Innovative Methods of Anthropogenic Landscape Reconstruction in the Urbanized Oil and Gas Region Environment

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Abstract: The article deals with the problems of the urbanized environment appearing as a result of intensive region developing. The state neglect towards people affects the population life quality of the oil and gas extraction areas as well as problems resolving, and it provokes enormous losses for manufacturing and the whole region. The environment influences the person behaviour, one’s perception and space understanding. The city environment is considered as the human existence space influencing on it directly, so it is necessary to renovate it. The authentic region developing cannot be reduced to "pure" economics (for not to be deserted), but needs to be fully mastered. To renovate the destroyed landscapes, it is necessary to use the landscape design methods making a cultural landscape. They help to increase the natural components of the city environment and to make it more harmonious, more harmless, more comfortable for residents.

1. Introduction
The urban environment is the cultural relations carrier among people and between people and the environment as well, and it is the population lifestyle reflection of each historical era, the social ideology, helping the city residents to integrate culturally. At the same time, the urban environment imprints the people's community activities: any change in the citizens cultural life corresponds with the transformations in the urban environment and these changes are compared with other projects born in the economic, managerial and social spheres of the city life. You must understand that the urban environment can contribute to harmony, comfort, satisfaction, person-environment feelings, and vice versa, may cause an alienation feeling rising social anomic and the destruction of the traditional social cultural code.

Constructing human habitat (creative, comfortable, attractive, safe, harmonious, connecting the benefits of city living and the normal wish of citizens to nature, traditions preservation and developing, introducing new technologies) is one of the main challenges facing modern culture.

2. The methodological basics of the urban landscapes renovation
The development of the Western Siberia oil and gas region caused a real demographic explosion. The Tyumen region population during three decades from 1961 to 1990 has increased by almost 3 times. The leading factor of urbanization was allocating the manufactory, dedicated to the deposits, and people were considered to be mobilized and distributed the required amount resource for its constructing and functioning.[6, p. 56].

A distinctive feature of the Tyumen Region settling process became the settlements forming in the immediate closeness to deposits, that is, in the hard- to - reach places which were not always suitable for permanent living and performing labor functions in a stationary mode. The principle "the first is a plant - then a city" was often used in this region at that time. New town-planning decisions were difficult to apply: the territory development process and the settling preparation concepts were taking at the same time, it rose miscalculations inevitably. Therefore, throughout the 1970-ies there was a...
correction of the General plans of the Middle Ob towns. The Tyumen General plan is still being corrected.

The migration and demographic processes analysis in the Western Siberia oil and gas region shows that it was mostly possible to solve the task of attracting labor resources to the Tyumen North due to external migration. The problem of retaining people in the North appeared to be more difficult. The low survival rate was determined by the underdeveloped social infrastructure (housing and communal services, transport system, cultural-welfare, healthcare let a settlement be a city) was in a poor condition.

Departments often regarded cities as an expensive application to the oil and gas fields, investing only a tenth of the total cost of large deposits development in the urban construction [5, p. 115]. Therefore, settlements formed around oil and gas fields, hasn't been cities, even towns for a long time. The state neglect towards people affects the population life quality of the oil and gas extraction areas as well as problems resolving. During the second half of 1970-ies the crisis in the regional leading industries development confirmed the inviolability of the law: "If you lose a man, you lose everything". It eventually turned into huge losses for both the territory and ultimately, the industry itself.

The creating experience of the Western Siberia oil and gas complex convincingly demonstrated once more that the real region developing cannot be reduced to "pure" economics(for not to be deserted), but needs to be fully mastered.

As cities grow many problems revealed and exacerbated: air, soil and waters pollution, noise, effluent discharge, waste disposal, transport, pipelines, energy supply, etc. As a result of excessive technogenic and recreational loads many natural landscapes were perished.

The simplest and most effective way of recovering contemporary urban ecology is developing the optimally shaped system of green planting.

Nowadays taking into account the historic urban environment destruction, the actuality of the modern landscapes transferring into the value category increases; it is associated with moving from external deformations to internal ontogeny accompanied by a new spiritual space fulfillment.

Designers' orientation to a person requires a philosophical comprehension of urban environment landscape objects advantages, defined by the man's attitude to nature psychology and relationship, understanding culture. The landscape object symbolic significance associated with the semantic essence of a place, its spirituality. The forming urban environment method should include searching new signs in the traditional and transformed urban landscape objects context.

