

# Concepts of Landscape

EMERGENCE AND PERSPECTIVES

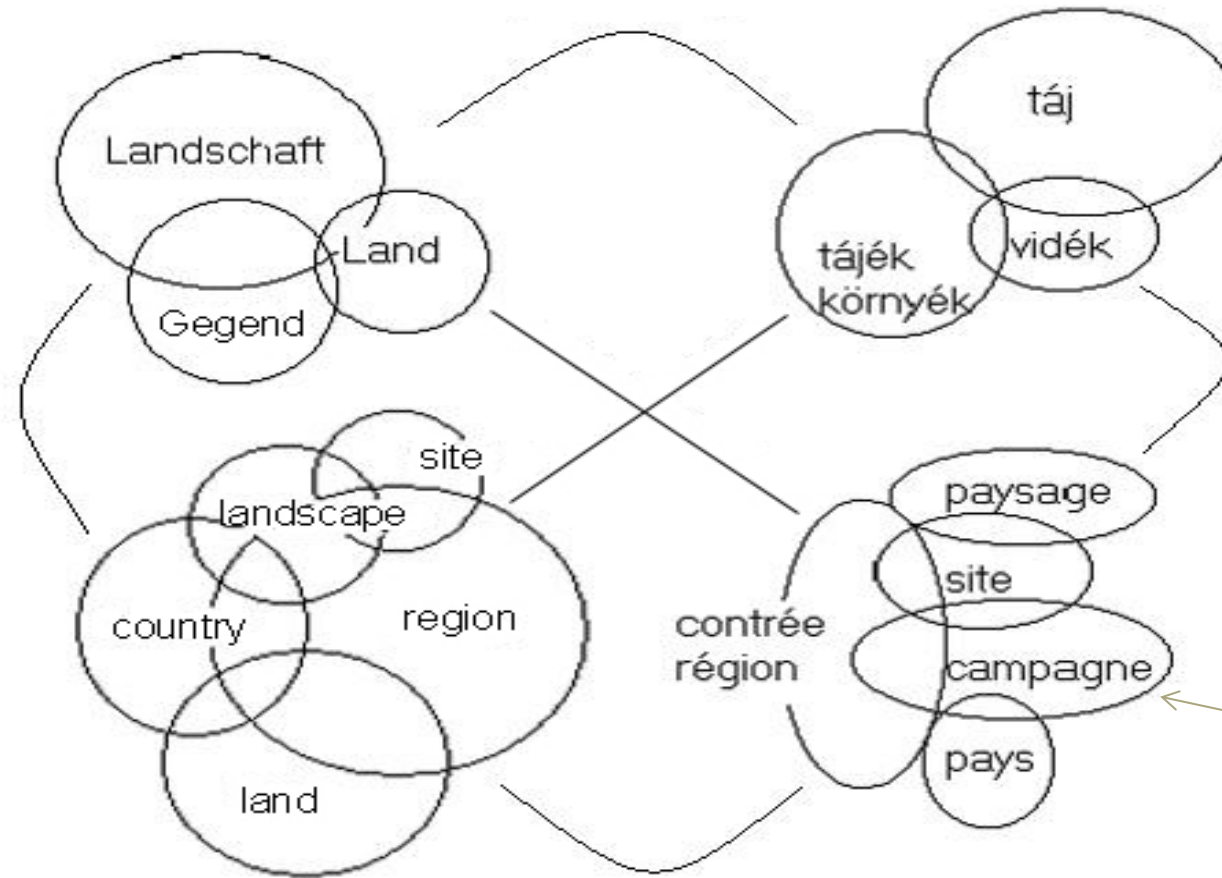
ONLINE SEMINAR 2018 | LECTURE 2 | APRIL 4<sup>TH</sup>, 2018



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# Challenge: Many languages, linguistic diversity



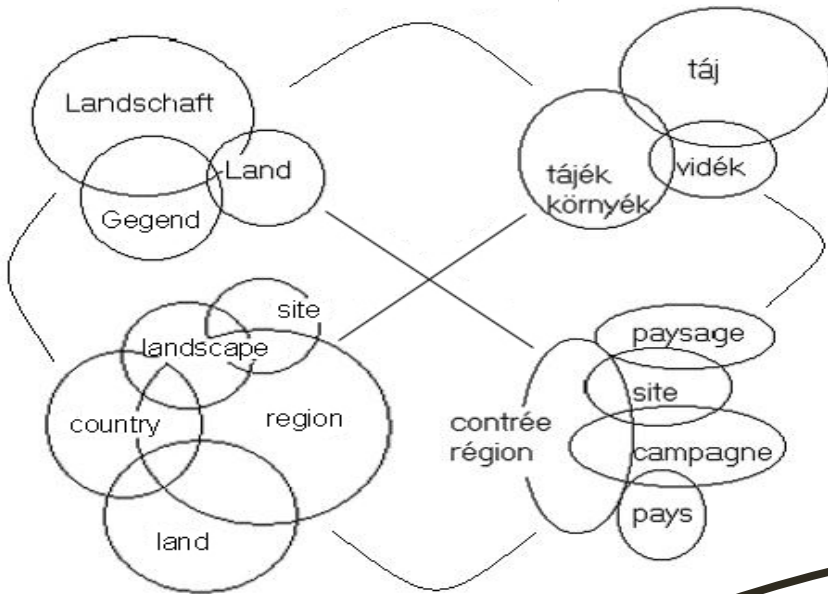
„Semantic Fields“:  
Words grouped  
by meaning

Drexler, D., 2013. Landscape, Paysage, Landschaft, Táj: The cultural background of landscape perceptions in England, France, Germany and Hungary. *Journal of Ecological Anthropology* 16(1), pages 85-96.

Challenge:  
Communicating  
globally about  
landscape



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- Yuan Lin 园林
- Feng Jing 风景
- Jing Guan 景观
- Feng Shui
- Shan Shui

*Keikan* / 景觀  
*Fukei* / 風景

- Chonabot ชนบท
- Muang เมือง
- Baan บ้าน
- Sapabwadolom watthu
- Sapabwadolom kid jai

**Landscape = لاندسکيب**



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This lecture aims  
to discuss:

- nuanced understandings of landscape,
- that are based on **people-centred** landscape concepts,
- developed in relation to **pluralistic societies**,
- in order to appreciate people's **diverse landscape values**.

People: the centre  
of landscape

“Polity and the land  
it governs”

Olwig, K. R. (2002) Landscape, Nature and the  
Body Politic, Madison, WI: University of  
Wisconsin Press.

Landscape Polity  
(a politically organized unit)  
and it's land, in Europe since  
Medieval times.

