?

Yes. Something like a host, but just a local boy or girl, who lived with you and worked together with hosts and with you?

May be yes, because he or she would understand us in the way that may be... We can do this with miershik (?), I mean. But they were quite open to everything we wanted to do. So, yes, I think, it could improve the experience, but I don't think it is like necessary, because also we had our team leader, and she was present, and she helped us with everything.

Would you like to have a local team leader?

I would prefer it.

Coming to Alla, which role did Alla play in this program and how did she influence your experience apart from what you have already said?

Well, she was a big part of my experience, because she showed us everything we saw when we went to the city, and she was the one to contact people to show us the city and she was always introducing everything, she was always ready to help and also worked with us in the camp. It was not like we were working and she was watching, she helped, of course. I do not even know whether it is a part of her role, may be she was there only to introduce, but anyway, she helped as much as we did. I was happy with her.

How did her involvement influence your immersion into the Russian culture?

Well, without her I would not have learnt as much as I learnt, because I needed her to introduce everything. I would not have learnt anything at all without her, because I would not have understood even a word.

In general, you said that you did not interact with the local inhabitants a lot, but did you have any chance to meet them, to interact with them somehow?

Yes, our hosts invited a couple of times people from the village they knew before. They gamed with us, and also we talked with them, it was just a couple of times during the two weeks.

How do evaluate it? How did it influence your experience and experience of Russia?

I think, may be less than other things, but it was interesting, because you get to know more people, and you get to understand that may be everyone is like our hosts, because may be you just get to know our hosts and Alla, and you think that may be you only then meet the personalities that way, but if you know more people you can get to see that everyone is like that, and get to know even better the culture and personalities of Russian.

Considering the nature, as I understand, there were quite lots of nature for you in this experience. How did it influence you Russian experience, the experience of Russian culture, of Russia in general? The local nature, how did it influence your experience of Russia?

As I said before, because I am not used to weather in Russia, and I am also not used to the local nature, because in Spain everything is dryer and  
It was a part of the experience, because it is different. You go there to see, and to learn to live there with the being-sets, and all that. I think, it was important.

Did you participate in the life of local community, of Otradnoye district, and how do you evaluate this experience, if you did it? How did it influence your experience?

One day, we went to the village center. There was some kind of a parade, like a brides' parade, and many women were in suits. It was quite weird, because they were so happy walking with their dresses, but I am not sure whether it is a part of the culture, because I think that may be more people in the world do it. I would not say that we interacted directly with local people enough to improve or whatever my experience.

What about going to the Russian shop?

We only went to a supermarket. In the village, at least. In the city, we went to some restaurants, and we did not almost speak with the people, apart from the price of the things, and the money. I did not get to know as much.

Let's consider the schedule of the whole project. The whole program as such. The first week, when you had work and evenings, the second week, when you completed the project, the three days... In general, was the program design, the days, flexible?

Yes, I think so, because also while we were working, while we were doing that, they asked me to started to think about what we were doing in the project, and also they wanted me to build them a couple of bridges, and we decided to do some kind of a playground for the kids, and they said to me to start designing. So, it was not straightly one part and another, it was a kind of mixed, because we thought that may be, we would not have enough time for the second part, because the first part was quite long, and we decided to start thinking what we wanted to do after to start the second week working on what we were doing instead of sitting to think what we wanted to do. So, I mean, it was not so flexible in that way, but it could not be more flexible, because we needed the whole time to think about our second task and we needed the whole week to do our second task.

Could you introduce any changes to the day and week schedule?

We had four days free to do whatever we wanted, but they they told us to do it not in definitely days, but I don't remember quite well, but I think we wanted to go on the first weekend, but they said to us not to do it, because they wanted us to work, and it was like: Ok, I can stay and work, but I mean, we couldnot do what we wanted to do at that moment, it was that part was not so flexible in that way, and I think, it should be flexible in that way, because I came there volunteering, and if you tell me I have four days free, ? And also we needed more time, because... About the second part, the project part, we could not finish it, and they told us not to worry, because there would be more volunteers after us and they would finish it, but I think, I do not

even know if they finish it, and how did it end, but if we started, I wanted us to finish it, because it is difficult to start something and even organize a plan for volunteers ?

How do you evaluate in general the possibility to fulfil your own project during the program? How did it influence your experience and cultural experience?

I think, it was nice to choose what we wanted to do, because maybe if they told us what to do, it would be harder to do it, because it was then part of your creation, but maybe, sometimes... It could be hard hard to imagine something I have never done, and the hosts were like it, because we did have ideas for the projects, and maybe another idea you have a group without enough imagination or whatever, and they do not know what to do, or they just do something but it does not cover their expectations.

How active engagement did the program require from you, and how do you feel it? Which changes would you introduce to the level of activity you had to do in the project?

Like physical activity, you mean?

Involvement, including physical activity.

Well, it was nice, because at first we were eleven, counting with Alla, but one of us, a girl, left, because we were not expecting that conditions, and we were ten in the end, working. I think, we were enough people for the dust, we were not less than needed and also it was not more than needed, it was like perfect for us to repart (?) the work and I don't think that it was too much for me, like the activity, including physical activity, and everything, of course.

How did the work together with others influence your experience? Would you change something in the nature of work, working hours?

It was quite nice to work with them, because there were really nice people. And also you get to know not only the Russian culture, but also many other cultures, because there were two Spanish girls, one French guy, one Swiss guy, two Finnish girls, one from Germany and another from Belgium. So, you get to know many culture, and it's like you want to learn one, but you finish learning ten. It improves quite much the experience, and you get to know them really well in two weeks. At first, it was weird because we did not even know what to talk about, but you get used and you start getting on well, and you start sharing thoughts and experience. And I think, because we also always work in the same place, maybe not with the same task, but in the same place, so we could talk even if we were not doing the same job, and it was fun. We could chose the person we wanted to work with. Normally, we did not have a preference to chose someone, but you could chose it you want it.

You actually were quite a lot with others, you lived with them, in St. Petersburg you were all together. Would you like to change anything in it? How did it influence your experience?

Spending time with them?

Yes, all the time, all the time: you lived together, you..

Ok, I see.. You mean, if I am ok with spending all the time with 9 people I don't know, like I did not know before.

Yes, and in St. Petersburg you did not separate.

Yeah. Well, it was fine, I mean, it was nice, because we were a good group, we get on really well, I think. I don't know if everyone will tell you the same, but at least what I feel it was like that. But also sometimes.. I mean, when we went to St. Petersburg, we were together, because we wanted to. I mean, if any of us wanted to go alone somewhere or visit on his one whatever, he could do that. At the time, when we were at St. Petersburg, three of my friends were also in the city, I told them, I told my group that I wanted to see them for a while, and to be with them, and they obviously understood it, and I just left with my friends. So, we spent the time together because we wanted to. And it was nice. Sometimes, I mean, not for us, because I said, it was nice, but may be, it would be a problem for another team to spend the way you say, all the time together, may be sometimes it could be a problem that someone does not want to do it, but we were free to chose, so it does not have to be a problem.

In general, did you have a chance to use your creativity during the tour? In which ways, how did you feel about it and what influence did the creativity involvement have on your overall experience?

Well, as I said when we started working, not in the first task, but the project, as they knew that I was studying architecture, they told me to design <?> and also I had to improve in some way the organization of the whole territory, and also they let me design a swing for the kids, and many things. So for me, at least, may be not for everyone in the camp, for me it was quite <...>, because I felt like what I was studying, it was useful. Every day, they were telling me, they always tell me, we would not be able to do what we are doing if you were not here, and I was saying, that is why I came here, that is it, so it was a big part of my experience too.

Do you remember cultural evenings organized by the host family, and what could you say about them? How did they influence your experience?

To be honest, I do not remember them as clear as I did before, but they were all in general quite interesting. Most of all, the one when we got to create our own <less from the thought??>, I don't remember the name, but it was kind of nice to do on your own, But sometimes, it was a bit not boring, but you know, we were not partying, we were more learning, and talking, discussing, like, what I want to say is that not all of them were as funny as the rest. I mean, some of them were more fun than other, but it's normal.

Would you change it somehow?



I don't really think so, because.. You never know. I mean, may be, some of them were boring for me, but may be, if you ask another person from the camp, it was not boring for him or for her, so you never know, I would not change it, because sometimes, may be, one year it is not fun for everyone, but the next year it is fun for everyone.

