The experience of the regional culture objects and ethnodesign methods’ regeneration in the reconstruction activities’ implementation

E G Naumova*, N V Naumov
Don State Technical University, 1, Gagarin sq., Rostov-on-Don, 344000, Russia

E-mail: design-naumova@mail.ru

Abstract. The relevance of the work is due to the need to study the regeneration experience in the objects of regional culture and the need to study the methods of ethnodesign in measures to preserve the historical and cultural heritage that can create a new type of ethnocultural landscape of the 21st century. The purpose of the work is the study of various methods and techniques of modern ethnodesign in building an ethnocultural pattern, proposing the specifics of its traditional morphogenesis. The work uses the methods of historical and cultural analysis, methods of comparative analysis. The result of the study is to identify the most effective methods of ethnodesign in the regional culture objects regeneration complex measures, as well as the influence of the interaction summarizing effect of the applied techniques for the project’s successful implementation - the effect of which significantly exceeds the effect of each separately applied technique. The result of the study is the disclosure of the complex method mechanisms of reconstructing the historical ensemble of an ethnographic settlement – the problems are not solved by the targeted measures to preserve and restore individual objects, but in a complex of historical buildings and cultural landscape. The studies have shown the important role of deep study and comprehension of oral and written sources in the process of creating the ethnodesign objects that have authenticity and the ability to model the spiritual culture.

Introduction
It is possible to stop the process of the unique ethnographic settlements’ irretrievable loss through the cultural landscape regeneration in combination with the skill of modern designers creating the new objects in artistic unity with the cultural heritage of historical buildings. Historic settlements with diverse architectural heritage, which have not lost their vital functions and the problem of their preservation, present a modern complex cultural value. Such ethnographic complexes should become a territory specially protected by the society. Modern regeneration in the current ethnocultural environment requires architects and designers, when reconstructing the old objects and creating the new ones, to use imaginative means typical of this historical tradition of settlement development [1].

Historic settlements spanning several hundred years often changed their appearance under the influence of new artistic means, which corresponded to various stages in the Russian state development: revolution, political power change, population migration, destructive wars, necessary reorientation in the economic activity of the region, etc. The consequence of such processes is the
loss of cultural values created in previous historical periods of the settlements’ development, as well as the irretrievable loss of the unique objects that are architectural and ethnographic monuments. During the settlement’s development, the new structures under construction in the context of historical development cannot always be called a good acquisition to preserve their authenticity. [2].

Against the backdrop of global world processes, the problem of preserving historical and cultural heritage in small historical cities and rural settlements arose. In the 2000s, the new directions for the constituent entities’ development in the Russian Federation arose, associated with national policy and the new directions in the ethnographic tourism development, activating the development of regional and local identities. The modern development of rural tourism is an integral part of the comprehensive socio-economic development of the villages and towns and entails the development of infrastructure and the material base of not only the historical settlement, but also the entire region [3]. On the example of the restoration of the Starozolotovsky farm (located in the Konstantinovsky district of the Rostov region on the banks of the Don river), the problem of preserving the cultural and historical object in the process of regeneration and changing its initial historical function is considered - the creation of an ethnographic village for rural tourism. Various ethnodesign methods that can create a new type of ethnocultural landscape of the 21st century are considered.

One of the most promising types of tourism in the Don area is ethnographic tourism – the tourists staying on the rural settlement territory, getting to know the material and non-material cultural heritage of the Cossack villages of countryside and hamlets (traditional cuisine, crafts, lifestyle and colorful folklore, unique Don landscape). The main attraction of such an object is the preserved historical appearance of the rural settlement. In the process of regeneration of a historical settlement, it is quite problematic to compose a single artistic whole from multi-time buildings - modern and ancient, during the construction of which various architectural and compositional means were used. The objects of architectural and historical heritage of cultural value should be maximally preserved [4]. To create a composite whole in the process of a historical settlement regeneration, especially when designing the new structures, it is necessary to choose the objective solutions in the context of old buildings that will preserve the cultural and historical heritage and its cultural value. The method of constructing an ethnocultural pattern in ethnic design is determined by the features of its morphogenesis and differs from other studies - archaeological, cultural, historical.

