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The Analysis of the Historical Roots of the Landscape Biography Approach

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Abstract

Problem statement: Landscape biography is a historical and interdisciplinary approach about the interaction between the audience and their environment. This approach assesses the nature which is changed by the human using a phenomenological perspective, and it is less known in Iran. According to the enriched history of Iran, knowing and using this approach in the historical landscape planning, which consists of a huge part of this country seems to be essential. The analysis of the philosophical roots of the landscape biography approach is useful for a better understanding of this concept. This approach first emerged as a result of the confrontation with the objective and subjective separation in the landscape using the concepts of phenomenology. Husserl's perspectives as the father of phenomenology about the world-life, and Heidegger, who brought phenomenology at the level of ontology and linked it to hermeneutics, and also Gadamer, who expanded the philosophical hermeneutics, are the ones whose perspectives have been used in the landscape biography.

Research objective: The main goal of this study is to have a better understanding of the modern history roots as the main criterion of this approach. History in the landscape biography is not defined as the consistency of the past, now and future, but it is considered nonlinearly.

Research method: The main question of this study is to find the nonlinear and dynamic roots of landscape biography. The main subjective concepts of this approach in phenomenology and hermeneutics have been assessed using descriptive analytics techniques, and these roots have been compared to historical criteria of the landscape biography using adaptive approach.

Conclusion: Finally, the deep effects of time philosophy from the perspective of hermeneutics on the modern historical perspectives in this approach were demonstrated. Similar to the time, landscape history has been for *Dasein* and it is always along with it, because according to Heidegger, it is not the past that is valuable but the originality with the future. Therefore, the historical landscape planning is valuable by the maintenance of the past phenomena and its integration with present.

Keywords: *Landscape biography, Historical approach, Phenomenology, Hermeneutics, Nonlinear history.*

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Introduction

The concept of landscape in the west has changed during the past five centuries, with two turning points: the modern absolute subject formation as the results of the formalization of the subjective and objective world separation in the 15th century, and phenomenology as a result of the rejection of the subjective and objective separation in the early 20th century which has a determinative role in the development of the landscape concept (Alehashemi & Mansouri, 2018). These turning points divided the landscape perspective into “objective”, “subjective”, “objective-subjective”, and “holistic”. Only “objective-subjective” and “holistic” approaches have a comprehensive perspective on the landscape, and they are considered as the standard definition of the landscape in the scientific settings nowadays. First, the geographers mentioned this approach, and then, landscape committees such as European landscape convention emerged by the landscape theorists. In this approach, the landscape is dependent on the physical and functional topics in the environmental field, the subjective and cognitive issues, and the human perceptual process. The combination of these two issues is possible in the eye and the mind of the humans, therefore, the objective and subjective aspects cannot be separable (Mahan & Mansouri, 2017).

Phenomenology began with the emergence of Husserl's views. Heidegger also raised the authenticity of existence and phenomenology by breaking the restricted classification of phenomena into subjective and objective, which first was raised by modern thinkers (Alehashemi & Mansouri, 2018, Mahan & Mansouri, 2017). The emergence of phenomenological views in the environment and geography resulted in the fact that landscape to be introduced as a phenomenon (rather than an object) with the capability of being affected by the people's thoughts and life. Thus, historical landscape is a strong and complex combination of people's characteristics during life and space. Therefore, in the past few years, the relationship between the history of landscape and people's lives has attracted the attention of geographers, archaeologists,

anthropologists, historians, and designers, and this has led to the emergence of new approaches to the historical landscape under the title of “landscape biography”. Here, history is different from its traditional temporal definition, and the landscape heritage management and planning about it will be based on the modern protective views.

Landscape biography has been emerged as the reaction toward the increasing division of the objectivist and subjectivist approaches about the landscape. This approach is looking for a holistic perspective on the dynamic phenomenon of landscape. The phenomenon is defined by the interaction between human and society with its history. The roots of phenomenology and especially hermeneutic phenomenology in the subjective concepts of this approach are clearly identifiable. Searching in the views of Heidegger as the originator of the hermeneutic phenomenology and Gadamer (Heidegger's disciple) can help to our understanding of the intellectual basics of this issue.