How did they influence your cultural experience? What was the most important part in them, the most memorable, may be?

Well, it was the main part, of course.. May be, not the main part, but almost of my experience, because without cultural evenings, I would not have learnt almost anything about Russian culture, but the things I would have asked. There were like evenings, when they sat with us and taught us things, without asking, I mean, so it was quite important. And for me, I remember the most, of course, was when we got to make the food all together, and all that.

In general, during the program, did you have a feeling of immersion into Russian culture? What contributed to this feeling or prevented you from feeling it?

Well, I don't think I had this immersion into Russian culture, because our host was three Russian people, and our team leader, Alla, was also Russian, so it was four Russian people and one foreign people, so we did not get to that immersion. But it's may be difficult to get that level of immersion, because you will have to be, to come almost on your own, like not a team camp, but individual camp, when you go to a house and live with the family and help, of course, but it's just you. So, I think, if we all were going to a team camp, so I would not change it. If you are looking for a higher immersion, you just go to an individual work camp, and that's all.  
How important was it for you to have free weekends?

Well, we only had one weekend, I think. I mean, we had three days, but not We had four days, not weekends. And they were quite important for us, because, you know, you are there volunteering for two weeks, but you also want to have fun. So, sometimes we were working after, may be, four-five days, waking up early in the morning. I am a sleeping person, I always wake up too late, not nine am, may be, but 1 pm or whatever, you know. So, for me, it was important to have some free days, when you can just do what you want. If you want to go to the city, because we wanted to go to the city, may be, you want to stay and sleep more, or whatever. I think, it is important, because it is also a way to. It is some kind as a part of their contract. We work ten of the fourteen days, and then we left you four days free, when you don't have to work, but may be, we will welcome you in our house and like for free. Like an exchange of work for free.

I do not hear you well.

How important was for you the location of the place? Was it good to visit St. Petersburg? How did it influence your experience?

When I was choosing my camp, I wanted also to be close to a main city like Saint Petersburg, because I also wanted to visit the city. So, it was important for me, the location. Because may be, if it was the same camp, but in the middle of nowhere, I don't

know if I would have chosen it, because I am sure there are people who are looking for that, so it's just not for me. I wanted it to be close to an important city like Saint Petersburg and to visit it, so that I can not only help, but visit the city, that may be I would not have been able to visit if it was not that way.

How did your visit to Saint Petersburg influence your general experience?

So, yes, it was important for me, that in the experience, to visit Saint Petersburg. I went there with that idea, of helping and visit to know the city.

Did it have any influence on your cultural experience?

Yes, you get to know a different city from what we here usually see in Spain. And also, as I study architecture, you can get to know many buildings, that are different, or may be that I saw in a book. They tell me about, and I also had to study, and now I can also see them with my own eyes.

Coming to your weekends, how were them? What changes would you introduce to them? How do you remember them? How it was: what you liked or disliked?

As I said, there were not weekends, but free days. But may be, we had a free day on Monday, that's what I mean. There were not weekends extremely. Free days. I would not introduce any changes. May be one, but it was a kind of our decision to do that. There was a museum in Saint Petersburg that I wanted to go, because it is one of the most important museums in the world. But they did not share my willingness to go there, so they told me, that if I wanted to, I could go, but on my own, of course. But I decided to stay with the group so I just did not go. May be, I would change it, but it is not something that I can change, because I decided it in my own. If I wanted to, I could have gone, so.. And also, may be, the memory that I remember, that we always ate in that place, where they sold <///low price??sold rice???, because it was quite cheap, and, otherwise, a little bit abscess (???) with that place, because it was usually like.. We are hungry, where can we go to eat? And we said, the pateplace (???). And we did not know anything but, but it was quite.. well.. ok (laughing) It was your own choice, that you don't want to separate, in general? You wanted to be together?

Yes, it was my own choice. Not to go into Museum and to stay with the group.

How did the community, the sense of community influence your experience? Was it important?

The feeling of being a group, you mean?

Yes.

It was important, because we took care of each other. I would not sa that we got to be like a family, because it was only two weeks, and it is very.. You don't have time for that, but it was important to have a feling that you are not alone, you are with a groupm that you can rely on, and they will take care of you, if something... Floran

hurt his leg, and we were all concerned about it, and we were all, everyday, asking about it, if he was ok, if he wanted not to work that day, so it was ok, and yeah.. You get to see that even though you don't know them for many days, you create a great link between all of us.

Imagine yourself at the destination. Right now. What do you hear? Which sounds? Or see? Smell? Taste?

I imagine myself in the front door of our house, where we had a bench, where we sat sometimes in the afternoon. So, I see the other house and the landscape there. I feel quite comfortable, because if I am sitting there, it's because I am with Floran talking, and with the other friends there. And we all having fun, for sure. Well, I guess, I can smell the rain, because it was quite rainy every day, but some days there were some, so it was rainy for me anyway. I am hearing, for sure, Floran saying something about his crazy life and all this crazy stuff he does. I would not be eating anything, so I don't think I would be tasting.

In general, what was the best part of the program?

Getting to know all that people, for sure.

What was the most memorable experience?

With them?

In general. And, may be, with them, I do not know.

May be, our evenings, where we had much fun. And also, I always will remember the feeling when we ha almost finished our project, and one afternoon I went to see how everything was going, and if we needed something else, and all that. And I saw some kids who were already playing with what we were building, and it was like that feeling that what you have done is useful. This wing is used, and it was this way. It is something someone is going to enjoy after, when we leave, I mean.

How do you generally evaluate your experience?

I would repeat it, for sure. For me, it was an excellent experience.

Could you say, that the program met your expectations?

Yes, I would say for sure. I would not have experience, what I experienced there, I thought it was the way everything happened. So, yes.

Why, do you think, it was excellent?

Because, in general, I would not change anything. When you are writing your essay for the university, the do will get to see, that I don't want to change like big things. I would change small details, that I always said that it was not necessary to change. If it was changed, may be it would be better, but I don't know, may be not, I cannot know it, if I don't live the same experience with that changes. So, I would not change

almost anything, because what I said, if you read again our interview, I would see that I would only change like small details, and things, and I don't even know if it would be better to change. I will have to live the whole experience with these changes to get to know whether it is better like that. So, in general, for me it was an excellent experience, because I would not change almost anything.

These small details, what are the most important, the most considerable to change?

If you tell me only one thing, like the first thing which crosses my mind, I would say preparing the kitchen. Because we had problems with that, because it was always... Because if I wanted to cook that day, it was quite embarrassing for me, having the people waiting for the food, because I did not turn on the cook on time, and all that. So, I would only change that for real, and the rest of the things would be just small details, that I do not even know if I would change, if I think it really-really well, and get to.. May be, for example, the (router???) of the shower-yes, it could be better, but it was a part of the experience, so I don't think I would change that. Almost anything.

Would you come again to this place? To this program?

Yes, for sure.

Why?

Because they were really nice people, who really needed the help. And I would be happy to help them again, because they treat me really well, and I would not have any reason not to do that, so why not.

What is the most important outcome for you for this program?

What I took from there, the most important thing for me?

I would say, the feeling I told you before. When you can see that what you are doing is really useful, and someone will enjoy. Because, you know, I am studying architecture, and some day, may be, I will build a building, and I will get that feeling, too. But I got to experience that feeling when I am twenty, so I am grateful for being able to feel that.

Did the program have influence on your post-travel life? Did it have any change, did your life change, may be, somehow, or you reconsidered anything?

I don't think so, honestly. No, I don't know, I don't think so.

If this program was not a volunteering program, but a creative tourism program. May be, for young people, or just generally, people who are ready to stay in a rural area and interested in cultural experience. This program, who should it be changed, from your view?

Imagine: this destination, with this program, should be changed for tourists, who want to come to rural area to explore Russian culture, and this creative tourism, you know, co-creative tourism, when they can really be creative, create something, do something. How, do you think, it should be changed in this case?

Well, I would guess, remove the first part of the camp, where we had to clean the territory and all that, because the second part was much more about creation. So, you will also need some kind of physical activity and all that, so it would not be everything, creation. If you want to be a regular tourist and enjoy the rural culture, just go to another place. Because you are going to this camp to do what the camp is for.