The pilot project-integrator set the following goals and objectives for the authors:
1. Creation of an ethnographic village as a new type of cultural landscape of the 21st century (based on the historical settlement of the Starozolotovsky farm)
2. Development and implementation of the set functional tasks for the development of ethnic tourism: the preservation of valuable architectural structures traditional for the area;
3. Demonstration of spatial and organizational ethnic traditions and conservation of the natural landscape;
4. Modeling of the new objects in the context of the cultural traditions of the settlement; recreation of traditional agricultural activities; traditional folk festivals and ceremonies.

Materials and methods
In the design practice, to work on the design of an ethnographic object, a comprehensive study of the particular ethnic group cultural code characteristics is necessary, which is associated with the use of appropriate methods and methodological approaches:
1. Work on the restoration of a historical and cultural object begins with a study of written and oral sources possessing the most reliable and varied information about the object being studied.
2. The researcher’s long stay in the study environment, observation of the life and customs of the inhabitants provides the data in natural, everyday conditions and in direct interaction with the object of study - this is an ethnographic research method.
3. The method of historical analogy or the method of historicism - borrowing analogies from historical sources. They can be borrowed: silhouette, design, technology, shape, decor. The planned new objects in historical buildings gain artistic unity with the cultural heritage of the previous eras.
The new compositional means, applied methods and technologies in work must necessarily be combined with the traditional artistic qualities inherent in this people and its heritage.

4. The method of stylistic restoration is not designed to fully preserve all genuine details, but only restores the style of the cultural and historical object, allows the manufacture of new, decorative details similar to the original - simulacrum.

5. To restore the ethnic history of a people, the method of historical reconstruction is applied.

6. Brainstorming method – the ideas of a team professionals from different directions - designers, architects, design engineers and local folk craftsmen of traditional crafts in the process of working on the project and its implementation.

The designers developed a comprehensive method for reconstructing the historical ensemble of an ethnographic settlement: solving the problem not with targeted measures to preserve and restore individual objects, but in the context of authentic development and landscape, reconstructing the entire historical ensemble with the integrated method. As a consequence of the project, severe restrictions are imposed on construction and possible redevelopment, which are aimed at restoring the lost quality of the historical environment and increasing the functional capacity of the ethnographic complex in the process of its regeneration [5].

The main directions of the project are:

- The design direction is the creation of a comfortable, informative and safe environment for tourists, the formation of a public environment taking into account the historical traditions of the settlement.

- The architectural direction is the preservation of the settlement’s historical objects by various methods of restoration and reconstruction, with the involvement of local folk artists. Construction of new facilities in the context and stylistic unity with the historical development of the village.

- The marketing direction is the development of ethnographic tourism as a business that provides the maximum range of recreational services and the integrated development of the countryside: the effective use of the rural cultural, historical and natural heritage, the village human potential.

Discussions and Results

Various historical events that took place on the territory of the Russian state distorted the traditional appearance of historical Don settlements. The deformation underwent an organic centuries-old connection between landscape and architecture, especially after the numerous and widespread destruction of Orthodox churches. “Thus, the architecture of small villages is an organic architecture, expressed in the fusion of nature and architectural forms. Therefore, all small villages should be considered as unique architectural and landscape monuments of national culture, and the problem of their preservation should be to preserve their main features” [6].