Research question, hypothesis, and methodology

Now the question is “what perspective does landscape biography have toward the history and historical landscape?”, and the main question is “is there a relationship between the modern perspective to history in the landscape biography and its phenomenological and hermeneutics roots?”

Considering these research questions, it is hypothesized that the landscape biography turned into the history in landscape in a modern manner, and it is looking toward the history that roots in the hermeneutic phenomenology with a dynamic nonlinear perspective.

The method of this study was descriptive analytics, and its references were the digital and library documents. Also, the adaptive method was used to prove the hypothesis of the study.

Research background

Some of the important theorists in this field are John Kolen and Samuels. Samuels as a geographer

raised the landscape biography for the first time. He published an article entitled “landscape biography, reason and cause” in the book “normal landscape interpretation” in 1979 (Samuels, 1979). In this article, he claimed that landscape isn’t an unknown product of social and economic development, but each subject of landscape has its own story and biography.

First, this approach was restricted to a specific group of researchers in a partial isolation in the North America, England, and European northeast countries such as the Netherland (Kolen & Renes, 2015). Meanwhile, in the PECSRL conference entitled “life in landscapes” held in Latvia in 2010, some articles about the biographical approaches towards the landscape were presented and served as the basis of the book “landscape biographies”. This book was published by John Kolen and some other authors in 2015. Kolen is the landscape archeology professor who works on the landscape biography and the role of environmental heritage in the landscape design and urban planning.

The book entitled “research in landscape architecture: methods and methodology” written by Brink and colleagues was published in 2016, and a chapter of this book was dedicated to the landscape biography (Brink, Bruns, Tobi & Bell, 2016).

Just some brief hints are given regarding the roots of this approach in these two books. There are other books and articles that elaborate on the related cases and analyze them in detail.

Recognition of landscape biography

Since the landscape biography is rarely known in Iran, first its history, concepts and characteristics will be elaborated in this study.

• History of landscape biography

In recent years, the relationship between human life history and nature has been of interest to different specialists such as geographers and landscape designers, and it has become an interdisciplinary field. Therefore, new approaches have been raised toward the historical landscape under the title of “landscape biography” during the last four decades, and its acceptability is growing fast. The first ideas

were raised by Samuels in an inspiring article (*ibid.*). He used *biography* to address the specific role of the people in forming the landscapes (Kolen & Renes, 2015). Samuels used the *compiling landscapes* to stress that the landscapes are the people’s personal and collective fingerprints. Unfortunately, Samuels’ ideas about landscape biography were not pursued widely.

This concept was raised again by North American geographers and ecologists in the 1990s. In the mid-1990s, the concept of biography was readdressed among the discourses of cultural anthropology and landscape archeology by the archeologists who were not aware of the researches of Samuels and North American researchers. Keputef and Appadurai were two archeologists who separately used the biography approach to discuss the life history of ancient objects. They concluded that the values, definitions, performance, and appearance of the objects have been constantly changed in different times, places, and societies. Their emphasis on the temporal dimensions of the material culture resulted in finding the concept of life during the archeological studies on the ancient sites and objects. After that, the landscape biography studies have begun in Britain and Europe archaeology. These researches are looking for the answer to the questions such as how consecutive generations allocated different locations for their purposes and mixed them with their social memories and contemporary life”. In the early 21st century and after some innovative projects, the landscape biography turned into an interdisciplinary approach with the goal of integrating landscape researches, heritage management, and spatial planning.

• The concept of landscape biography

The landscape biography is used for designing and researching the history of a location, especially in the cases such as the landscape changes in the future, long-term landscape changes, and regional heritage (Brink et al., 2016). The landscape biography works as an analytical, exploratory, and interpretive approach. It also works as an intermediary, which means different fields are seen together with their methods and references mixed for the studies of the landscape history. An important issue is that how local societies

used their ideas and identity in the landscape, and how they received their identity and existence from their landscape as a causative factor. In fact, society with its collective nature and each individual with their specific characteristics participate in the landscape making process. Therefore, compiling has an important position in the landscape biography, and the notion of compiling biography has been emphasized.