I mean, at this place, at this destination, but the next time they may change something. Should we leave cultural evenings, or should we leave project?

Yes, may be, I would improve a little bit the place where we lived. Yes. So that's it is more comfortable, let's say. And I would leave the cultural evenings, but doing them like every day, and may be, organize some of a trip to the city, not leaving it us for us to do whatever we want. I would say that.

Respondent 5.

Could you please introduce yourself briefly?

I am a twenty years old girl from Finland. Should I say something else?

May be, some details about you. Whatever you want. May be, what do you do now. Right now, I am studying in Sweden. I study Peace and Conflict studies for the second year.

Thank you. Let's start discussing the program. Why did you go to this program?

I have been to the same organisation, like organisation in Finland, that accumulates (?) volunteering camps. I have been to Iceland there for a year and I really liked that. So, I wanted to do it again and go to some other country. First, I searched for a camp in Japan, and then I searched a camp in Slovenia, and like Russia was my third option. But the camp I searched in Japan and Slovenia, they were already full, when I searched them, or there were some problems with my payment, and that's why I did not like a (???) with Kios (?). But to the Russian camp, there were still places left, so that's why I went there.

Why did you chose this particular program?

You mean, the Russian program?

Yes. I understood that for some reason you could not come where you wanted initially, but how was your selection going?

I chose Russia as my camp because I had never been to Russia, and I think Russia is very interesting country. Because I am from Finland, and we have a lot of stereotypes about Russia, and I wanted to see for myself if they were true. I did not have any knowledge about Russia, and I wanted to experience Russia myself.

Excuse me, what stereotypes about Russia did you have? I am just interested, don't take offend at all.

Well, we had two wars with Russia seventy years ago. We are not really scared, but there is always this, in the back of our head, that some day Russia is going to attack us. Not for real, just like the thing. And we have a bit of stereotypes that they are really poor in Russia, they corrupt, and everybody loves Putin.

You had a similar holiday experience, but have you ever stayed in a rural area or a countryside with similar conditions?

We have summer cottages in Finland, and usually you have boiling water, and electricity, and all that, which we had there also. And we have an outside toilet, which is like the same conditions. But it was a kind of a better outside toilet. I don't know the name, but in Russia we had just this pockets, and in Finland it is like this compost thing. I don't know. A bit similar conditions, but not like totally the same. So, we had like more nice things.

What expectations did you have towards your journey?

About what I would see or experience?

Yes, and, may be the place.

I thought it would be something like a kind of a small house or a cottage somewhere in the middle of a forest. I had this picture of a bit of a summer cottage as we have in Finland. And I thought it would be a garden and something like other houses, but I thought it would be very separate, like in a countryside. And then, I hoped that I would see Russian culture.

So, you primarily wanted to explore Russian culture more?

Yes, I hoped, and this settings (??)

Did you hold any worries or fears before you went to the destination?

Mostly, that I did not know the language, and I had heard that not very many Russians speak English, so I knew that the people in the camp speak English, but mostly like how I would get from St. Petersburg to the place. Because I did not get my Visa in time, I was arriving two days later, so I had to find my way to "Ogorod" by myself. That was a bit worrying for me.

Was it finally ok? You found everything?

Yes, I found everything. I was trying to use the phone number they gave me, but it did not work on my phone. No phone number worked on my phone. Then, I somehow communicated to a taxi driver if he could lend his phone, and he could call them and speak to someone who spoke Russian. Then we found the place where I was supposed to be.

What did you want to achieve, or get from this experience? What outcome did you want to get?

As I said, I wanted to experience Russian culture, and see how the people and the society is. Then, I wanted also to have good time and make friends.

Did you start communicating with/contacting other tourists before you came to Russia?

No. May be.. I do not really remember. Leena was also from Finland, and I might have had some contact with her. I don't know. I don't remember, really.

But it was not so important?

No.

What was your first impression about the destination when you came?

It seemed like a typical Russian house for me. It was different from what I expected. It was just a normal house as what I expected, something like a countryside cottage or something.

What do you think about the living conditions, about the place of living?

Everything else was ok, but I think we did not get enough food, and I thought the toilet was a bit (-). I thought they could also have made a cheap outside toilet, but which did not have to be emptied every day, which was a kind of (??)

Was it something that you liked about the place of living? The house where you lived?

Can I add like the whole area?

Yes.

I liked the old style of the house. I liked the windows, because they were a kind of this old white, kind of romantic.

Did the living conditions influence your cultural experience?

Yes, a kind of. I still don't know, but it just gave me a general picture of the way, may be, some Russian people live.

What was not comfortable for you, and how would you like it to be changed or improved?

Out of something what I said already?

Yes.

Well, may be the toilet thing, because it is not that extensive to build a toilet that has just this compost thing.

And outside is ok? When toilet is outside, it is not a big problem?

No, just the thing that you have to empty every day, that was like a bit (?? Grouse). We did have outside toilets, but we emptied it once a year.

Did you feel authentic at this place?

Yes.

What contributed to this feeling?

I saw many similar, like similar-looking houses, so I thought it is probably a normal way to live in Russia.

How did the Museum space and its area influence your experience? Your experience of immersion into the culture?

I thought it was very interesting to see, all the dolls, and all this stuff. But you did not understand that much, so for me it was like when they explained all the traditions behind the dolls, and behind other objects, that was the thing that changed my view of Russian culture. When you only see the objects, you don't know very much about them, but when they explain, that's when I understood it better.

How did you feel about the organization of the living, how it managed (cleaning, food preparation)? How do you feel about it?

I felt it worked good, like everything. We could have had a little bit more food, but otherwise, it was ok.

Do you think that the living organization (schedule of the day etc.) was flexible?

Yes.

Could it be adjusted to your spontaneous needs/wants, could you influence changes?

Yes, I think if I wanted something, I could just tell Alla about it.



How did the living organization (the way you prepared food, the way you lived) influence your cultural experience ?

I don't know, not much. Because even if I would have a counter camp on the other side of the world, we would have probably cleaned and made food ourselves. Maybe, the food we ate was a bit Russian, but we did not ate Russian food every day, we ate mixed foods, so I would not say it influenced me very much.

Would you like to eat more Russian food if you could?

Yes, sure. It is always like an experience of a culture to eat the food.

Would you like the hosts cook for you instead of you cooking?

I don't know, for me it's the same. I like cooking, so I don't mind it. And I don't want to bring more duties on the hosts.

Did you have a chance to try local food?

Yes, on the last night we made this meat rubbed inside dough, and then you cooked it, so it was a kind of a typical Russian food. So, it was very good.

How did it influence your experience? Maybe, you would like to have more or that, or something?

Yes, it a kind of showed me what the kind of the local food, and it gave me some idea so that I can make it sometimes myself, because it was quite simple to make.

Have you tried making it later?

No, I have ordered in a restaurant, but I did not try making myself. It is quite difficult, from my view. I have never done it.

You make the dough, and then you put the meat inside, and boil them.

It is easy to make, but when you have done all the preparations: you should have good recipes.

Yes, true.

Were you involved in the interaction with the host family? In which ways?

During the work, they showed us what we could work, and then in some occasions they told us about the traditions, and showed us different Russian customs. For example, when we made a food, so it was the interaction. But I did not like talked to them personally that much, because I did not know Russian.

How did they influence your experience?

It made it more authentic there that there were like local persons.

Would you like to change anything in communication with them, like more communication, less communication, and why?

Of course, it would be nice to more talk to the personally, and actually like understand them, but it still worked good with Alla translating, especially when they told us about culture, and we could always ask questions through Alla. I think, it worked fine.

In general, which role did Alla play in this program?

Very big role. She always told us: now we do this, and now we do that, and organized everything, and she translated to us the hosts, so a very big role.

How did her involvement influence your experience?

It was a very big influence. Alla was very nice, but if there would have been someone less nice or flexible, it would have made the whole experience a bit less nice?

In which way did she make it nicer? How did she change the experience? What did she add to this program?

She was very friendly, again, towards us, and she was like very flexible, if we wanted something from the store, we could just tell her. We could tell her, if we wanted to do some games. She really listened to us and our opinions.

How did her involvement in the project influence your the immersion (if you could immerse) into the Russian culture?