The work of creative and business circles in the preservation and development of national cultural heritage in many countries has led to the creation of public associations - more than 20 national associations currently operate in the world - in France, Italy, Spain, Germany, Canada, Japan, and other countries. The Federation of the most beautiful villages on Earth united the oldest of them. In these countries, depopulation of the village was reduced largely due to the work of the data of the National Associations the “Most Beautiful Villages”, which are engaged in the popularization of the rural lifestyle through tourism, television contests and broadcasts. The rural tourism development can be effective in Russia, both from an economic and a social point of view, and, as foreign experience shows, it will go through the purposeful formation stages and independent development through private investment in organizing the rural recreation. An example of independent formation and development of an object of rural tourism was the Starozolotovsky village located in the Konstantinovsky district of the Rostov region on the banks of the Don in a historical place. It was founded by the Don Cossacks almost four centuries ago and is mentioned in the travel magazine of Peter the Great as a Cossack Town called “Golden”.

At the beginning of 2000 the farmsteads were acquired as a patron’s family as grounds for a summer vacation - several historical buildings were put in order, a subsidiary farm was founded, and a house church was built. One of the main factors of the cultural and spiritual revival of the farm was the
construction by a private investor of a new Orthodox church on a historical site. When laying the new foundation of the temple, the remaining stones were used at the site of the former destroyed building. Within a few years, historical estates with buildings on the central street of the farm were acquired. The reconstruction and landscaping works made them very popular for receiving guests. The presence of environmental conditions, the relative preservation of the traditional cultural landscape and its unique landscape, the opportunity to get acquainted with the ethnographic features of the settlement and familiarize themselves with the rural lifestyle became decisive for changing the historical function of the farm. The idea of creating an ethnographic village complex turned out to be very timely and relevant. For comprehensive restoration work of the facility, a creative group of professional specialists was created. The concept for the regeneration of this historic site was approved by investors, which led to active construction in the Starozolotovsky village. The developed measures for the regeneration of the historical complex of the Starozolotovsky village determined the creation of a new infrastructure and comprehensive social and economic development of the village. The designers were given the task of the Starozolotovsky village comprehensive restoration - returning it to modern life processes by creating a new environment for sightseeing and tourist purposes. To obtain an artistic whole, the new methods for the reconstruction of old and the construction of new objects in the current historical context were introduced. The necessary measures for the infrastructure development: reconstruction of old and the creation of new engineering communications, development of agricultural and industrial features of the settlement, measures to preserve and regenerate the natural landscape, the formation of a cultural center for the preservation and popularization of the Cossack culture on the basis of a village, the creation of the "Open Air Museum “The Quiet Don”. To work in the historical environment, a study of the historical objects was carried out, a study of the sources leads to optimal solutions for the village regeneration. One of the most objective methods for the complex regeneration is the field (ethnographic) research method: a researcher is in the study environment for a long time, observing the life and customs of residents, studying traditional methods and technologies for housing construction and arranging the environment of estates and a farm, receiving data in natural, everyday conditions and in direct interaction with the object of study. The research results accumulated during ethnographic expeditions to the Cossack settlements of the Don and experience in working on ethnographic objects became the main factors that influenced the choice of ethnodesign methods for the implementation of the Starozolotovsky village project. The first reconstructions were the Cossack old manors - buildings of the late XIX - early XX century on the Vozdvizhenskaya street in the center of the village. In the studies of Lazarev A.G. it was noted that the traditional Cossack estate was open to the public, where the fencing of the territory was always conditional and the Cossack chicken was the only major building on the estate [7]. According to the method of historical reconstruction, the craftsmen using the traditional technology restored characteristic buildings: a summer kitchen, a bathhouse, a well, a canopy surrounded by a vineyard with a unique planting of the vine “Don cup”, wattle. The house (kuren) acquired a new meaning of the guest house with all the elements of a modern stay, while maintaining its original layout of the Cossack house. Changing the initial historical function of the element “zakomory” or “comor” (coming from the total volume of smokers), the designers managed to place the amenities necessary for a comfortable stay for guests. The restoration of numerous decorative elements for the design of window and door openings, bypass galleries and cornices, tympans and the supporting pillars was a special category of work in its complexity. The traditional features of decorating the facades for the smokers can be called exceptional in terms of the exterior of the Cossack dwelling. Designers have proposed modern technologies and materials for the reconstruction of decorative details of facades and wall coverings, in combination with the manual work of folk artists. To recreate the authenticity of the buildings, old technologies and materials for the roof of smokers - covering with a “Chakan” were used. In the process of the interior elements’ restoration, the constructive solutions of the ancient wooden floors, window and door openings, original paneled doors corresponding to the style of traditional buildings were preserved. The method of an integrated approach to the regeneration of the facility provided timely work on the construction of the necessary communications for the entire
estate. At the time when the reconstruction of ancient buildings was carried out, a careful restoration of the preserved interior items was carried out - furniture, utensils, decor items. The new objects construction for ethno-tourism was carried out only on the territory of abandoned estates or farm wastelands, preserving the existing cultural and historical landscape. The authors transferred the most recognizable visual signs of the architecture of the Cossack smoking to the projected new objects - the Ataman and Cossack guest houses. This technique made it possible to bring new objects as close as possible to the traditional buildings of Cossack smokers of the XIX century, choosing the method of constructing an ethnographic sample due to the peculiarities of its morphogenesis. [8] The use of modern technologies and materials in the construction of houses and the decoration of facades increased the term of their operation. As a method of working with a historical prototype, a stylization method was selected that allows the style form to reveal its design potential. Choosing the right color scheme for newly built objects harmoniously combined the old and the new in a single composition of historical buildings. A significant cultural and historical object of reconstruction for Khutor Starozolotovsky was the "Open Air Museum “The Quiet Don””. According to written sources, the site was chosen for the construction of a museum in a vacant lot, along a steep slope of a country road, zigzagging down to the Don river. The landscape correspondence of the place, visiting the presentation of the historical film “The Quiet Don”, the use of the traditional construction technology of Cossack smokers in the reconstruction of ancient technology, filling the interior of the smokers with antique and antique household items recreated the authentic atmosphere of the Cossack life. Starozolotovsky village has its own special building architecture, subordinate to the natural landscape and traditions of Cossack settlements. The church, restored on the historical site, again became the dominant of the architectural and landscape, collecting the historical buildings of the farm into a single composition. In the process of regeneration, historical architectural structures, a landscape that demonstrate the unique ethnic traditions of the spatial-organizational and planning decisions of Cossack settlements on the Don area are preserved [9].