For data collection in this approach, in addition to the common references (e.g. data about the earth, topography, vegetation, foundation, and urban networks), researchers also use less common resources such as oral history, local language and literature, spatial memories, photo albums, maps, drawings, the perception of sound, light, and smell in the past landscapes. Novels, films, and documentation also are used in the 20th century landscapes. These resources provide a better understanding of the story behind a subject (*ibid.*).

• The role of the author in the landscape biography

The landscape gets meaning in the eyes of the observer, and the audience builds the landscape by their interests and hopes. Therefore, the landscape as a text is the life story of different individuals. Samuels wanted to show how the authors as the unknown actors in ancient studies play a crucial role in the creation of the landscapes and our understanding of them. The influential authors in this perspective are not necessarily planners and designers, but the typical actors who move among different landscapes in their everyday lives and from their increasing experiences. This perspective originates from the hypothesis that the landscapes basically are human’s world-life, and people and their lives become one another in a constant dialectical movement. From the biography perspective, the landscape is almost interpreted as the world-life (*Kolen & Renes, 2015*).

World-life is a mixed concept, which has been formed since the 19th century, however, it was specifically known in the works of Edmund Husserl. This concept is the beginning point of all phenomenological thoughts, which is the mutual concept of human subject and its

world. Humans lead their lives in a world which is not ready. People constantly form their world through their active participation with it and by their thoughts and behaviors, and they also constantly give it a new form in a dialectical movement. In Husserl’s language, the definition of every day is not daily, current, and usual, but it means the original or immediate experienced world. All the phenomenologists believe that world-life means time, because the human exists in time. However, for Husserl, time is not a string of discrete moments, but the past, future and present live in the world together.

Samuels also introduced the landscape as the “landscape manifestation” and “landscape perception” that can be greatly perceived in the world-life by the phenomenological approach. He separated his new perspective from the past quantitative perspectives -that was only placed in the human geography- with the emphasis on the effective interaction between the people and their surrounded environment, and his new ideas were about the phenomenological qualitative perspectives. Therefore, the roots of the landscape biography can be found in the phenomenological perspectives (world-life) of Husserl and hermeneutic phenomenological perspectives of Heidegger and Gadamer. On the other hand, the landscape biography was born in a postmodern environment, and it definitely has used its subjective concepts such as attitude towards history (*Fig. 1*).

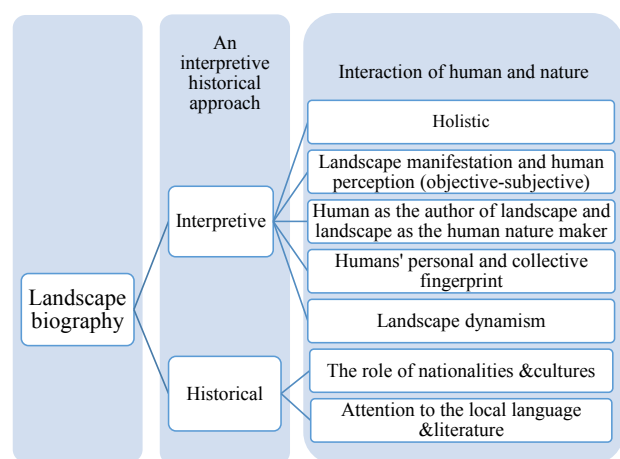


Fig. 1. Chart of the key concepts of the landscape biography. Source: Authors.

History in the landscape biography

• History and heritage in postmodernism

The origin of the landscape biography is in the postmodern era. Therefore, the postmodern perspective on the history and heritage is shortly discussed, and then, the modern history in this approach is explained.

- History

One of the most important features of postmodernism is its perspective towards history in a modern manner. The relationship between history and literature is a strong mutual one in this school of thought. In other words, modern historicism is about historical text and yet the texture of any history. Postmodern thinkers don't separate the historical texts from storytelling and narration. They believe that objectivity in history is a lie, and they think that the historical and even scientific texts are affected by the ideology and point of view. Foucault says that "there is no art and philosophy. We just need constant protection from the big museum of history." The postmodern thinkers do not measure the historical events and narrations with a ruler, and they believe in the plurality and inconsistency of the narrations. The attention of postmodernism to the sidelines of the history, untold historical stories, and the slums of history, or on the other words, unknown authors who created the historical landscape and interacted with it affected the landscape biography most of all.