Usually a town forms the core of a

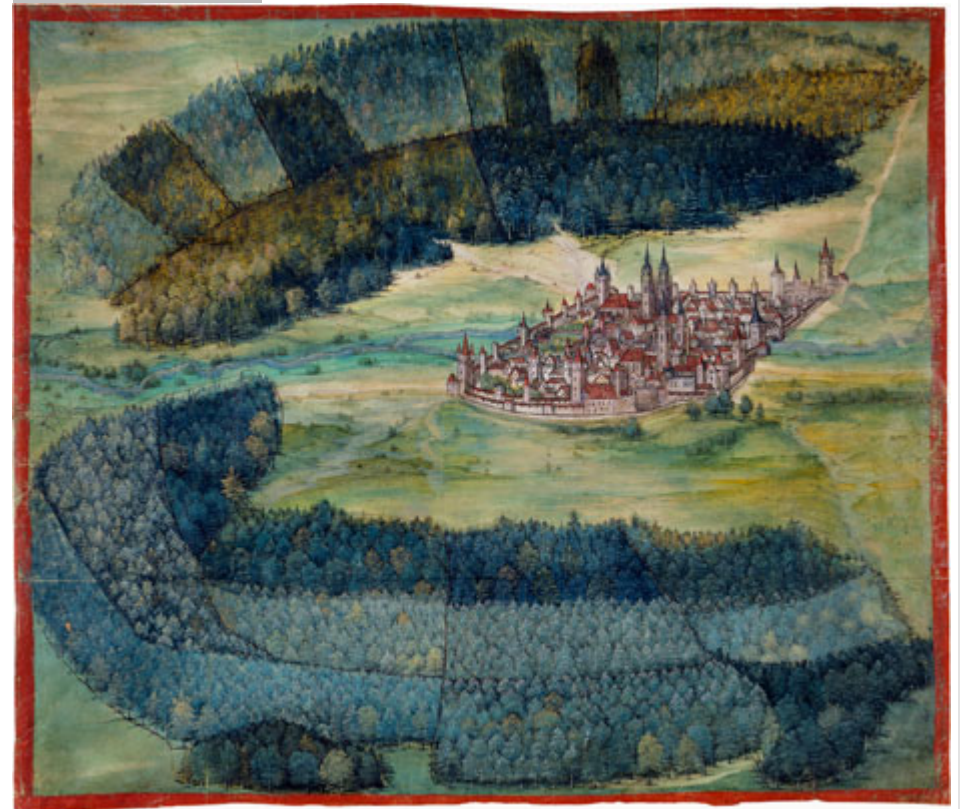
- Land- / Pays-
- -scape / -age

*„meaning something like character,  
constitution, state or shape“*

OLWIG 2002

Nuremberg  
and it's land

Erhard von Etzlaub, 1516



<http://www.stadtatlas-muenchen.de/stadtatlas-nuernberg/1516-waldplan.jpg>

We are at the center of our surroundings



<https://upload.wikimedia.org/wikipedia/en/7/72/Poetonmountain.jpg>

*Poet on a Mountain Top* c. 1500, by Shen Zhou, tradition of blending of poetry and painting.

Alone in nature the figure seems to be looking out not over a chasm of rocks and clouds, but directly at the poem



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Landscape Painting, in China, since 10<sup>th</sup> century (and earlier)

Concerned to:

- convey the inner landscape of the artist's heart and mind,
- invite viewers to participate in the experience of a spiritual journey, to immerse one self,
- become one with nature (not descriptions of the visible world)

We perceive “areas”  
as “surroundings”

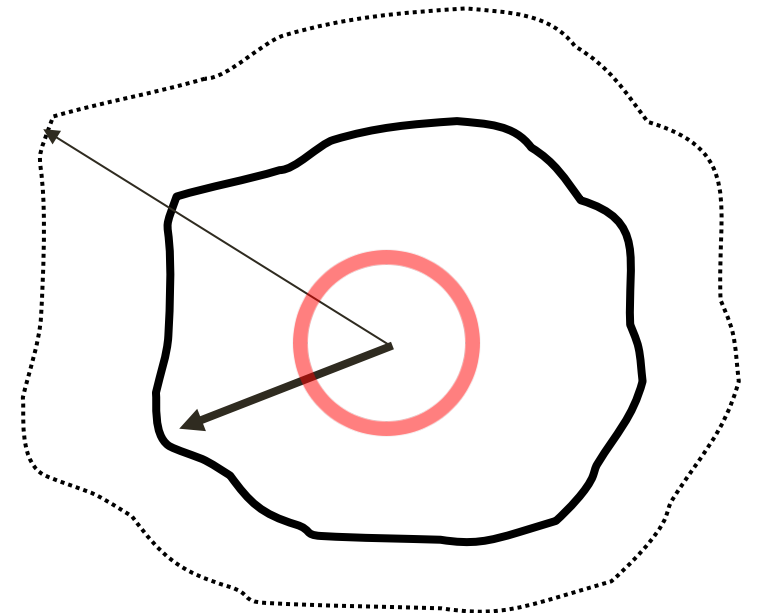


Caspar David Friedrich,  
„Wanderer über dem  
Nebelmeer“, 1818



*Poet on a Mountain Top* c. 1500, by Shen Zhou,

We are the „Self“,  
centred in our  
„Mental Surroundings“.



Similarities between  
early meanings of  
landscape  
&  
Thai understandings  
of community



*Khlong life with Wat*  
© Cuttaleeya Jiraprasertkun, Bangkok



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**Baan**, literally village, also a cluster of houses located in the same area

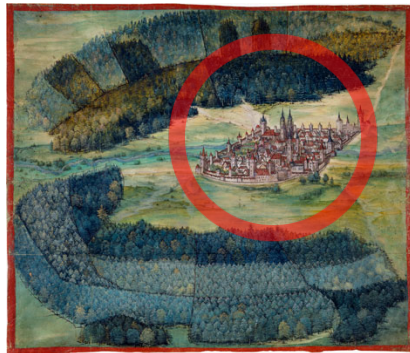
- refers to a community that includes **physical and social surroundings**
- illustrates a concept of the district of a group of people who have **something in common**
- portrays a concept of **unity** within the **community**
- illustrates a uniqueness that constitutes a **specific character of place**
- a sense of belonging and bonding to place (baan rao – our home)

**Muang**, comprises several Baans

- Baan contribute a fundamental concept in the constitution of Muang,
- both in structure and in character Muang denotes as much personal as spatial relationships.



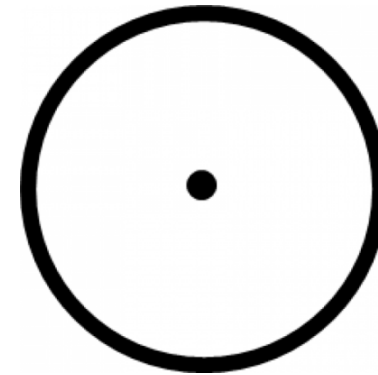
“Areas” are perceived as “surroundings”



Nurnberg, Germany



C.D.F. romantic painting



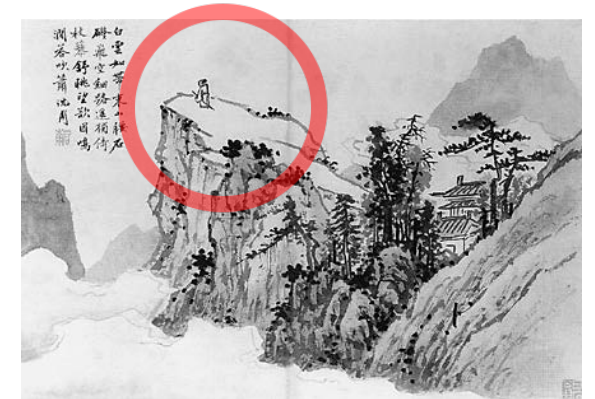
The “Circum Point” symbolizes centricity, such as sun and solar system, the “Self” in the world, city centre, etc.



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Baan in Thailand



Ming Dynasty (1368-1644)



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## Selfie Exercise:

„Me and my  
favourite place“

1<sup>st</sup>

Imagine, taking a 1 sec photograph, and then draw a 60 sec „Selfie Sketch“



2<sup>nd</sup>



3<sup>rd</sup>

Add three words expressing why and how this place is „my favourite“



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Selfie Sketches  
grouped according  
to „favourites“

Words expressing  
“my favourite place”



No landscape  
without  
knowledge!