The Rostov region has great strategic potential for the tourism business development. The actual decisions and specific projects can turn ethno-tourism into an extremely profitable industry. The tourists resting on the Don area are attracted by fishing trips, Don wines and Cossack cuisine, but the main thing that attracts the tourists is the unique color of the living Cossack villages and farms with Don folklore. In the process of renovation, the Starozolotovsky village attracted the attention of the general public, became a very popular and significant object for ethnographic tourism not only at the regional, but also international level. As a result of renovation activities, a public space was formed in the center of the farm near the church and around the Open-Air Museum “The Quiet Don”, thereby greatly improving the panorama from the Don River. The restored and transformed recreational space along the main street Vozdvizhenskaya has become more attractive for the walking route of tourists. Creating a lavender field at the entrance to the farm gives an additional attraction for visiting this unique landscape place. A wine garden (from the unique varieties of Don grapes “Krasnostop Zolotovsky”) has been established in the surrounding areas of the farm. Own winery and a tasting room for tourists are under construction. Transforming the traditional function, the designers reoriented the entire complex not only to support the historical crafts (households, viticulture and winemaking, fishing and gardening), but also created favorable conditions for the ethnographic tourism development and the entire settlement. The measures to improve the territory, build the new comfortable guest houses and respect for the natural landscape contributed to the preservation and transformation of the settlement’s historical appearance. The contemporary designer already at the design stage should to take into account the meanings that will be broadcast in the process of perceiving the object [10]. The whole complex has become especially attractive for rural tourism of not only regional, but also international significance. The regeneration of the historical farm Starozolotovsky can be considered one of the most successful modern examples of the ethnographic project in the South of Russia. Village Starozolotovsky, Konstantinovsky District, Rostov Region was the first in the south of Russia to become a member of the International Association “The Most Beautiful Villages and Towns of Russia” in 2019. According to the assessment of international expert
Jacques Ragon, the farm meets the main 30 selection criteria, the most important of which is a “live” non-museum settlement with an outstanding historical, cultural and natural heritage, preserving its originality and traditional way of life, beauty and architecture and having a pronounced desire to develop [12].