- Heritage

In recent years, the dependence of the truth and object on the human existence gives the result a protective dignity. There are two theories about time: dynamic and static. In the dynamic time theory, there is no past, and the only time is present. The truth is every existence of the result in the present, not something left in the past that is found by removing the superficial layers of the result. Therefore, the integrity of the past is protected in the present. However, in the static time theory, there is a past, and the truth of the result is how the result was in the past with reference to the valid documents, and this is how heritage is restored. Therefore, in the contemporary restoration and protection theory, heritage is dynamic, and the

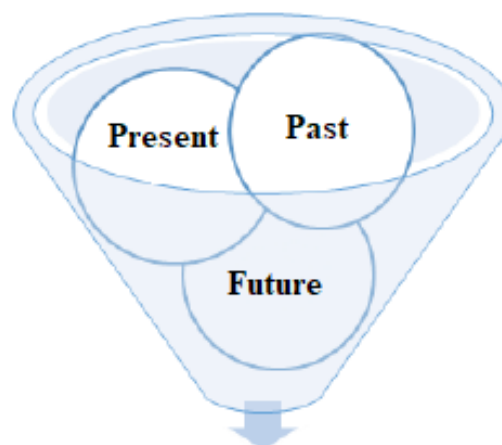
result protection is considered with all the historical layers and presence in the present time. Even, the maintenance of the historical layers is important to the extent that it doesn't damage the health and survival of the result (Yousefnejad & Falamaki, 2019). With this new attitude towards heritage, the landscape biography is formed. In this approach, human life is in the center of all the studies, and his biography creates the landscape biography. This is why the term "biography" as a human entity is allocated to the landscape.

• Modern perspective to history in the landscape biography

The landscape biography is basically a historical approach. The perspective of this approach toward the history is completely different from other historical approaches toward the environment, and it has created a new attitude toward landscape history. This approach has not determined made a clear distinction between the past and present, and doesn't necessarily use a common schedule order in the separate levels. Instead, the human-made landscape is perceived as a series of changes during which the past was experienced and processed and is constantly changing (Fig. 2 & 3). This



Fig. 2. The linear history chart. Source: Authors.



**Historical landscape
(a mix of the past, present, and future)**

Fig. 3. the nonlinear history chart in the landscape biography. Source: Authors.

process is fulfilled by the conscious and unconscious selections of memorizing, forgetting and predicting in the living environment. Therefore, the landscape history is expanding during the time, and also the past is always present in today’s landscape. The past layers are processed constantly, and it creates the landscape process at the present time nonlinearly. “In fact, the history has turned into a democratic discourse among the interesting narrations of the audiences about the environment, collective memories from the place, scientific interpretations of the formation of a landscape during time, and the discussions about the time and place values” (Brink et al., 2016).

Knowledge about the modern perspective to landscape history and how this perspective is a good idea in response to the complicated landscape subjects is increasing. The landscape researchers in different fields have started to reflect the landscape changes in the nonlinear historical transitions as a mix of the past, present, and future. Their goal is to improve our understanding of today’s identity of a historical landscape. They believe that there is a constant dialectical movement during the history in which the environmental experience and spatial structures are constantly mixed. Therefore, “when a place becomes memorable and symbolic, it doesn’t mean that it is merely nostalgic and regret for the historical past, but it means to rebuild a lyrical dimension which otherwise would be destroyed and gain new opportunities out of it” (Lassus, 1998). Therefore, in landscape studies, it is necessary to consider the

life history of that specific landscape which usually emerges during a long period, and the longer this period is, the more it affects its social and economic values and more memory accumulation occurs.

The landscape biography is looking for the issues related to heritage management, design, and planning in the present time since the landscape is increasingly counted as a valuable heritage. In the past, heritage was a set of items that had to be protected from the modernized forces. “Now, heritage has become a concept which is constantly evolving. This is dependent on the environmental changes, dynamic collective memory, and location stories” (Brink et al., 2016). Therefore, the landscape biography attempts to use the present landscape values in the modern plans and designs in an interesting manner for the future development, so that the historical landscapes can turn from the vulnerable landscapes into a vibrant and flexible social landscapes. The following chart shows the modern history indexes in the landscape biography (Fig. 4).