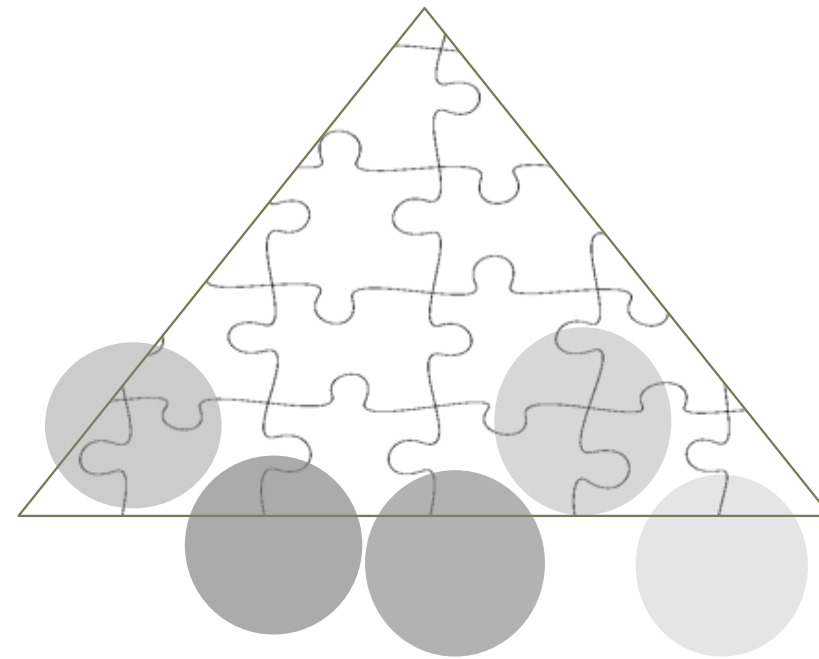
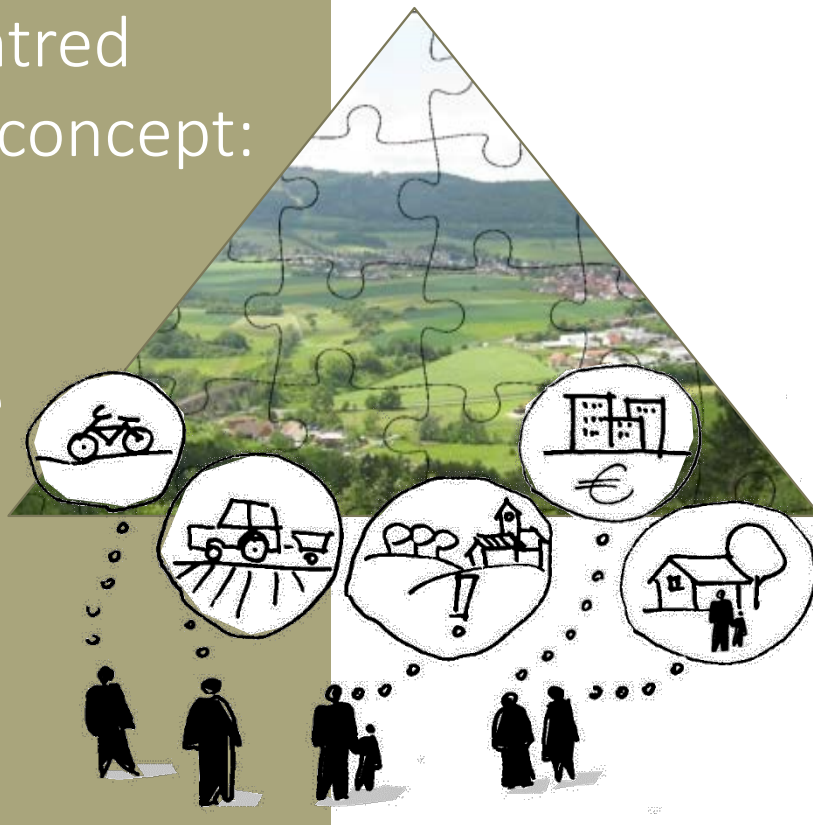


Making sense of places  
● by sharing  
landscape  
knowledge



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People centred  
landscape concept:  
based on  
landscape  
knowledge





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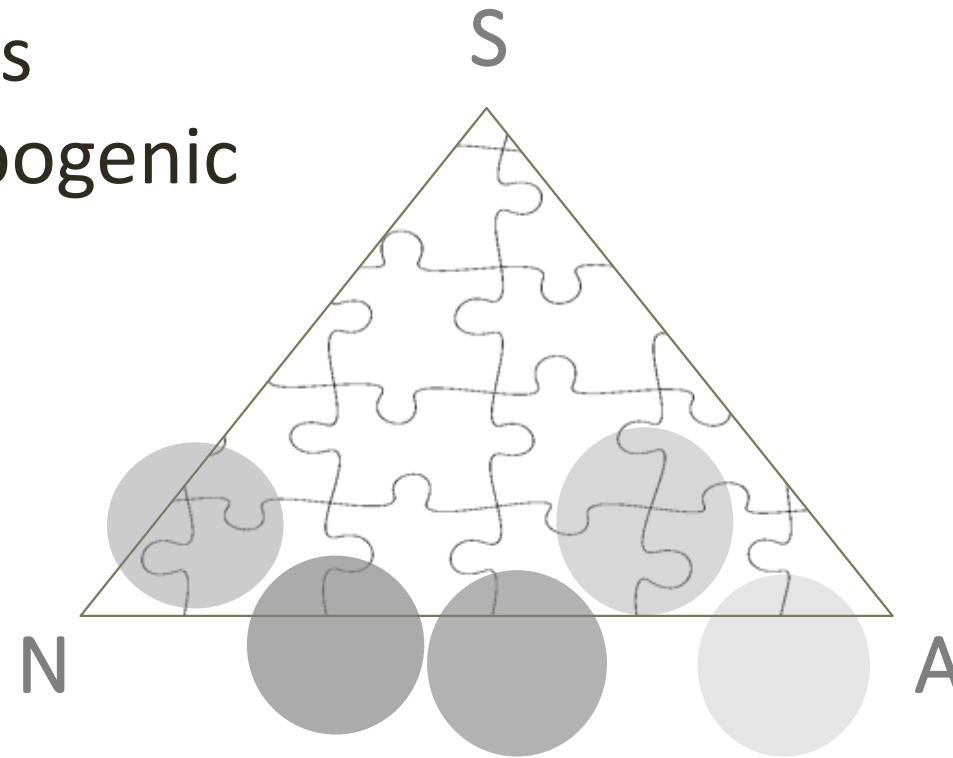
People centred  
landscape concept:  
based on  
landscape  
knowledge

S = Social  
Organisation

A = Artefacts

Anthropogenic

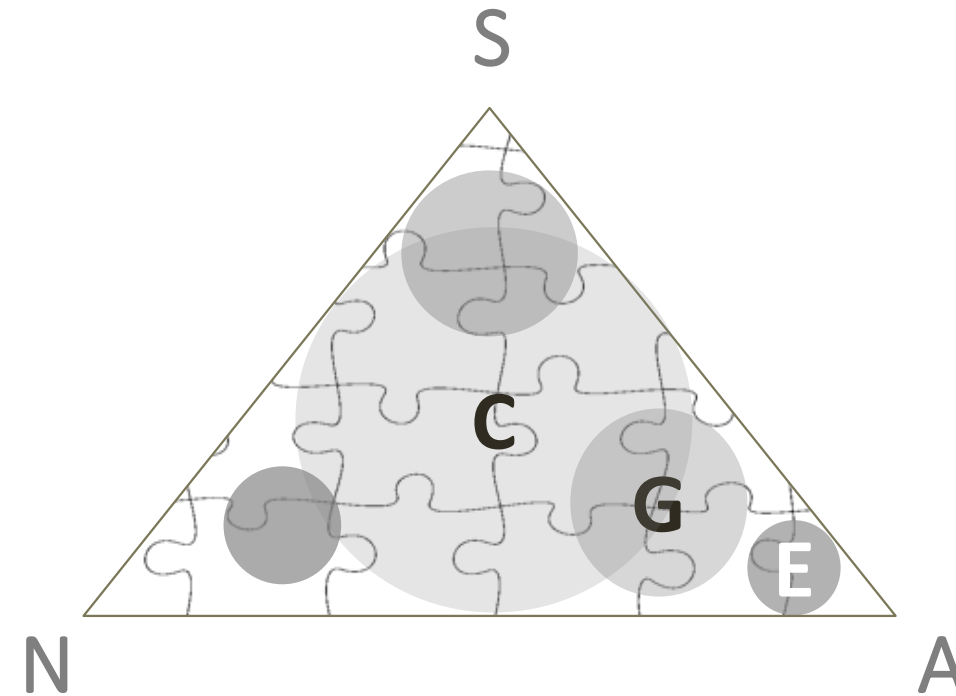
N = Nature



Ipsen, D. 2012. Space, place and perception: The sociology of landscape, in (ed.) Bell, S., Sarlöv Herlin, I., Stiles, R., *Exploring the Boundaries of Landscape Architecture*, London and New York: Routledge, pages 60-82.