The optimum city environment should assist to improve the population’s physical and spiritual health. D.L. Armand pointed out that the cultural landscape must be not only productive and healthy but beautiful as well: «The aspiration for beauty is an ineradicable instinct of human spirit» [1, p. 196]. The cultural landscape is considered to bethe favorable for the population nature-cultural formation. V.I. Vernadsky's concept about a noosphere as a result of a person's creative, intellectual and constructive activity on transforming and purposeful developing of a biosphereisa methodological basis ofthe term «a cultural landscape» interpretation. E.J. Kolbovsky appeals to noosphere concept of a cultural landscape and interprets a cultural landscape as «the nature model which is generated and works in the cultural environment as «the target shadow (culture) on the nature»» [12, p. 24].

V.L. Kagansky has formulated the more capacious definition of the cultural landscape comprehended as space in which «pragmatic is inseparable from semantic». He develops the approach interpreted as landscape hermeneutics in the works. «The vital environment of the big enough people's group is a cultural landscape if this space is integral and differentiated at the same time, and the group has mastered this space utilitarian, semantically and symbolically» [8, 244]. The landscape hermeneutics is an «active landscape reading», focused on conceptual development of its variety and critical interpreting the landscape space as a kind of society "works".

The domestic science examines themorphologicalstructure and dynamicsof cultural landscape mostly. However the cultural landscape (separate special space places) hierarchy practically is not developed. But traditional for Russia understanding of a cultural landscape emphasizes in it «splicing
corporal and symbolical components provides sense, integrity and value» [6, p.40]. The determinative factor of the city environment formation should be a system of spiritual, moral, aesthetic, intellectual values on which the orientation of landscape-formative processes depends.

The culture, relaxing or practically transforming a natural landscape, allocates with its images, the values, new properties and creates its materialized and virtual landscapes with their relief, rhythm, sense. The symbolism in a cultural landscape arises as impact spiritual and material, created by a man who brings new sense in the developed image of an environment.

Measures on creation, restoration of cultural landscapes should assist to develop harmonious relations between the nature and a human society and to transform modern anthropogenic landscapes into qualitatively new spaces – economically effective, ecologically safe, possessing high aesthetic potential and "place spirit".

To form a stable city environment the most effective way of its improvement is considered to be creating the optimum system of green plantings. Thus it is necessary not only to increase the green plantings areas – parks, parkways, gardens, squares, protective green zones and forest parks, but also to form the city society spirituality. In the XIX century in the work «Ethics of a life» English philosopher Thomas Carleyl called up people «Make light shine, and we shall see the green blossoming world instead of a hell» [10, p.308]. The author means not only direct understanding «the green blossoming world», but also more deeper spiritual sense. The city environment forming is necessary for a life, the person’s spiritual development.

The new millennium person should be an adequate member of a society, that is onemust live in harmony both with oneself and with surrounding people and an environment.

Russian philosopher A.S. Ahiezer characterizes a urbanization of the country «not only and not so much as increasing sizes and numbers of cities, but first of all, forming and more widely spreading the city life way and the city culture» [3, p.44]. Ignoring this fact has led to technocratic skews in the stable environment formation in Russian cities, that arises emergence of serious ecological and social problems.

The increasing number of experts on the city environment formation comes to conclusion, that a basis of well-being is the citizens’ individual culture. It is marked, that nanotechnologies appear in a cultural, university city, and cannot arise in city type settlements. Japan inhabitants paid attention to that fact that quality of any industry production directly depends on aesthetic education of those who perform this production. Therefore, having adopted much from experience of 20th years of the last century (Russian Vkhutemas, German Bauhaus), Japanese have made it general property.

Culture increasing in the city environment improvement by landscape design methods has got a purpose to form people’s sensation of harmony, visual comfort and environment spaces recognition. Emotional orientation of the city environment objects generated by landscape design means is connected with the person’s perception process of one’s environment, thus, the transformed nature plays the same role as the kept nature. That’s why the great urgency gets searching new ways of visual expressiveness in the open city spaces.

Realizing that today's economic opportunities are rather limited, the construction of the traditional type parks and gardens is becoming more difficult. This situation forces to seek solutions in a non-traditional direction, without resorting to the creation of large-scale facilities, and distributing funds for the landscaping of local city fragments.