Yes, I think it was very much... As I said, I did not know almost anything, anything real, about the Russians, so she really gave me a picture about some Russians live and the culture. And especially, about local culture, local customs, what they explained to us. And about their lifestyle.

Excuse me, I did not understand, how did Alla influence?

Oh, how Alla did. About how she changed my experience about the Russian?

Yes, how did she influence your immersion into Russian culture?

Of course, she was always showing everything to us, and also she always showed me another side of things. For example, when we were talking about the traditions, the host family had very traditional views about everything, about family relationships and all that. And Alla had a little bit more like liberal views, and that showed me many different perspectives.

Did you have a chance to meet or interact with the local inhabitants (I mean, with local residents)? In which ways?

Not the hosts?

Not the hosts, but people in general who live there.

The neighbors. Otherwise not.

In which ways did you interact?

We tried to talk.

How do you evaluate this experience? What changes would you like to introduce to communication with local inhabitants, local residents?

I don't think I would make any changes. I think it worked good the way it. It was like more spontaneous.

Would not you like it to be more?

It would be nice, but as I said, it is a little bit difficult to communicate when you don't have the same language. You cannot understand.

Did they have any influence on your experience of Russian culture?

The interaction with the other persons?

Yes, with the residents.

No, I would say they had basically the same influence as the hosts, but you just saw how they lived there. I don't know. That's all I can say.

Did you have any chance to "communicate" with local nature? How was this experience for you?

Yes, we went a bit to local forest, and worked around there. And we went to the lake. In some ways, it was like very familiar, like nature in Finland, and then there were some things... I don't know, may be it is not a good point, but for example when we went to beach I saw that there was a lot of trash in the forest, and this was what I thought: this, may be, not a good thing.

Did it influence your experience of Russia?

The nature? Yes, it showed me a kind of similar my country and Russia's.

Did you participate in the life of local community, may be, Otradnoye district?

Yes, we went to this event. I don't really know what it was, but it was something to do with bridesmaids, and we went to see it, and it, of course, gave us insight into the Russian culture, because may be this kind of events are more common, but we did not talk to any people there.

How do you evaluate it? What do you think about it?

I don't know. I did not really understand it, if it was a fashion's show, or if it was some beauty competition for the bridesmaids, and if this kind of things are common. So, I thought it was something to watch, but I did not understand that much about it. Did hosts go with you?

No.

Let's consider the schedule of the whole project. I mean, first week, which included work, and these cultural evenings, and the second week, with free days, and the project. In general, was this program design flexible? Could you influence it to be changed? Changes in the schedule of the day, or in the week schedule?

I don't think we changed that much, but we did not see a need. I don't think there was anyone who asked to change it, but if we would have asked, then, I think, it would have worked.

How active engagement the whole program required from you? How do you feel about it?

How much engagement?

Yes, like "active".

I don't know, it was normal. It was not too hard work, and we did not work too long, so I think it was good.

You did not feel tired?

No.

How did work together with other people influence your experience?

Yes, it made of course made the experience a lot better, when you get to know new people, at the same time their culture, when you get to make new friends. It makes the experience a lot, lot better.

Would you change anything in the nature of work, or the working hours?

Not, may be, in the nature of work, but I would prefer the things you are working with, that they would change more.

Work with different things?

Yes. We did a lot of weeding, and stuff like that, and then they demand the construction projects, like digging, which required physical abilities, but I think we could have also done some construction projects, and digging, or something like that. And I really would like to have a change more often.

Did you have a chance to use your creativity during the tour, and in which ways?

No.

Do you remember cultural evenings organized by the host family?

Yes.

What could you say about them? How did they influence your experience, and your cultural experience?

I think, they gave the most information about the traditions of the area.

What was the most important part in them, or may be the most memorable part in them?

Only one event?

In general, may be, several events.

I like the evening when we discussed Russian traditions of family, because I thought it was very interesting. And it showed, how the culture in the way is still different.

Would you change anything in these cultural evenings, adjust them somehow, if you could?

No, not that much. Ok, I understand it's traditions, but overall, during the camp, I just felt a kind of annoyed about that men's work and women's work was always separated, and when we did, for example, the (food?) thing, all the men were in one room, and all the women were in one room, so I would like it to be more mixed. I understand, it is traditions, but..

You mean, living together, men and women, is ok?

No, yes, but we lived like that. I don't mean like in the same rooms, but I mean like all the working tasks, and during the cultural evening. Ok, there was only one cultural evening, though, when it was separated, and mostly the work.

How do you evaluate the possibility to fulfil your own project during the program?  
My own project?

I mean, your own project together with other participants, which you fulfilled in the second part of the week. When you could create your own idea, and so on. I felt like the end result was surprisingly good, but I still thought that we would need a bit more time for planning and executing.

The chance to do something, not organized by the hosts, just do something you want, how do you evaluate it?

You mean, the time when we went to Saint Petersburg?

No, I mean this project, because it was your choice somehow what you wanted to do, they did not specify what you should do. Together with others.

How we cooperated?

You could create your own idea, and then do it.

How I felt with that?

Yes.

None of them was mine, but I really liked the ideas of the other people, so I had nothing to complain with.

Did this project have any influence on your cultural experience?

Not really.

In general, during the program, did you have a feeling of immersion into Russian culture?

Yes, I did, because we lived and did the same things that may be some Russians do. Were there anything especially contributing to this feeling?

No, I think that the most important thing was that we had Russian hosts to show us how they live and how they work.

Anything that prevented you from feeling it better?

No.

How important was it for you to have free days during the program?

I would have managed without, but then, again, on the free time, we had time to do other stuff, and we could get more bound with a group, and do more fun things together, we had more time and energy to discuss things, and become friends. So, that's why I think it was important. For the bonding of the group.

How important was the location of the place, the possibility to visit St. Petersburg?

Yes, I thought it was important, because you see other aspects of Russia. And I had always wanted to visit St. Petersburg, so it was like two flies in one step.

If the place had not been located next to St. Petersburg, would you still go there?

It depends on where it would be located. If it would be somewhere south of Russia, I may be would not have come, but if it was north of Russia, then I would have.  
How did this visit to St. Petersburg influence your experience?

Yes, I think that it made a great impact, because you see the history of Russia there and you see also the urban side.

Did it have influence on your cultural experience?

Yes, like I said, the history, and the urban Russian city.

How were these weekends for you, the free days which you had, when you visited St. Petersburg? What did you like or dislike? What do you remember?

I remember St. Petersburg very well, it was very (good?) day, but may be a bit too long, because went in the morning and came back very late in the evening, and we had basically stayed outside and walked all day, so I was very tired after that, but there was still a fun day.

If you could, what changes would you introduce in the way you spent these days?

I don't know, locally, it would be fun to go somewhere. May be, a bit further away, because we saw only a forest, and lake, which both seemed a bit small, so may be if we could make a walk somewhere a bit. It is not like a walk, but when you go to a trip somewhere, in some forest, and may be have picnic there or something. I mean, a bit further away, not just like where you can go.

I mean, the weekends which were free days during the tour. Would you prefer to go to a picnic instead of going to St. Petersburg? I did not catch it.

No, I would like still to go to St. Petersburg, but once in these three days we went to a nearby forest and lake, but they felt a bit small, so may be it would be nicer to go on a bigger lake, or to a bigger forest to have a walk and a picnic.

How did other tourists, other guests influence your experience?

Yes, very much. As I said, it is always nice to make friends, at the same time you learn about their culture, and like that.

Did you have a feeling of community?

Yes.

How important was it for you?

Yes, I think it was very important, because that's what make the whole experience fun.

During the tour, you were together all the time. I mean, you lived, worked, ate all together. You even did not separate during these free days. So, what do you think about it?

Yes, I think it is very important that it is like that, because two weeks is a very short time, but if you always with each other, like 24/7, you actually have some time to get to know the other persons, which you normally would not have, if there were just normal two weeks.

Would you like to change anything about this constant being together, or it was totally ok?

No.

What do you think, what was the best part of the program?

I liked the evenings when we were sitting by fire and eating something, and just talking. Like when we were by the lake, and we made a fire, and we made some barbeque, and one night at the house, we also made a fire, and had some barbeque. Were you together with hosts, or just community of tourists?