People centred  
landscape concept:  
based on  
landscape  
knowledge



Commons: „Common knowledge“

Groups: Group knowledge

Elites: Special knowledge

# People centred landscape concept: based on landscape knowledge

Kühne, O., 2013. *Landschaftstheorie & Landschaftspraxis*, Wiesbaden: Springer VS

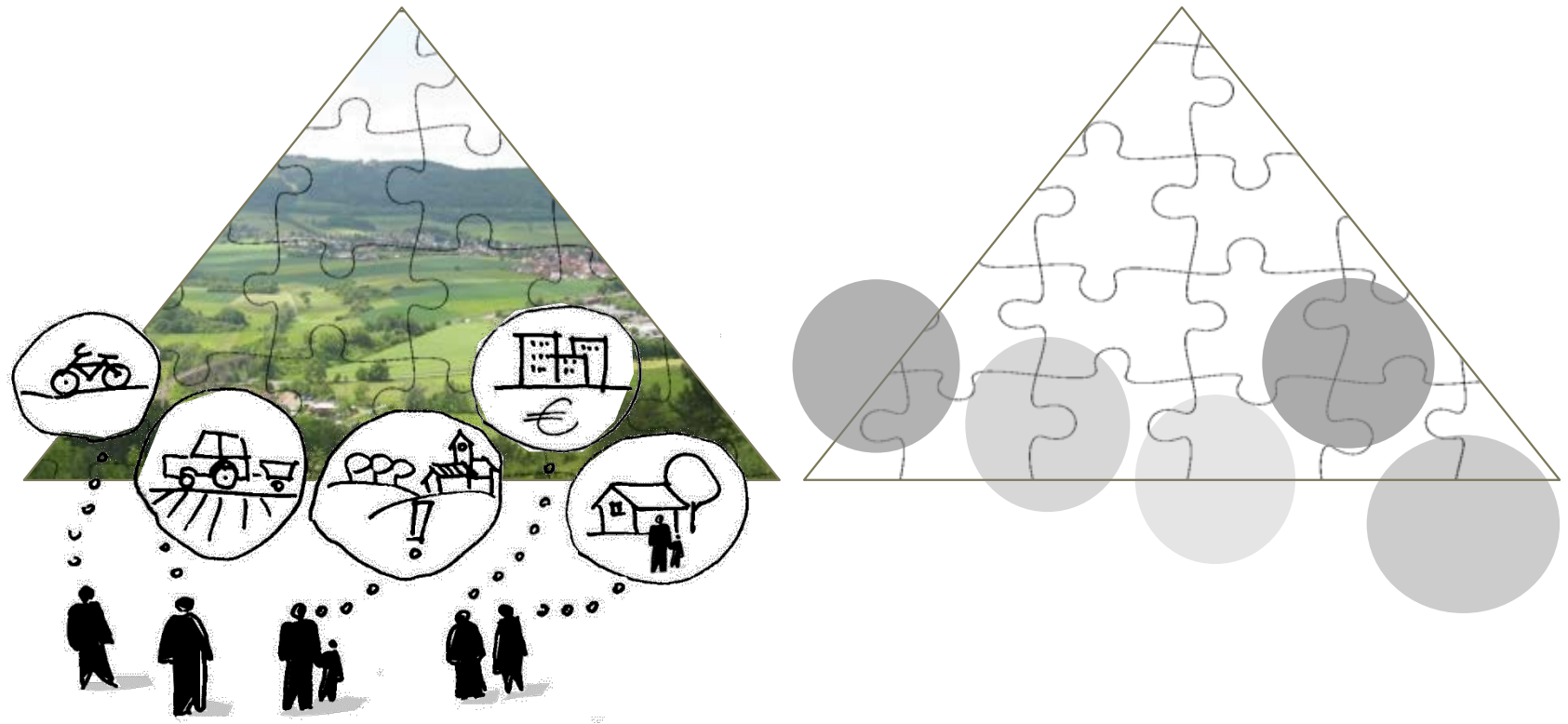
Gailing, L., Leibenath, M., 2015. The Social Construction of Landscapes: Two Theoretical Lenses and Their Empirical Applications. *Landscape Research*, Volume 40, Issue 2, pages 123-138



rather than being  
mere assemblages of physical  
objects, landscapes are  
“constructed” in people’s minds.



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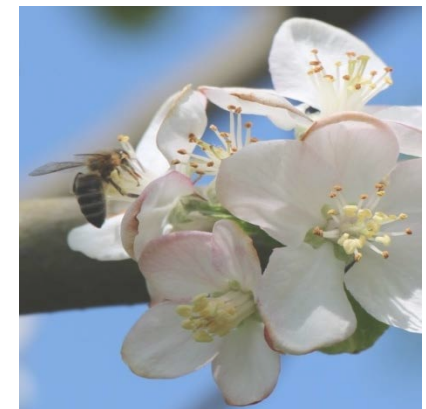
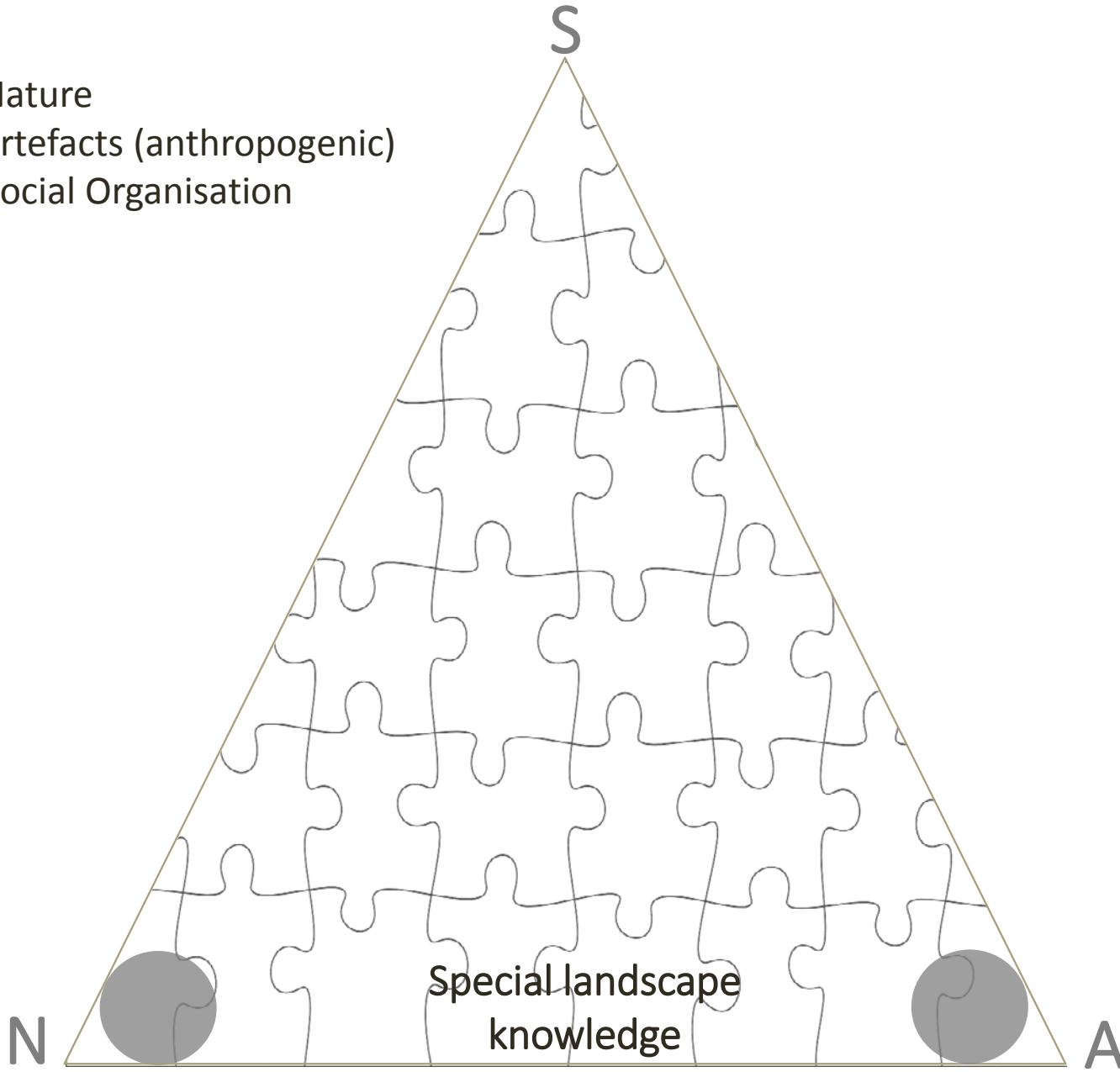