3. Landscape design methods of the urban landscapes renovation

The realization of the new landscape design possibilities provides fora person a chance to live in the individual (by its image) space, possessing ecological stability, long time keeping harmonious communications of natural and artificial components of a cultural landscape. The innovative landscape design methods are expediently focused on increasing the natural components in the architectural objects structure. It is reached thanks to using the various ways [13], which are aimed at revealing plastic object characteristics and strengthening its figurativeness.
- the natural addition of architectural forms method may be applied to soften the contrast between a vertical building-walls surface and a horizontal plane basis due to creating the transitive composite elements from various vegetation forms;
- the method of application in the form of imposing a vegetation surface expands the vertical gardening treatment due to using various versions of the twisted breeds plants accommodation on building skeletons and facades;
- the method of the entrance directions accentuation assumes concentrating achievement means of the art expressiveness with the help of the landscape design along the basic ways of the buildings approach;
- the morphological similarity method consists in using the similar pattern forming elements of buildings and artificial geometric landscape;
- the morphological similarity method consists in using the similar pattern forming elements of buildings and artificial geometric landscape;
- the object weight visual absorption by vegetation method allows to remove partially an acuteness of a scale discord of a construction and its environment;
- the contour contact of a building and a water mirror method can shade the silhouette expressiveness the façade relief effectively enough, bringing in the architecture object perception unexpected foreshortenings.

Achieving the composite communication with an environment depends on introducing aspects of landscape design methods in decorating boundary spaces.

The idea of the natural components consecutive revival in the architectural objects structure finds the increasing urgency as it is directed on the problem - solution of the ecology environment maintenance. The actual factor of the similar approach was defining the terms meaning movement to the new quality of architectural process, in particular, such as "green" style, "green" architecture, "green" walls, ecoarchitecture, eodesign in the last decades mainly in the foreign practice and theory.

A person’sconformity to high culture conducts to one’s accord with an external world. The concept «To live in accord with the nature» stated in an ancient philosophy, remains true in the widest sense. It has been told by A.Schweitzer: «I am a life, wishing to live among a life» - that means «ethics of life awe» [14, p.117].

The urbanization process, increasing the urban population assists washing out the traditional culture and forming the new culture, new valuable installations.

The developed situation in a biosphere ecological condition in many aspects is defined by culture marginality of modern mankind. First of all culture tasks should be solved which success provides the environmental problems decision. Creating new valuable ideals, comprehending the person’s new status in the world, forming the new ideology and new culture, education, new technologies and new interoperability with the world around is a main aim for the present and the nearest generations, otherwise, the future generations cannot «live among a life» any more, that is among the natural environment.

The society existence is impossible without the nature transformation. But, changing the nature mankind oughtn’t to weaken its generating force. Only creative nature transformingshould be the single way of disclosing the person’s intrinsic forces, realization one’s nature and culture.

The certain spatial objectimage formed by landscape design means, possessing alongside with aesthetic appeal, the natural components composition originality (tree-bush compositions, the relief, water sources characteristic lines) has the aesthetic importancefor a person. The non-standard components accommodation, appropriating the certain plot, offer the definiteschemes environmental person’sbehaviour, motivate one’s movement, action, supervision, leaving visual impressions in memories, fixing place sensation. The place category plays a special role in social-cultural disclosing people feelings, their behaviour in the city environment.

It is necessary for a person to see around oneself greens, water, light, the bright paints interesting, aesthetic forms, as a man isnatureharmonious. It also is a life quality when it would be a great desire
to go to a court yard, a street, a city to admire them, to communicate with friends, to see beauty, to 
live with it and in it [4, p.159].

The demands of unique natural objects rise in the process of the people’s culture level growth. The 
decision listed social- cultural problems is possible under the condition of increasing the culture 
forming of the stable city environment, using the best world tendencies of landscape design as new 
design culture

The social- cultural design potential is contained in its possibility to introduce advanced 
technologies achievements in the social- cultural environment keeping cultural society values. 
Consequently, the design represents the unity of material and spiritual culture of a society where 
innovations are the results of the person’s design work.

The necessity of the qualitative city environment transformation by means and methods of 
landscape design is also connected with the questions suspension of the person’s emotional 
perception of a spatial environment. The functionalism predominance in the landscape organization 
of the city environment has led to displacement of accents aside rational problems to the detriment of 
emotional ones.