Mostly with the community of tourists, but on couple of those evenings also with the hosts.

Was it important that they were with you?

It was nice, that they were there, but we did not communicate unofficially that much, because we don't have the same language.

Would it improve considerably, if they could speak English?

Yes, probably, because you could communicate to them more privately. What was the most memorable experience?

Probably, that evening by the lake, when we had some barbeque there. What did you like most in it?

The feeling, that you have a lake, you have a fire, you have food, and you have your friends with you.

Imagine yourself at the destination. What do you hear?

People talking, wind.

What do you see?

If we are in the house, I see the house, and the garden, and I see the lake, and the forest.



What do you smell?

I am not very good in smelling things.

What do you taste?

I don't know. Nothing, I guess. There wasn't one taste that I remember, like specifically.

Any food, may be?

Yes, the food we made on the traditional evening. I don't remember what it is called. Pelmeni, I think.

Yeah.

Ok. How do you generally evaluate your experience?

How do I remember the experience?

Evaluate.

I think, it was fun to meet new persons, and I got to see the Russian culture, so it was a good experience.

Could you say that the program met your expectations?

Yes. As I said, I expected that the place would be different, but my expectation was too learn about Russian culture, and I did that.

Do you feel satisfied with it?

Yes.

Did you take any souvenirs from the tour?

No.

And the things that you made on the creative workshops?

Oh, yes. Those I did. I did take them with me. I thought, that when you tell about souvenirs, you mean that I bought in St. Petersburg.

No, in general.

Yes, I did take the tools that I made.

Was it something negative or non-satisfactory which you would like to improve?

Like the thing which I said that the women's and men's work should not be separated, it is the only thing.

If you could introduce any changes you want to the whole program, how would you change it?

I don't have any changes.

What is the most important outcome for you from this program?

To learn about Russian culture.

Would you come again to this place, to the destination for a program, for a project?

No.

Why?

If I would go to a project, then I would want to see some other place.

In general, would you come to this place again?

No.

Did the travel you did have any influence on your life after the travel?

Yes, as I said, it did have influence on my knowledge about Russia, and also an influence that I thought it was nice to be there. So, I want to go to some other projects in the future. I like the concept of volunteering.

Did this particular program introduce any changes to your life?

No.

If this program was made not for volunteers, but for tourists interested in creative rural experience, also willing to immerse into Russian culture. How should this program, at this destination be changed, then?

If they would not be volunteers, of course, they would not work. So, may be, it would be fun to arrange some activities, like staff that Russians normally do. May be, during some festival, or some party, or do things as we did like sit around a fire and may be tell about Russian traditions, or make some traditional foods, things like that. Considering the program how it was with you: the project, the cultural evenings, the way you lived, the free days, is this program in general (less working hours or no working hours at all, or the nature of work is very different) – would it suit, what do you think?

Yes, the toilet may be.

Respondent 6.

Could you please introduce yourself briefly: age, country of origin, some details.

I am 21 years old, I am from Belgium. I study Engineering. I have always liked to travel a lot, and other cultures.

Why did you go to this program?

Basically, since few years I really wanted to go to Russia and discover its culture, well, a part of its culture, because I guess it is very big. I really wanted to go there, and I did not want to go alone not knowing anything, because I did not know the language or anything. And I thought it was the best way to do a volunteering program where I could discover the culture and be with a person who speaks the language, and show us...

Have you ever been to Russia before?

Now, it was the first time.

Did you have any similar holiday experience in general?

No, it was the first time I did volunteering.

Have you ever stayed in a rural area, or had an experience of living in a countryside, with these conditions of living?

Not really. When I travelled sometimes, I was going to small villages, do some camping, but no, it was the first time I did something like that.

What expectations did you hold towards your journey?

What I wanted to do is to know more about Russian culture, may be a little bit more about language. And yes, I think I really get to exchange staff with people.

You mean, cultural exchange?

Yes. Yes, definitely, definitely.

Did you have any worries or fears before you go?

Yes. I think that may be it would not happen that way, there would not be so much about cultural experimentation there. But I think it was good.

What was the main outcome you wanted to get from this travel?

Before going there?

Yes. Initially.

Just like I said, get the culture and all that.

Did you start communicating with other people from the group, or contacting with them somehow before you came to Russia?

Actually, no. I did just two days before going, because a kind of organize... Because the day I got to St. Petersburg, first, I got to meet three of other volunteers, because we were coming earlier in the day, and the meeting hour was later this day. But not really so much like getting to know, not really.

What was your first impression about the destination? Did it meet your expectations?

I didn't have any expectations, really, because I knew I was going to somewhere I really don't know. But it was certainly different. But it was really surprising. I mean, I guess I did not expect that. It was really nice to see how different it was as well. You know, a kind of suburbs and small house, small wooden houses. Yes, it was interesting .

Do you remember your first impression on the first day?

My first impression? Well... It was raining, and it was a bit cold. It was rustic. I felt it was a kind of... I mean, where we stayed to sleep. Yeah, it was really a countryside, it was more than I thought.

How did you feel about it?

I don't know, I felt it was even more an experience of culture.

What do you think about the living conditions?

I felt it was different, very different from what I am used, because you know, I am from the city. And I think sometimes it was hard for me, because it was different.

What was not comfortable for you? What would you like to be improved to make it better? What caused inconvenience?

Well, I guess, I would not change anything because I don't think that changes are so much of... really... You just have to adapt, you know, get adapted the way it is. And what was wrong?

Well, what was really different from my place is the toilets. We had to empty the toilet pretty much every day, and it was really different from what I am used to. And another thing is the water, you could not drink the water from the tap. We had to boil it or filter it. I guess, there are small things, but small things you are not used to.

What did you like about the place of living? Anything special, may be?

Well, I liked this place, because it was really simple, and natural. It was, actually, quiet, and it was really peaceful. That's what I wanted to say. I felt it was peaceful.

Did you feel authentic at this place?

Yes, definitely, definitely.

What especially contributed to this feeling?

I think, because a lot of things were wooden, you know, wooden houses all that... I think, this contributed to this a little bit.

How did the living conditions influence your cultural experience?

Well, it did not really, it is just like... You was going to learn, and also learn it from the living conditions, so I don't really know.

Did the Museum space and its area influence your experience, and how? Your experience of immersion into the culture?

Yes, because, you know, it was really cultural, and it was all these toys. It definitely was really.. liked looking at this, and you know, we had explanations, and all that. How did you feel about the organization of the living (cleaning, food preparation – self-catering, other housework?) How did you like or dislike it, feel about it in general?

Yes, the organizing, like about getting shared room (shower?), it was ok, it was good, but the food, it could be a kind of rough sometimes, because, you know, we were a lot, and we had to cook for a lot of people, in a small kitchen, it was something I was not really used to as well. I mean, I was not really used to that for a lot of people. So I think, may be, the hardest thing was cooking and going to buy staff and all that. Well, it was not hard, but it was something, you know...

How would you change it, if you could?

I don't know, may be, it would be good, if we were given recipes, and we would to do the recipes every night, may be Russian recipes, it would have been, may be, nice. On your own or together with hosts?

Not necessarily with them, only if they want, but we can also do it on our own, if they give us a recipe or a book of recipe and we could try to do something

How did the living organization influence your cultural experience?

Well, it definitely did, because, you know, we were eight people from different countries, and I think it was for all of us a new thing, the way we lived. Well, some people had done volunteering staff before, but... I don't really know how to answer this question.

Did you have a chance to try local food?

Yes, yes, definitely, we had some days off, and we went to St. Petersburg, and we tried some more traditional things. And on one of the days, we did some pelmenis. Yeah, we did that, and it was really good, we spent the afternoon doing them, and then, on the evening, it was our last day, on the evening we ate it, we did that we the hosts, and the neighbors, we ate it all together, it was really, really cool.

What changes would you introduce to (<connected with food>) to enhance (make better) your cultural experience, in general?

May be, the thing I said, about recipes and trying to cook Russian (pelmeni?way?) every night, that would have been nice, because we would do, you know, simple things that we knew like spaghettis and stuff like that, but it would have been nice, I guess, to do try to cook more traditional stuff.

Were you involved in the interaction with the host family, and in which ways?