N = Nature  
 A = Artefacts (anthropogenic)  
 S = Social Organisation

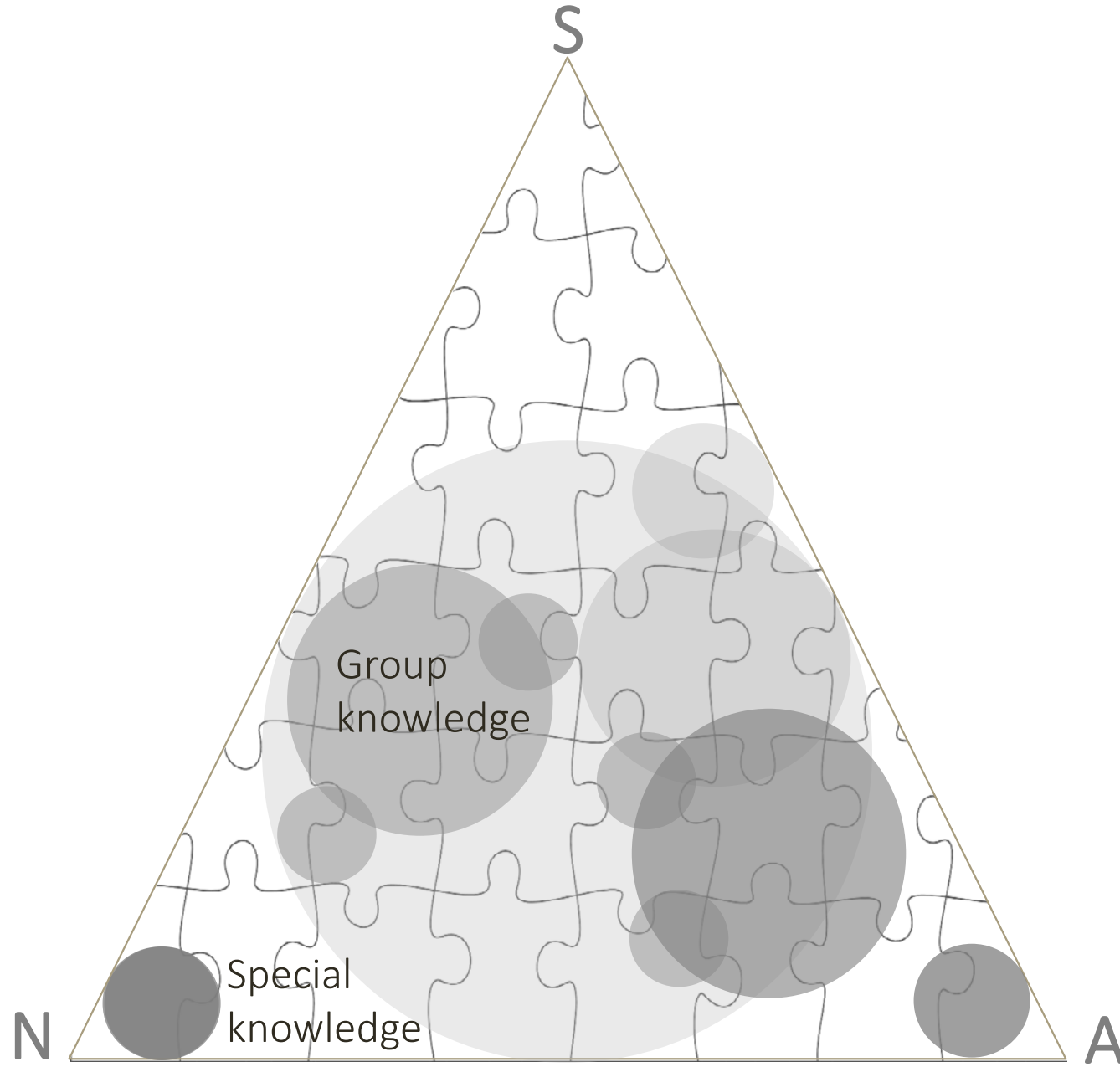
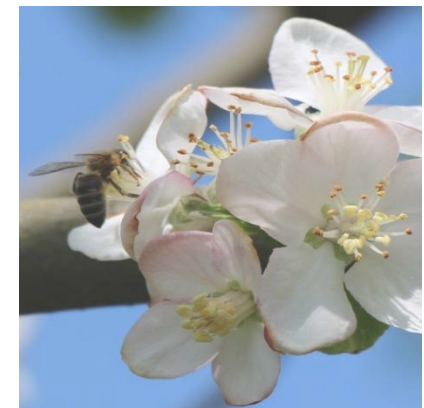
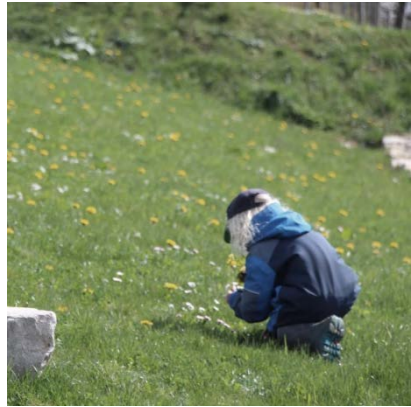