Searching the landscape biography roots in phenomenology and hermeneutics

The traces of phenomenological and philosophical hermeneutics views in the subjective concepts of the landscape biography are clearly seen. Phenomenology is raised by different philosophers, however, this study draws upon Heidegger’s hermeneutic phenomenology because the landscape biography bases are seen in it. Heidegger owes this philosophy to his master, Husserl. On the other hand, the

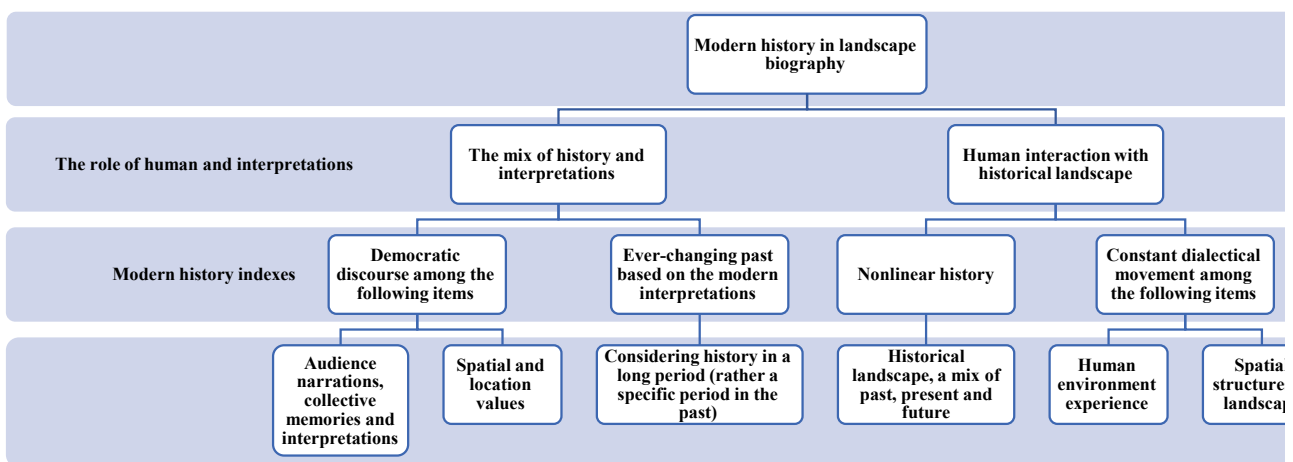


Fig. 4. Chart of the modern history indexes in the landscape biography. Source: Authors.

philosophical hermeneutics is indebted to Heidegger and Gadamer. Therefore, for a better understanding of the landscape biography, the views of Husserl, Heidegger, and Gadamer will be elaborated.

• Husserl's phenomenology

In his first views, Husserl focused on "consciousness" and "transcendental ego" as an entity separated from any presupposition. "Husserl considered consciousness as the communication between a person and the world in which both of them participate actively. Furthermore, he considered access to the consciousness structures as the result of the direct perception of the phenomenon, not an issue which necessarily needs comparison or generalization" (Valle, King & Halling, 1989, 8). In his last years of his life, Husserl raised the issue of world-life, which means a world that is lived by a person, not separated from them, and this is the subject of phenomenology. "World-life is the experience which is resulted without conscious thinking and classification or conceptualization, and it consists of the things that are known to be certain and common" (Husserl, 1970, 7).

In the concept of world-life, Husserl discussed the intersubjective relationships of "transcendental egos" in which the subjects are self-conscious with a social language, and the objects are the determinatives of this relationship. In his views, all the subjects in the world-life have the same experience. "He believed that my experiences will be changed, when I experience something, other's experiences are just like my experiences. It becomes clear that others are just like me, and they perceive the objects that are for them and belongs to their consciousness. This is the intersubjective area" (Hayavi, 2011). In fact, "he knows consciousness as the determinative of other things rather than the manifestations and signs of the objects, and he calls is others than me. But the prerequisite of this other is the presence of a shared, objective and intersubjective world that is called world-life. He believes that the world-life requires historical, cultural, and other fields, and he claims that the main responsibility of the phenomenology is not the assessment of the consciousness, but the

assessment of the world-life with all of its variables" (Qorbani Sini & Rezaei, 2016).