In our opinion the modern city quality is defined by the humanistic approach to the urban 
environment organization, its orientation to the population various categories demands with different 
possibilities (including limited). The reference points of modern landscape design are as follows: the 
respect for a historical and cultural heritage, the attention for residents, a humane combination of old 
and new in architecture, an active introduction of natural components with their detailed study, skills 
to work in any building context.

The social –cultural potential saved up during centuries and concentrated in such public 
phenomenon as city is the society progress source, its major "capital". The term «the city culture» 
defines the artificial existence and self-realization environment created by people. This is the physical 
objects complex, normative and valuable formations, technologies including not only material 
components, but also, as N.P. Antsiferov characterized, «the city soul» [2, p.29]. In the modern 
science practice «the city soul» is characterized by such culture elements as social psychology of city 
community, norms and values, the citizens’ life way and mentality, the social communications and 
social design, a security and social well-being.

The person expresses the aesthetic attitude to the world by design means. The design is a special 
activity. It defines the person’s culture. E.Kassirer, a German thinker, emphasizes, that the most 
important person’s characteristic is one’s activity. The work, the activities system also defines area of 
"humanity" [11]. We consider activity as culture, and design activity is one of the major factors of 
culture which can be considered as a method as a process and as a result in the stable city 
environment formation.

Today architecture, fashion, art, new technologies - everything, that changes ideology, influence on 
landscape design as the type of joint work of the person and the nature. The landscape design art 
develops synchronously with the processes occurring in a society: new materials, technologies, 
possibilities appear in our life. The novelties reflecting present ideology and philosophy should supply 
organically already developed landscape design directions and improve, not destroy culture. The city 
environment formation becomes at the same time both philosophy, and the industry. The city should 
not be grey, sad and boring. The environment creation for a person – creative, comfortable, attractive, 
safe, connecting advantages of city life and citizens’ natural aspiration to the nature, keeping traditions 
and introduction, development of new technologies is a problem which faces modern culture of the 
stable urban environment formation

City environment harmoniously organized during design work is perceived by a person as 
beautiful. Only the true beauty creates the emotional environment multiplying people’s capacity to 
create beauty, to develop good, taste, aesthetic feeling, culture

Now city residents are surrounded not with landscape art (design) works as it was meant in XIX 
century, but with detail-spatial integrity where imposing of environment impressions is more valuable, 
than art originality of composed components. Therefore nowadays not a volumetric-
designed masterpiece of one "professional", but creating conditions for coauthorship of artists and any creative people who can form art environment aspects by their own participation becomes the objective of the city environment cultural landscape renovation. As a result, the unexpected solution to the problem, so desirable by artists of all generations arises, the new form of arts synthesis appears too. Synthesis of surrounding components attitude at a new level means also new knowledge of the world emotional development ways; awakening the creative attitude to the validity in a person; the new technologies formation created «the second nature » and its ecological unity with a natural landscape basis. So the historical mission of landscape design opening philosophical sense of variations in design environment methods, rendering direct influence on the person culture clears up.

The designer realizes mission on keeping and augmenting cultural images, bears the responsibility before the consumer for design results. He/she specifies assessment criteria and offers hierarchy and the sum of values. The design provides the cultural value continuity of the detail-spatial environment in time, provides the way for a person to feel indissoluble communication of the modern phenomenon with elements of the last world. Russian philosopher O.I.Genisaretsky speaks about design as project culture: «the design becomes a conductor of human culture achievements» [7, p.40]. Agreeing with his opinion, we consider that the landscape design purpose is filling the city environment open objects by social-cultural sense, by forming their image, the using way comprehensible fora consumer. Such design projecting brings a social, emotional, aesthetic measure and culture in the stable city environment formation. The social - cultural design potential concludes its possibilities, keeping the cultural society values and introducing the advanced technologies achievements in the social - cultural environment [7].

4. Conclusion
Giving to landscape objects the certain aesthetic and functional properties, the designer "projects" a person who will live in this environment; forms one’s culture, thinking, understanding, the attitude to surrounding. So the important social – cultural landscape design function is building a better urban environment, not only in time but in spirit, contributing to the creation of a favorable emotional climate, improving quality of life, aesthetics, harmonizing people's everyday lives.

The landscape design, being philosophically meaningful action, assists projecting the city environment as system, social - cultural, dynamically developing object of the intellectual attention. The city environment image formed by innovative landscape design methods should become more sensitive to the person’s perceptions and to one’s attitudes with the world around.

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