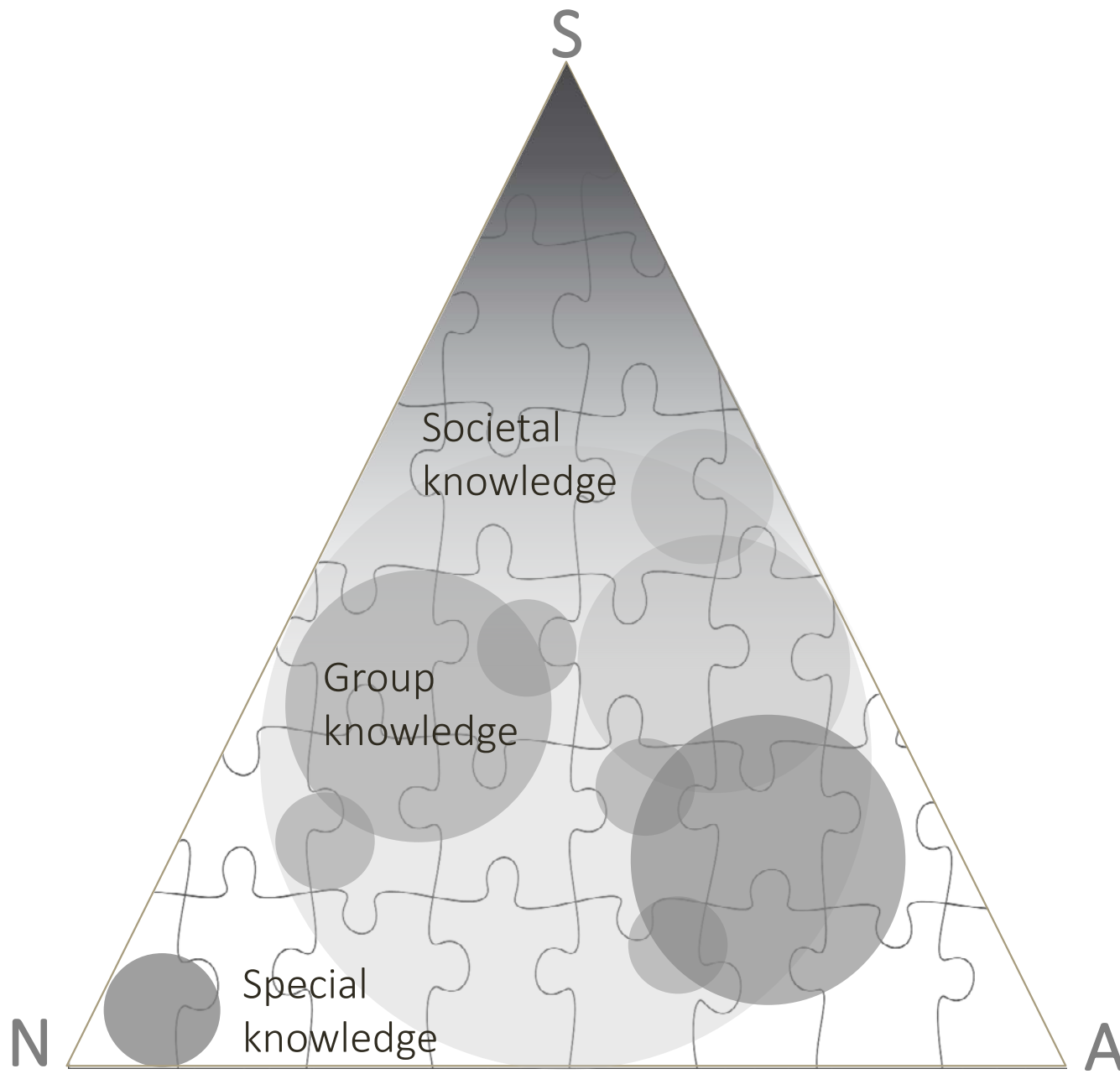
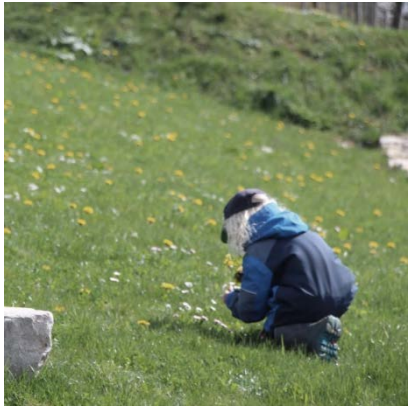
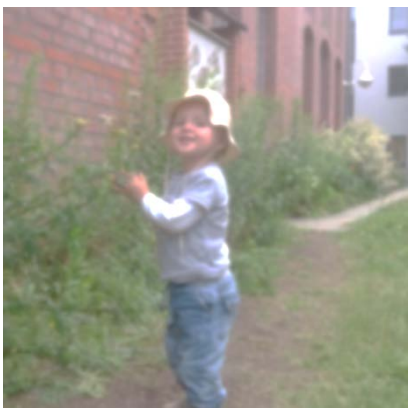
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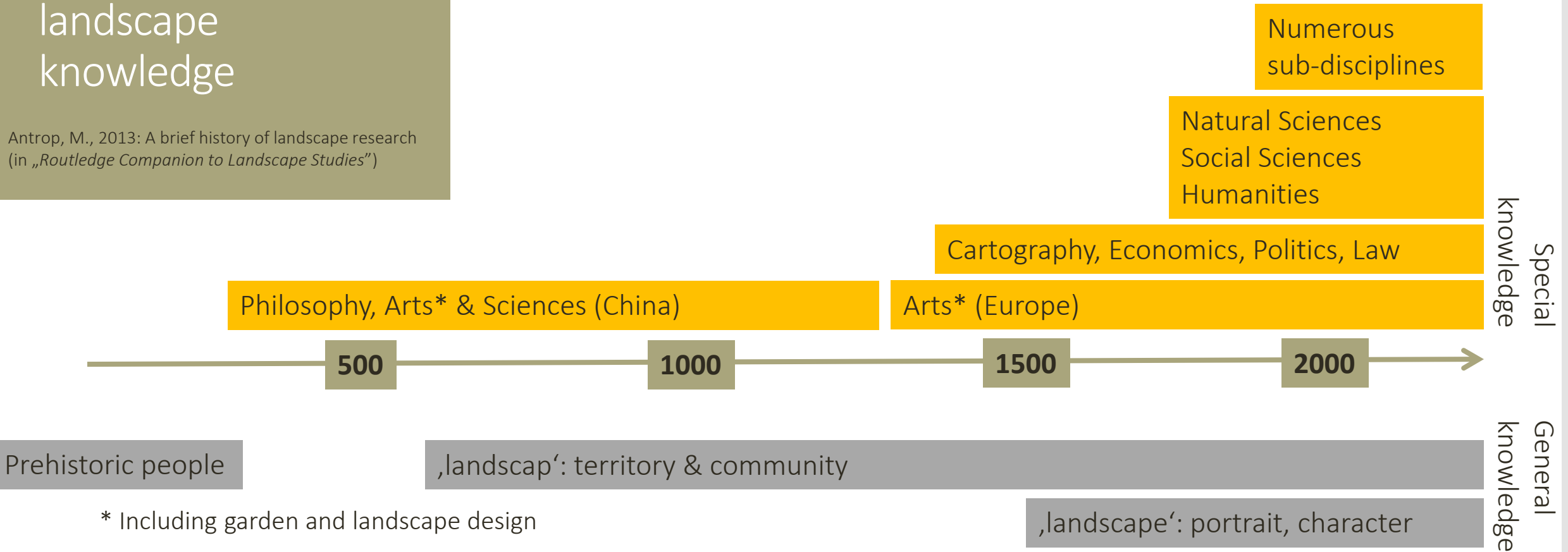




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# A brief history of landscape knowledge

Antrop, M., 2013: A brief history of landscape research (in „Routledge Companion to Landscape Studies“)



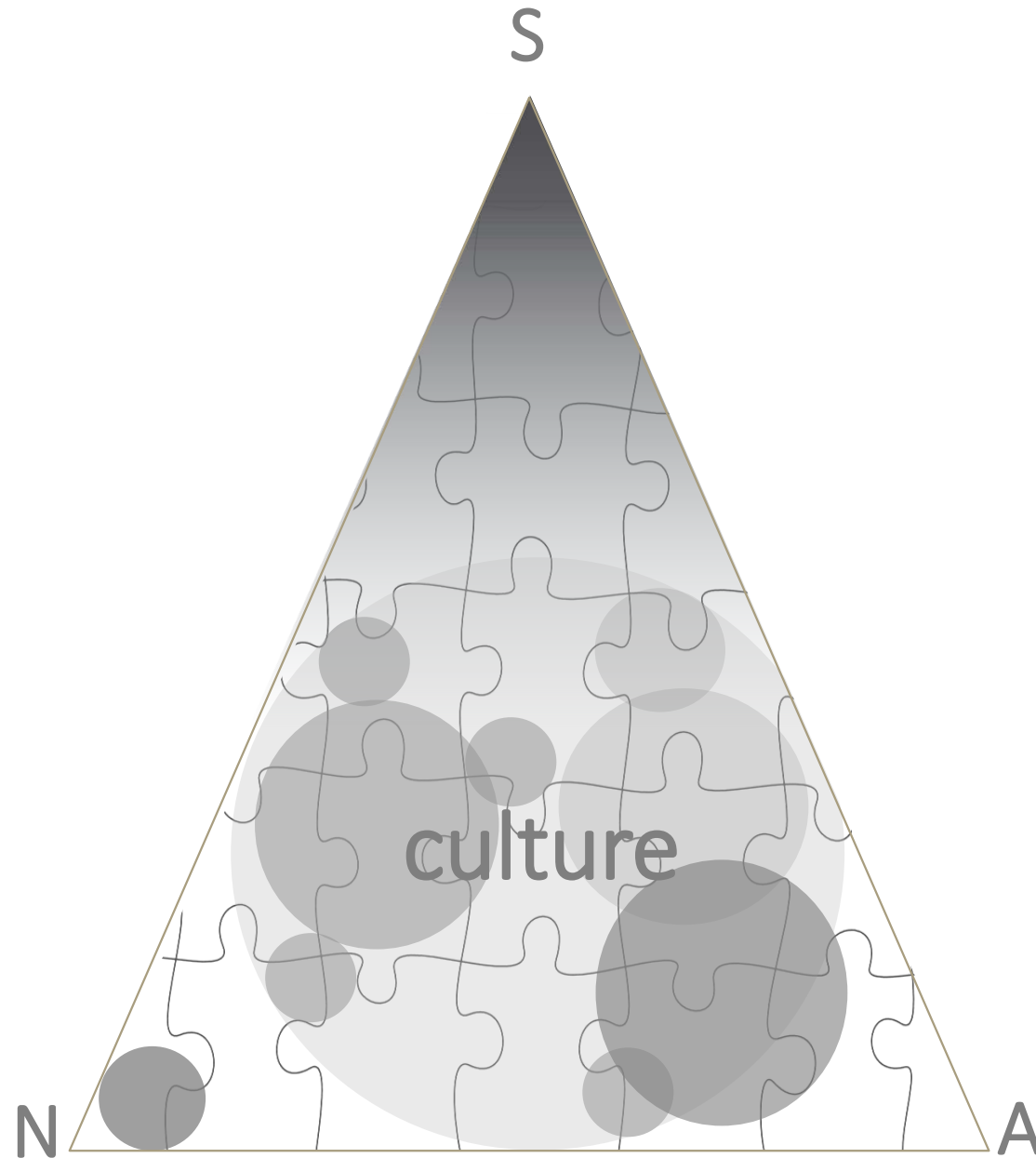
"Landscape is both the "phenomenon itself and our perception of it."