So, every day they would tell us what we would do, and, you know, to make the property better, and to take care of the garden, and take care of the Museum, paint some stuff. So, they would tell us what to do, and where to find things. They were always in a good mood, and all smiling, and then on the evening, we had some cultural evening, when the hosts would tell us a bit about Russian culture.

How did the communication with the host family influence your cultural experience, and how would you like it to look like, in an ideal situation, in a perfect situation?

Well, I think it was good, because they did not really speak a lot of English, so we tried to learn some Russian words. I think, it was really important that we had our coordinator who spoke English and Russian. If she had not been there, it would have been a way harder... So, we wanted to be able to communicate better with them, and directly with them, so it was fun, we tried to learn a few words of Russian, and it was good.

Could you please explain a bit more, which role Alla played in this program? How did her involvement influence your experience?

Well, it was really important that she was there, because none of us... Well, there was one girl who spoke a little bit of Russian, but other than that, none of us could really speak the language, and I think in Russia there are not a lot of people who really speak English, so it was very-very important, that she was there, and she... It would have been a way harder if she wasn't. Yes, and she helped us organizing staff, and at the same time she did it with us, she was working as much as we were, so...

Did her involvement in the project influence your immersion into the Russian culture?

Well, yes, because I think if you don't have this person who can speak both and get you to communicate with people who don't speak English, well, may be, we would have been just volunteers together, but not really getting to speak with the locals. And that way, we would not have discovered so much about Russian culture.

Did you have a chance to meet, or communicate, or interact somehow with local inhabitants, and in which ways?

Well, not really. May be, a little bit with neighbors, sometimes we would do. We did a fire sometimes, and some day, and we ate in the garden, and in the backyard, and some neighbors came and we talked a little bit with them. It was nice. Other than that, we did not really get.. Yes, the neighbors, and some friends of the family, of the host family. But other than that, not really, not really. Because yes, it was hard to communicate when you don't speak Russian and they don't really speak English .

Which changes to this communication would you like to introduce if you could, and how do you evaluate it in general? How did it influence your experience, your cultural experience?

Well, sometimes I felt I could not do anything. I wanted to be able to communicate with people, but just could not, so may be I should have tried to learn a little bit of Russian before.

Did you have a chance to communicate with Russian nature?

Yes, actually, also when we did the work, it was in the backyard, and we had to take all the bad herbs, vegetation, I don't know how you say it. Yes, we had to do that, and then one day... Well, there was a forest just near a house, and some day we went to pick some blueberries, and there was a lake also, so we went to eat one night to a lake, and it was really, really nice. But there was also a lot of mosquitos, I have never seen that many mosquitos.

How did this experience of Russian nature influence your experience of Russia?

It totally did, because when we went to the lake, it was really beautiful, and what was really impressive is how long the day is in summer, because the sun would be up really early, and get down really, really late, and not really totally (?). So yes, that was beautiful there. Yes, and we also had to go to cut some trees to get some wood. You know, it is work, it takes a lot of train, I guess, for me, it was really, it was kind of hard sometimes, but it makes it even more effective and (?), I guess.

Did you participate in the life of local community, local settlement (Otradnoye district)?

There was one night, one evening, with a cultural evening when there was this guy from his museum, from his cultural museum, who came to talk with us, and this woman who knew about genealogy. So yes, we talked a little bit with them, but other than that, I think, we did not really exchange that much with the rest of the community, not really.

Did you go to the local city, to the small city?

Yes, we went once when we had to go to buy some stuff to go to the supermarket, but we also... One day, there was some celebration, some festival locals, like of love. So yes, we went to the center to see the celebration, it was a kind of fun. So, we went to the center, yes.

How did it influence your cultural experience?

Well, you get to see life, and how different it is, and architecture, and all that makes you learn about it.

How do you generally evaluate this experience? I mean, you visited a Russian shop, you went to a small city, or it was not considerable or important in comparison with other things?

What?

Was it considerable or important in comparison with other things that you went to a shop and to the small city?

Well, I think it gets you... I got to see a real life, you know. How people really live. Yeah, I think, it's important as well.

Considering the schedule of the whole project: first week work+cultural evenings, second week completed own project + free days. In general, was the program design flexible? Could you influence it to be changed? Introduce changes to the day or to the week schedule? How important was it for you?

Yes, it was definitely flexible. I mean, almost all the days we discussed with the hosts what we had to do, but if one day we... Like the days off, we could take it whenever we wanted it, they did not have any problem, we could take the three days, three or four, I don't remember, whenever we wanted it. And for the work... Well, to be trust, most of the time we would ask them what we had to do and they would tell us and we would do it, but I guess if it was really a problem and we wanted to do something else that day and do this thing another day, I don't think there would have had a problem, there were really flexible. And yes, for the project, we were taking the time we needed to do it. So it was really flexible. That is good, I think. I think, everyone was happy, and we were working to make the museum and backyard better, I think, they were happy with that, and we were happy to do it.

Did you have a feeling that you co-create, or create together (with hosts, may be with local people, with other tourists), build a special cultural experience?

Yes, definitely. It was really that, because we really (well, I don't know for the others, but I think it is the same ), I really felt how all together we brought something new, and we build something new all together. You know, it is really nice to see when you do something, and when it gets done, you see the result. It is really nice. We tried to



do this little playground for children, and when we got it done, some children, some kids who were from the neighborhood just when to the playground and they came to play a little bit. So yes, it was good to see that people like it.

How did it influence cultural experience?

Well, it is a big experience that we do together, and it creates bonds, that's, I think. You connect with people, and that's how you get to exchange staff with them.

How did the work together with others influence your experience? Did you have a feeling of community?

Yes, it was definitely a community. I mean, we were all together, like we would sleep in rooms of four, three or four people, and every day we would be doing pairs for cooking, and cleaning, and cleaning toilets, and all that, and buy staff. So, yes, we were all working together, everyone was doing something always, it was definitely a community. It was a cultural experience, because we were almost all from different countries, and you get to discover also other people, other volunteers' cultures.

How active engagement did the program require from you? How did you feel about it?

We had to wake up, I think... Well... What was the time? I don't really remember...

At nine o'clock.

Yes, a kind of eight or something. Yeah, and we would be working like three hours in the morning and two in the evening... That's possible? I don't really remember... I think, you worked from nine to three, you had lunch, but I am not sure about the amount of hours.

Anyway, I do not remember exactly, but I do know, you know, I am not used to doing work, and all that, working really manual staff like that, but I did not feel it was too much, so that's a good thing. I think, it was just a right amount of work, and it was not too much, it was not not enough, it was good.

Would you change something in the nature of work, or switch somehow the working hours, so that you feel more comfortable?

No, I think, the working hours were good, because we were doing more in the morning than in the afternoon. And that is good, I think, because, you know, you are more effective in the morning, I think. And I think the work we did was good, we had many of different things. I think, it was ok.

Did the work influence your experience of culture? Did the family communicate with you during the work?

Yes, yes-yes-yes. We would communicate with them to see if we were doing the right thing, and where we had to get the tools, and yes, they would also... when they pass, they would say (?) "Oh, let's go", you know... It was good.

During the tour, you were all the time together. I mean, with other tourists all the time : during your trip to St. Petersburg; you lived together, ate together, you do everything together. Would you like to change anything in it? Is it absolutely comfortable, or you would like to be alone, or change it a little bit somehow, at any time?

No, I think it was good that way. That's the purpose of the thing as well, you know. We were doing a work camp all together, and if you want to be alone, then may be that is not what you should do, but... And on those days, we had the days off, we did not have to stay together, we just... what we wanted.

Did it have any influence on your experience of Russia? That you stayed all the time together?

Yes, may be, because, you know, you do staff that you would not do, if you were alone. And in a group, you do that.

Did you have a chance to use your creativity during the program? In which ways?

Yes, when we had these cultural evenings, we did those (?Masha/mushroom) dolls, and these things to put on the head, and those little belts (?), so yes, we really got to do some creative staff.

How did you feel about it?

I liked it.

How did it influence your overall experience?

Well, I think, it really gets... It is really important, because when you put a kind of your creative touch, it is like when you create the thing yourself, it makes it more important.

How did the cultural evenings organized by the host family influence your cultural experience?

Well, it was very important, because it was when they actually made us discover the culture, so yes, it was really, really important.

What exactly was important, what exactly do you remember from the cultural evenings? The most memorable part?