Summary
The methods for solving the most complex measures for the regeneration of the cultural and historical complex with prospects for its further development as well as objective results of the designers' work are shown on the example of a specific project and its implementation. In the process of implementing this project, the authors came to the following conclusions:

1. The project of the Starozolotovsky village became an integrator project, which provided an integrated approach to the project management and an effective work of the creative team, based on ethnodesign methods that take into account the meanings that will be broadcast in the process of perceiving the object.

2. It can be stated that during various works on historical reconstruction and restoration - the material components of the cultural and historical object are better suited to modeling - settlement planning, natural landscape, traditional agricultural activity.

3. The accumulated experience in designing ethnographic objects allowed the authors to convey the harmony of the traditional historical landscape, focused on the cultural traditions of the regional ethnors in all its manifestations.

4. Experience has shown that a deep study of the cultural traditions of an ethnus becomes the basis for creating ethnodesign objects, contributes to their understanding and creates the possibility of modeling the spiritual culture based on ethnic trees - including folk festivals and holidays according to the ethnic patterns in the modern space.

5. The synergy effect - the objective result in the project is shown by the summing up effect of the interaction of the applied methods for successful implementation - their effect significantly exceeds the effect of each separately applied method.

References
[1] Anisimova L V 2018 Typological requirements for the regeneration of objects of historical and cultural heritage Construction and Architecture “VogU Bulletin” Vologda State University, Vologda 70-73

[2] Grekov N I 2015 On the iconographic community of old and new architecture as a means of achieving stylistic unity in the course of reconstruction. The architectural heritage of Siberia Materials of the All-Russian (with international participation) scientific and practical conference dedicated to the International Day of Monuments and Sites, Krasnoyarsk, April 18, 2015.

[3] Nikiforov A A 2014 Historical settlements are an instrument for the comprehensive preservation of the cultural heritage of the peoples of the Russian Federation. V parliamentary forum “Historical and Cultural Heritage of Russia” Analytical Bulletin, Historical Settlements: Paths of Revival and Development. Moscow 18 (536).

[4] Naumova E G 2015 Elements of traditional culture in a modern design – object” (on the example of the ethnographic complex “Village Cherkasskaya (The dissertation for the degree of Master of Environmental Design. Rostov State University of Civil Engineering, Rostov-on-Don).

[5] Nelsin O Yu 2017 Problems encountered in the implementation of projects of ethnographic museums, ethnographic reconstruction parks and ethnic villages on the regional periphery in the Russian Federation Cultural Journal. Journal of cultural research 2222-2480.
[6] Aurov V V 2005 The architecture of the Russian village. The regional aspect (Publishing House Architecture, Moscow).

[7] Lazarev A G, Protopopova D A 2012 High architecture from the people. Traditional folk dwelling - Don Cossack chicken (Rostov State University of Civil Engineering, Rostov on Don).

[8] Ivanova A I 2017 Features of renovation of small historical settlements Science, education and experimental design abstracts of reports of the international scientific and practical conference, faculty, young scientists and students Moscow Architectural Institute (State Academy) M. 57-58.

[9] Shevchenko E A 2017 About the historical settlements, immovable heritage objects and town-planning problems of heritage protection (Zodchiy Publishing House CJSC, St. Petersburg).

[10] Kukhta M S 2015 Ethnic design as the basis for the formation of a tolerant attitude to the traditions of different cultures Bulletin of Tuva State University, Social and Human Sciences 1 159-162

[11] Information on http://dontr.ru/novosti/khutor-starozolotovskiy