WYLIE 2007: 7



"means an area, as perceived by **people**, whose character is the result of the action and interaction of **natural and/or human factors.**"

ELC, article I, a



"Landscape is a cultural phenomenon that can be described by its three main constituting components: Nature, artefacts and social organisation."

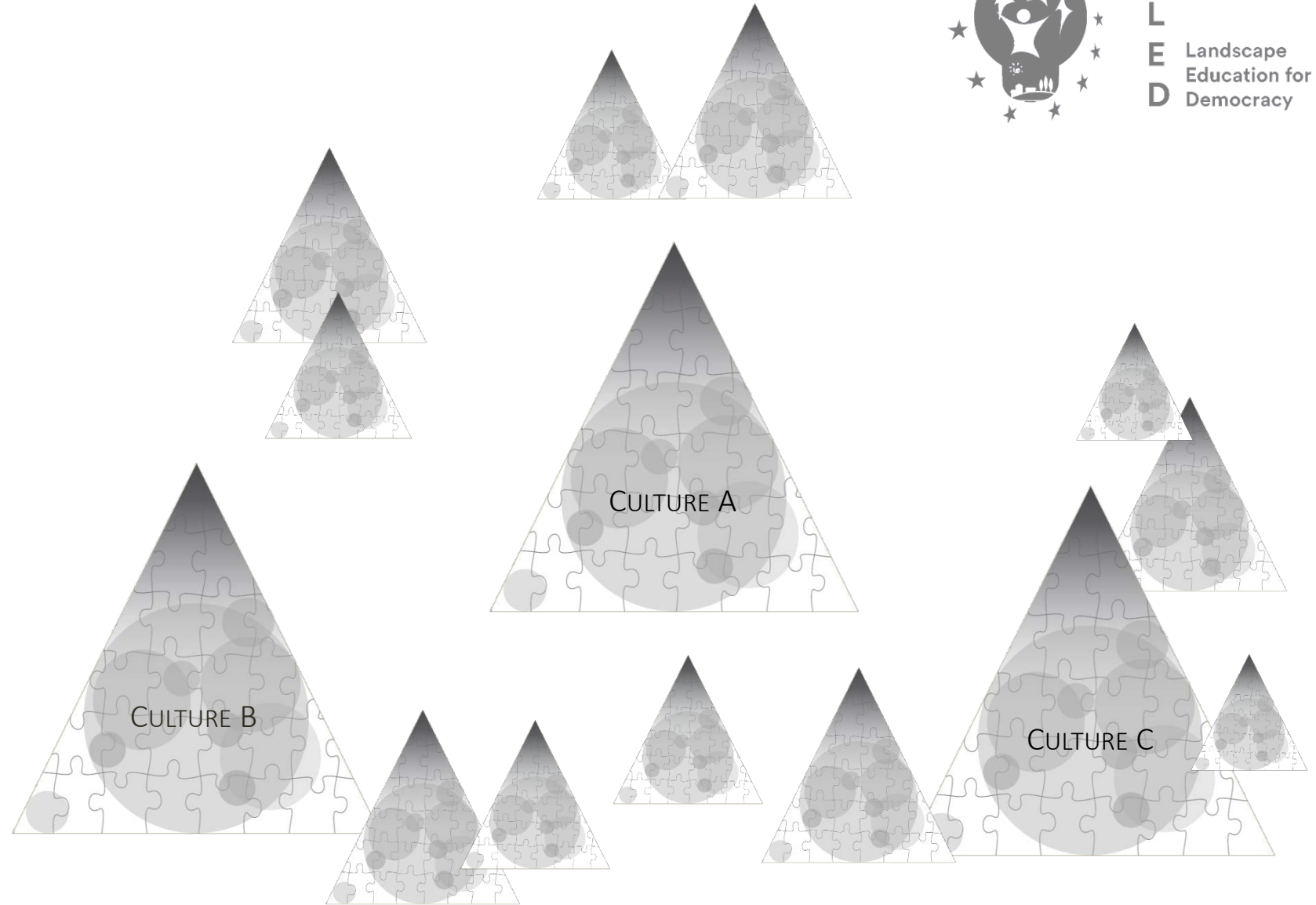
IPSEN, 2012



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People are, in the interpretation of their surroundings, subject to cultural and institutional influences.

Our perceptions are socially and culturally contextualized, including memory.



Landscape's Symbol...  
landscape as a Symbol...

>>> Poll 1

>>> Poll 2



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>>> Poll 3  
>>> Poll 4



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D Landscape  
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>>> *Poll 5*



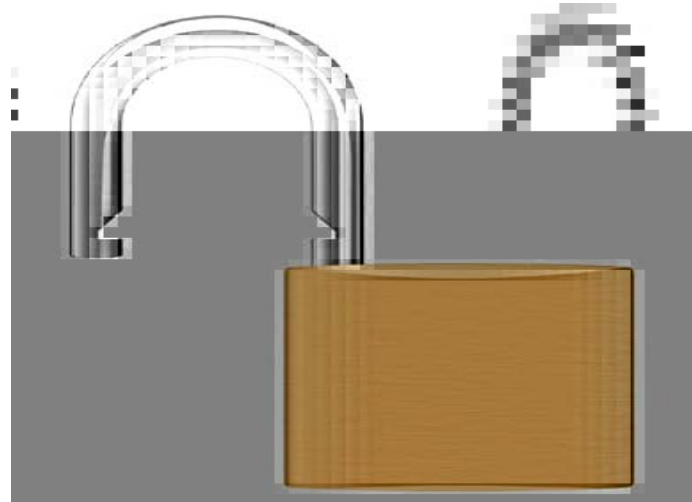
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NO,  
this is a *SIGN*