I think, they were all memorable, they were just different. That day, we would learn about stories, about the Russian alphabet, and that day we would learn about Russian dolls, and that day we would learn about some... Well, every day it was something different, it was really interesting to talk about. Because at the same time, you

learn about their culture, and sometimes you would say a little bit about your own culture, it was a kind of an exchange as well.

What was exactly important? What exactly was interesting? Interaction, or creativity, or what?

I think, both. Interaction is important, to exchange, and what is really important is how they would explain and tell us about all these stories. I think, the part, the creative part is what makes you remember everything. It makes it that you remember it better.

How do you evaluate the possibility to fulfill your own project during the program? Did it have any influence on your general and cultural experience?

Yes, we wanted to do this playground. Yes, it did influence, because it was a big project, and we all did a little bit of something to make it, and we tried to find the trees that would be good for the playground for kids. Yes, it was important.

In general during the program, did you have a feeling of immersion into Russian culture? What contributed to this feeling/prevented you from feeling it?

Well, since the first minute, like... When I got to St. Petersburg, you are directly in immersion, because no one speaks English almost. I had to take a bus, and I would not really now where to go. It was really fun. It was a kind of an adventure. Yes, you look everywhere, and it is very different from what you know, and then you take a train, and get to a small town, very old, it is even more different. Yes, from the first minute, it is definitely an immersion.

Was it something special in the program which especially influenced your immersion, or you were "totally immersed" from the very first minute?

Yes, from the first minute, I think.

How important was it for you to have these free weekends?

It was important for me, because, you know, because, as I said, I wanted to discover Russia, I had always wanted to visit St. Petersburg, so definitely, it was really important for me to get some days to get to visit.

The location of the place (the destination), that it was close to St. Petersburg, how important was it for you?

Well, I think, it was very practical. It was definitely a good thing. It got us to be to St. Petersburg in like forty minutes. That's, yes, it was good.

Did your visit to St. Petersburg have an influence on your cultural experience?

Yes, definitely, because you get to discover the culture, but something about more small, like a small town, and the suburbs, and then you get to discover also a big city, and you see different things. Because when you get to St. Petersburg, and you visit

St. Petersburg, you cannot think that is just Russia. I mean, Russia is a way more than that. It is bigger. I have not seen all of it, you know.

How were these weekends for you, when you remember what you did? If you could, what would you like to change in them?

I think, may be, it would have been nice to organize them a little bit more to try to plan a little bit more what we wanted to see, because some days we wanted to do staff, but like, you know, it was not... like other Sunday, or Monday, I don't remember... Yes, visit a museum with hosts, and... I don't know, may be plan it a little bit more to try find the staff we wanted to see.

Did you have the Internet in the place where you lived?

Yes.

Was it important?

It was a kind of important, but it was definitely not... Like, I could have done it without. No problem. Actually, I was not expecting to get it. Before getting there, I was not expecting to get the Internet.

Did others use it?

Yes, we all pretty much used it, I think.

Coming back to these weekends, do you remember anything special about them? St. Petersburg weekends?

I remember a lot of stolovayas. There was a big thing. And the fries... There was this place, which makes fries great. Yes, pretty much all of it was very special. We got to see some really beautiful staff, it is really a beautiful city. And one day, we went to this place, there was like a Medieval festival, it was funny.

What was the best part of the program in general?

I think, the best part is really being aware of the fact that you get the chance to discover really different staff: another way of living, and another culture.

What was the most memorable experience?

I don't know, I think, all of it was memorable. But there was this day, when we went to the lake, and we spent the afternoon and the evening there, and it was really great. And also, that day when we had the barbeque at the backyard. It was really nice, because... I don't know, all of it was memorable! But yes, the last day, when did the pelmenis, and we ate it in the evening all together, was really, really nice.

What was especially nice in these days?

I think, that last day, when we did pelmenis, it was special, because we knew it was the last day, and also because we were all together, with the host family. We got along very well with them, and they made us folk presents, and it was really, really nice. It was very special.

Imagine yourself at the destination. What do you hear? What do you see? What do you smell? What do you taste?

I hear mosquitos. I see the sunlights, the sunset – very beautiful. I smell dill, you know, it is herbs, there was a lot of that in the food. And I taste dill.

And about mosquitos, were they inside the place you lived, in the house?

No, actually, they were not in the house, they were all outside, but it was crazy. How do you generally evaluate your experience?

I don't know, I think, it was... I just think of all the things which I discovered and learned, and that's... All the things I got to see. That makes it a very good memory, a very good experience.

Could you say that the program met your expectations?

Yes, I think... It was not like... I don't know. Probably, it was not what I expected, because, you know, it is never what you expect. You cannot predict what I going to happen, but definitely, it was as good as I expected.

Do you feel satisfied with your experience?

Yes, I do.

Did you take any souvenirs from the tour, including handmade?

Yes, I did those little dolls we did, I took them, and I did another pair on the last day, because I had time. And I brought back some Russian dolls, and some (spoons?). And this day, when we went to St. Petersburg, there was this big market, it was huge, with all like old staff, and really cheap. That's nice.

Did you buy anything?

Yes, I bought some staff, some traditional staff, like... I don't know how to explain it, I remember there was one at the Museum, and the woman showed us. It was this thing they use to sew, it was this kind of stick.

Katushki?

May be.

Were there anything (in the living conditions, or in general, from you all experience) negative or unsatisfactory? Anything that you would like to improve.

Yes, I guess, may be the food was a bit dull. You know, I would like to try to do it better. But also, it is hard to do better, because, you know, it is not an easy thing, I think, we did the best.

May be, it would be better if the hosts cooked for you?

Well, may be, but it is a big thing to ask. You know, they worked as much as we did during the day, and... May be, not for them to cook for us, but to cook all together and to eat with them, may be, it would have been nice.

If you could introduce any changes in the program design (working hours, entertainment, days, everything), how would you change it? How would you do that perfectly?

I would not change anything, but may be for the days off, to propose us some staff to do. Because we don't know the place, and may be they know some good staff. And some day for the days off we asked the hosts places to go. May be, it would be nice to tell us, may be, some nice staff to see and visit.

Would you come again to this place?

Yes, definitely, if I get a chance, it would like to see it.

Why?

Well, because there are people you are connected with during two weeks, but you did it really a lot, and worked with them, and we participated in building of this place, I mean, a little bit. So, yes, you kind of feel that it is also your place.

What would you like to do there if you came to this place again?

You mean the hosts' place?

Yes, the hosts' place.

Well, I would like to see what it became, if... How it got, and I don't know... Help working again, may be.

Like the same program, similar program?

Yes, I guess.

What is the most important outcome for you from this program?

Well, all the things that I learned, definitely. All the things I have learned, and I have seen, and experienced.

Did it have influence on your post-travel life? Did it change anything in you/your life after the program?

I don't know if it changed something in my life, but I... I don't know if it changed me, but... I think, it changed me, not like in a big way, but in a way that you learn to live with 8, a lot of people, like 24 hours a day, and work with them, and, you know, even if you get there with an open mind, you get out even with a more open mind, and you have seen staff, you have learnt staff that you did not know before. So yes, I guess... I don't think it is a big change, but it is a change.

Can you say, in which way? A change in yourself, in something inside?

Yes, a little bit of myself, and all the things I know, you know... A little bit more every day. I know a few Russian words.

Did you really start learning Russian?

Oh no, no, but you know, I was really busy with the studies and all that, but I would really like to try to learn more about Russian... When I get done... When I get back.

Let's imagine that this destination, with the same or very similar program, is made not for the volunteers, but for tourists who are interested in a creative rural tourism. They want to go to immerse into culture, explore culture. What changes should be introduced to this program and to the living conditions to make it suitable for tourists, not for volunteers?

Well, I think, if they want to experience the real life, nothing should be changed . Otherwise, they would not discover the real thing.

You worked a lot, you cooked for yourself, you cleaned for yourself. So, may be some changes.. What do you think?

Yes, ok. May be, they would not have to work, but they could be there and do whatever they want, get to walk or help work if they want, I guess, they would not have to work, but they would have to participate in the cooking, I think. I guess.

As for cultural program, if some program is provided to them, cultural program, which part of the program should be provided to them?

Well, the cultural evenings were really interesting.