In this definition, Husserl emphasized the specific role of other humans next to the human who no other creature is like him. The presence of a person near to other people (society) takes place in an objective location, and it is not merely subjective. The location provides an entity for the presence of humans near each other to form an intersubjective relationship, and it determines the close relationship between the location and human society. The human society interacts with its environment by its intersubjective relationship and forms it with its world-life, and in return, this society is affected by the environment. Therefore, Husserl "claimed that the subject and object are both found in the experience and not outside it, and he raised the duality of them together" (Chenari, 2008).

• Heidegger's phenomenology

Heidegger began his phenomenological philosophy by asking about existence as the main question. He was the founder of existence in contemporary philosophy. However, his definition of existence was very different from the former philosophers before the age of enlightenment. Heidegger made a link between phenomenology, ontology, and hermeneutics. He made some differences in the phenomenology and hermeneutics. He founded his ontology based on his modern phenomenology and hermeneutics. Phenomenology for Heidegger was the same method as ontology. Heidegger strongly opposed to the separation and acceptance of the subject and object. In his view, human is the only noble existence who gives meaning to other objects and asks about the existence. He introduced phenomenology as enabling the emergence of the objects and prevention from the imperative application of the subjectivity on them. This definition focuses on human capability and objects' subjectivity, and the fact human is not the one who comes to the objects, but the objects show themselves to human. Heidegger had a different and special view about the human, and he formed his ontology and phenomenology with his unique anthropological

views. He introduced the human as Dasein (a German word that means existence in the world) which roots in Husserl's world-life. Here, existence in the world doesn't mean "being in the world", but it means "being with the world" or "associate with the world". He limited the definition of Dasein to human existence, and argued with the traditional concept of "human against the world". The world is the truth, and it is discovered only by the Dasein. Each understanding provides the Dasein with a new possibility. Therefore, Dasein doesn't have a static existence and is constantly evolving and growing, and it is a historical entity. He believed that thrownness controls the historical reality, traditional heritage, and social situation of the Dasein (Kamali, 2011).

The attitude towards the relationship between a phenomenon and the human perception and the utilization of the subjective resource to assess the personal experiences and memories led to a new perspective toward the history and its innovative outcomes. After that, many qualitative studies, especially in the field of human and social sciences have been conducted in this regard.

• **Hermeneutics of Heidegger and Gadamer**

From Heidegger's point of view, in its philosophical meaning, hermeneutics includes all the human's experiences. He mixed description with interpretation and claimed that no description is possible without interpretation. He developed hermeneutics from the methodological and epistemological level to the philosophical and ontological level. In the new hermeneutics that Heidegger founded and Gadamer developed, the interpretation capability must be searched in the Dasein nature since Dasein is the only creature at the center of the perception and it has the ability to research about the existence. Therefore, hermeneutics has turned into a method to understand the objects' extended meanings. The social figures, images, signs, traditions, and every human-made phenomenon are at the level of perception in this method, and interpretation is performed by the meaningfulness of the phenomena.

Heidegger believed that the truth is disclosure,

and each perception by the Dasein leads into the disclosure or emergence of the truth. Therefore, the truth is constantly circulating and communicable, and it emerges via the dialectical understanding and dialogue among prejudices of the interpreter and the historical text. As a result, according to Gadamer, the identification of a text is only possible in the communication situation. The interpretations have a dynamic historical process, and the interpretation of a text (as a human-made phenomenon) is always possible. Therefore, the meaning is not predictable, but capable of happening. In this philosophy, the identified subject doesn't play a role in the identification of the identifiable objects, but the objects emerge themselves. Therefore, when the object works, the subject also works. When both of the object and the subject work, their duality fades away.

The following tables are the results of the adaptive comparison among the above philosophies and the subjective concepts of the landscape biography. In the Table 1, ontology, epistemology, and anthropology of the three philosophers and the views of the postmodern thinkers are compared with the landscape biography to assess the effect of these views on the intellectual concepts of this approach. In Table 2, the key concepts of the landscape biography such as culture, language, and literature are adaptively compared. Also, the holistic/particularization, objective/subjective and generalization are compared separately.