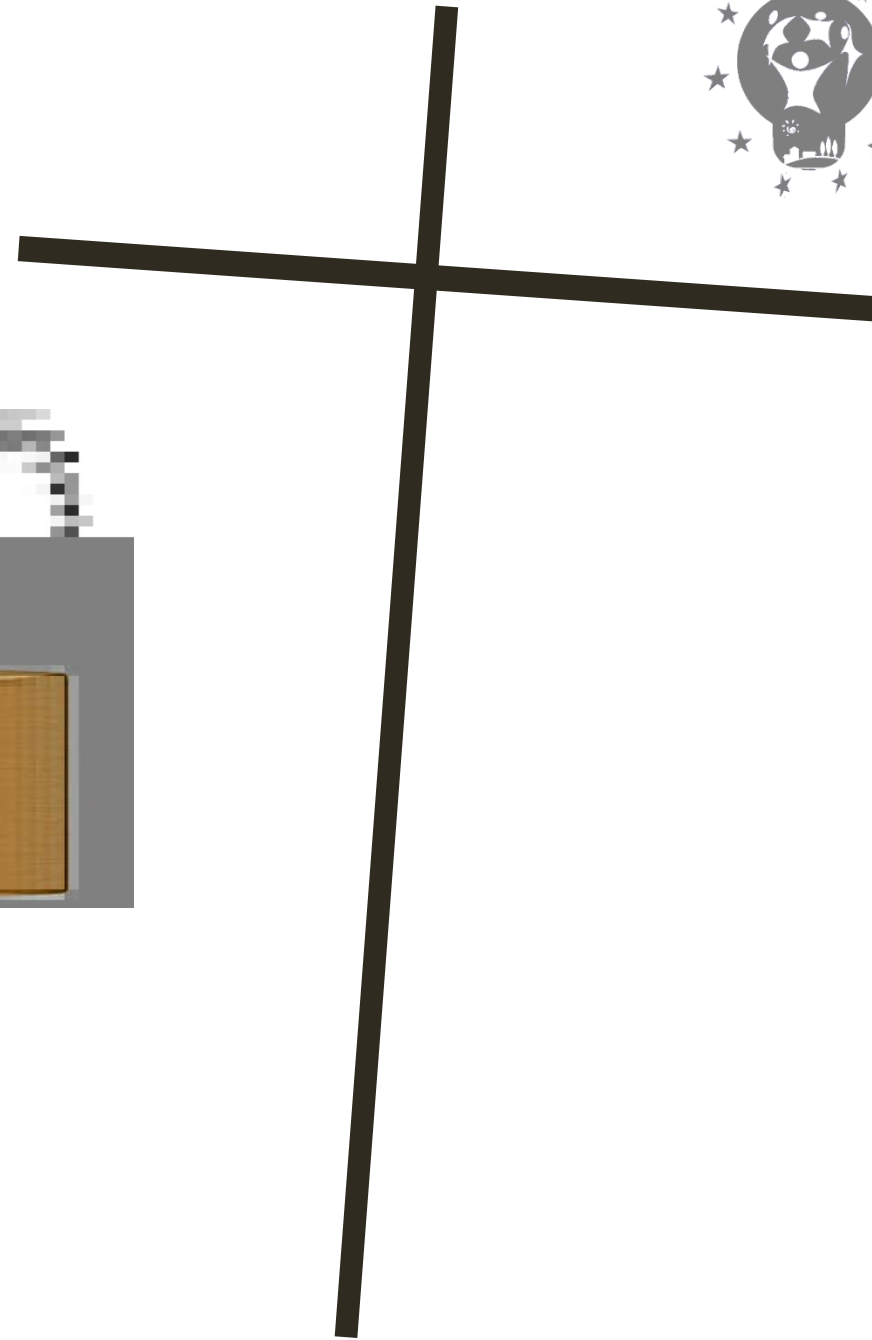


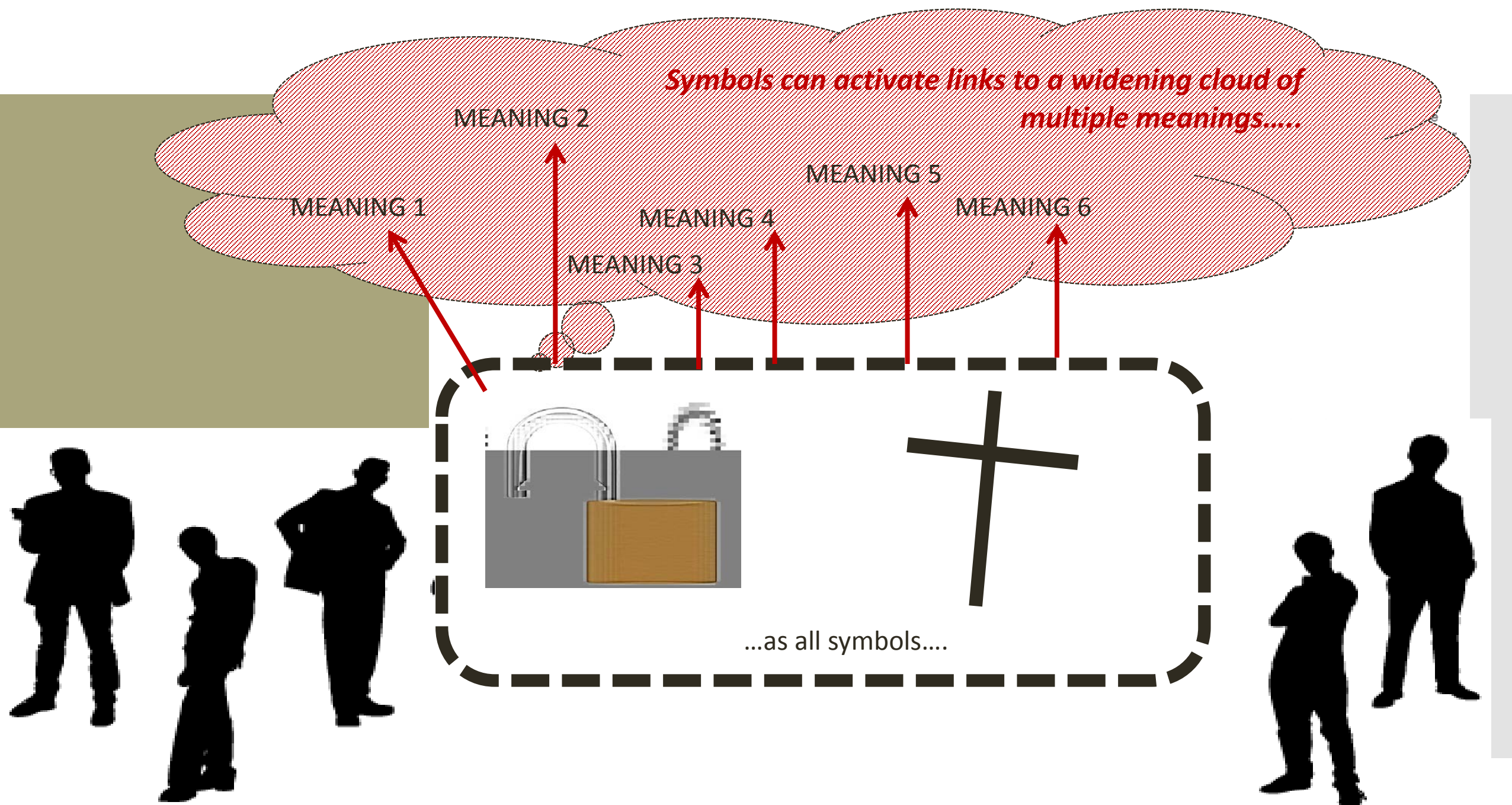
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>>> Poll 6



L  
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D Landscape  
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*The ones who recognize the same symbols, are part of a community, albeit with different degrees of belonging.*



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A particular area may be one and the same physical thing, but it carries multiple meanings “that emanate from the values by which people define themselves” (GREIDER & GARKOVICH, 1994: 1, 10). While natural sciences are studying landscape generally as phenomena of physical materiality (positivist approach), social sciences conceive of landscapes as social concepts and, for the purpose of describing them, refer to human agency (GIDDENS, 1986), symbolic representation (COSGROVE and DANIELS, 1988; CRANG, M. (1998), and to all kinds of cultural and social practice (MITCHELL, 1994; KÜHNE, 2013; Winchester et al. 2003).

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