And the work, the project that you implemented? That you had a chance to change something in the destination to contribute to it? Do you think that it is an interesting option for tourists as well?

I think so, yes, definitely. If they want to, but, I guess, if you want to discover the culture and all that, you probably want to help a little bit as well.

Finally, about the living conditions for tourists. Such things as toilet, should it be improved, or is it also an authenticity thing?

Well, I think that if they want to experience the real life, they should just do it like we did.



## Appendix 2. Questionnaire

1. Could you please introduce yourself briefly: age, country, some details.
2. Why did you go to this program?
3. Why did you choose this particular program?
4. Did you have any similar holiday experience? (to Russia? Stayed in rural area?)
5. What expectations did you hold towards your journey?
6. Did you hold any worries or fears?
7. What did you want to achieve (get) from this experience? What outcome did you want to get?
8. Did you start communicating with/contacting other tourists before you came to Russia?
9. What was your first impression about the destination? Did it meet your expectations?
10. What do you think about the living conditions? What did you like about the place of living? What was not comfortable for you? How would you like it to be changed/improved?
11. How did the living conditions influence your cultural experience?
12. Did you feel authentic at this place? What contributed to this feeling?
13. How did the Museum space and its area influence your experience? Your experience of immersion into the culture?
14. How did you feel about the organization of the living (cleaning, food preparation – self-catering, other housework?) Do you think that the living organization was flexible (schedule of the day etc.)? Could it be adjusted to your needs/wants, could you influence changes?
15. Could you influence/introduce changes to the organization of your living? What do you think about it (How did it influence your experience)?
16. How did the living organization influence your cultural experience? How would you like it to look like, if you could change it?
17. Did you have a chance to try local food? How did it influence your experience? What changes would you introduce to (<connected with food>) to enhance your cultural experience?
18. Were you involved in the interaction with the host family? In which ways? How do you evaluate it?
19. How did the communication with the host family influence your experience? (+experience of Russian culture)
20. How would you like it to look like, in an ideal situation?
21. Which role did Alla play in this program? How did her involvement influence your experience? How did her involvement in the project influence to the immersion into the Russian culture?
22. Did you have a chance to meet or interact with the local inhabitants? In which ways? How do you evaluate it? Which changes to this communication would you like to introduce if you could? How did it influence your experience? Experience of Russian culture?
23. Did you have a chance to “communicate” with nature? How was this experience for you? How did it influence your experience of Russia?

24. Did you participate in the life of local community, local settlement (visit Otranoye district)? How do you evaluate this experience?
25. Considering the schedule of the whole project: first week work+evenings, second week project + free days.
26. In general, was the program design flexible? Could you influence it to be changed (changes to the day, week schedule). How important was it for you?
27. Did you have a feeling that you co-created your experience together with hosts, local people or other tourists?
28. How active engagement did the program require from you? How did you feel about it? – changes –
29. How did other tourists (guests) influence your experience? During the tour, you were together all the time. How did you feel about it? Would you like to change anything about it? In which way?
30. How did the work together with others influence your experience? Would you change something in the nature of work/working hours? Did the family communicate with you during the work? (evaluation, changes)
31. Did you have a chance to use your creativity during the tour? In which ways? How did you feel about it? How did it influence your overall experience?
32. Do you remember cultural evenings organized by the host family? What could you say about them? How did they influence your cultural experience? What was the most important part in them, the most memorable? (creative workshops, interaction)
33. How do you evaluate the possibility to fulfill your own project during the program? How did it influence your general experience? Did it have any influence in your cultural experience?
34. In general during the program, did you have a feeling of immersion into Russian culture? What contributed to this feeling/prevented you from feeling it?
35. How important was it for you to have these free weekends? How important for you was the location of the place? (visit to St. Petersburg) How did it influence your experience? Did they have any influence on your cultural experience?
36. How were these weekends? If you could, what would you like to change in them?
37. What was the best part of the program?
38. What was the most memorable experience?
39. Imagine yourself at this place. What do you hear? See? Smell? Taste?
40. How do you generally evaluate your experience? Could you say that what the program met your expectations? Do you feel satisfied with your experience?
41. Did you take any souvenirs from the tour?
42. Something negative/not satisfactory/like to improve
43. If you could introduce any changes to the program design, how would you change it?
44. What is the most important outcome for you from this program?
45. Would you come again to this place? Why? What would you like to do there if you came to this place again?
46. Did it have influence on your post-travel life? Did it change anything in you/your life after the program?
47. If you changed this program whatever you want, how would you make it?

48. What changes do you consider necessary to introduce to host tourists at the destination (make it a space for creative rural tourism with active tourists involvement, with similar program)?

### Appendix 3. Information sheet

Dear ...,

Thank you again for the agreement to participate in the interview.

I would like to remind you that the interview will take place on 14 February 2017, at 10.30 Helsinki time, via Skype.

The general research topic relates to co-creative touristic experiences in rural area. In the context of the study, the experience co-creation can be generally defined as a special approach to management and organization of a travel, in which tourists are engaged into the creation of their travel experience by means of interaction and open collaboration with a company.

In our interview, we are going to discuss the "OGOROD" project in Russia which took place last year. The company under discussion is the The Center of folk traditions "Folkform" you resided in. We will discuss different aspects of your experience and different forms of experience co-creation which were used during the project. The majority of the questions refer to your impressions and evaluations of the project, so as your suggestions for the future service improvement.

The result of the interview will be used for the Bachelor Thesis study in JAMK University of Applied Sciences. The study will be published online in English language.

Before the start of the interview, please, confirm that you agree with the following statements:

1. The results of the interview will be used for the research purposes.
2. The interview will be audio-recorded.
3. Your demographic data (age, country of origin etc.) will be used for the research purposes.
4. The transcripts of the interview may be published.
5. Your answers may be cited in the text of the study.

Your participation in the interview is voluntary. You have a right to refuse to answer the questions. The interview can be finished by your request.

If you have any additional questions or you do not agree with any of the statements above, please, contact me before the interview. I will be happy to answer your questions and give additional explanations if necessary.

Regards,

Tatiana Pechagina

pechagina.tatiana@mail.ru

k2591@student.jamk.fi

Добрый день!

Еще раз благодарю Вас за согласие участвовать в интервью.

Напоминаю, что интервью состоится 10.02.2017, в 14.00 по Московскому времени. Место проведения: онлайн, с помощью Skype (tatianaRechagina).

Тема исследования связана с особой формой менеджмента и организации туристической поездки, предполагающей использование различных форм взаимодействия с туристами, диалога и сотрудничества, направленного на «совместное» создание впечатления от поездки. Исследование рассматривает данный подход в контексте сельского туризма. Проект «Огород» здесь выступает как пример поездки, в организации которой использовались методы подобного «со-менеджмента».

В интервью, понятие «сотрудничества» будет относиться к различным формам взаимодействия и участия туристов в дизайне поездки только во время их пребывания в России.

Задаваемые вопросы будут связаны с дизайном и организацией прошедшей программы; ожиданиями и впечатлениями туристов, различным аспектам полученного ими опыта; Вашей оценкой проекта; изменениям, которые Вы бы хотели внести в будущем для того, чтобы достичь лучших результатов (как с точки зрения создания лучшего впечатления от поездки для посетителей, так и для достижения более оптимальной организации).

Результаты интервью будут использованы при написании дипломной работы (JAMK University of Applied Sciences) и опубликованы на английском языке в открытом доступе в сети Интернет.

Перед началом интервью, пожалуйста, ответьте на следующие вопросы:

1. Согласны ли Вы, чтобы результаты интервью использовались для данного исследования?
2. Согласны ли Вы, чтобы интервью было записано на аудио?
3. Возможна ли публикация аудиозаписи интервью?
4. Возможна ли публикация транскрипта интервью?
5. Возможно ли цитирование Ваших ответов в тексте исследования?
6. Возможно ли упоминание Вашего имени в исследовании?

Участие в интервью полностью добровольное. Вы имеете право отказаться отвечать на задаваемые вопросы. Интервью может быть прервано по Вашему требованию.

Если у Вас остались дополнительные вопросы по поводу проводимого исследования или интервью, пожалуйста, свяжитесь со мной перед началом: я буду рада сделать любые уточнения.

С уважением,

Татьяна Печагина

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