Time in the phenomenology and hermeneutics

The history emerges in the landscape biography in a modern manner. This historical approach in the landscape is not looking for temporal consistency and the linear process of the history in the form of the past, present, and future, but it attempts to mix every moment of the past, present, and future in a new perspective. In this part of the study, the views of the three aforementioned philosophers about time will be elaborated to find the relationship between the new concept of history in the landscape biography and time from their points of view.

• **Time from Husserl’s point of view**

Time has a special position and priority in phenomenology in comparison to other philosophical issues. Husserl studied time in relation to awareness. “According to Husserl’s analysis, the trilateral structure of the perception is the necessity of our awareness of past, present, and future. We are able to percept time by remembrance, adaptation, and prediction” (Donyai, 2007). Husserl believed that time is constant, but dynamic at the same time. It means that in the process of going back into the past, time becomes objective, consistent, and static. “When we say that the subject is aware of the present perception, this awareness is rooted in the passing disclosures extended into the present and also in the expectations extended into the present and the awareness is moving toward them. In fact, whatever we percept is rooted in the past and future, and the phenomenon in the present gets meaning based on what is passed and what is going

to happen” (Rasi, 2011). This means that Husserl believed in time as the consistent and inseparable past, present, and future rather than inconsistent moments. On the other hand, Husserl has a theory about time-awareness in which the time is introduced at three levels of the objective time, the subjective time, and awareness of the subjective time. In this theory, the external or objective time is for the events and processes of the objective world and is the time of the objects, events, and external issues which is public and measurable. However, the internal or subjective time denotes the consistency of the subjective actions that include our conscious life events and knowledge of objective time. The internal time can’t be measured by the indexes of the objective time since it is subjective and internal, not public and objective. The third level of time is awareness of the subjective time. Husserl neglected the objective time, and focused on the internal time instead as “from Husserl’s point

Table 1. Adaptive study of postmodern, phenomenological and hermeneutical concepts and landscape biography. Source: Authors.

	Postmodern	Husserl’s phenomenology	Heidegger’s hermeneutic phenomenology	Gadamer’s hermeneutics	Landscape biography
Ontology	Attention is paid to the reality of the existence, not to the truth of the existence (the priority of epistemology over ontology)	Attention is paid to the reality of the existence, not to the truth of the existence (the priority of epistemology over ontology)	The main question from the existence is the priority of ontology over epistemology. There is a link between epistemology, phenomenology, and hermeneutics	Ontology is prior to epistemology.	There is a link between epistemology, phenomenology, and hermeneutics
Epistemology	What is in the subject is noble, and the reality can’t be recognized. (Skepticism-relativity).	Phenomenology is based on the world-life, and transcendental ego knowledge. The phenomenon is perceived through the communication between the person and the world.	thrownness observes the historical reality. The phenomenon is disclosed in itself.	There is a dialectical understanding among the interpreter and the text, and the logic of asking and answering over the communication.	The analytical, discovering, and interpreting approach is looking to discover the different relationships among the specific history of the locations and the unique life of the people.
Anthropology	Human is the core of the universe.	Knowledge is specific to the transcendental ego which looks at the universe without any presupposition. (The intersubjective relationship).	Human as the only noble emergence of the existence is only discoverable for the Dasein (human’s existence).	Human is a historical and interpreter existence.	There is a bond between human and nature. The historical landscape is created by different authors and the historical landscape affects the authors as the nature-maker factor. “Biography” is allocated to the landscape as a human characteristic.

of view, the internal time is the manifestation of the external time. In other words, the internal timing shows the objective time, and it is the base of all other experiences since the main characteristic of all experiences is the consistency of time, and without it, no experience is obtained” (Hassanpour, 2016). This new perspective toward time roots in Husserl’s phenomenology and became the foundation of Heidegger’s detailed and different views.

• **Time from Heidegger’s point of view**

Heidegger changed the previous views regarding time.

In his book “existence and time”, he worked on time and its determinative role in his philosophical attitude in detail. He criticized the time as the continuous and consistent presents, and believed that the time is prior to the location, which means that the temporal entity of the Dasein enables its locational entity.

He challenged the linear time of the past, present, and future as he believed that the time separate from human and his perception doesn’t have any meaning. The foundation of time is located in the specific existence of Dasein. Being in advance, forward,

Table 2. Adaptive study of the key concepts of the landscape biography with postmodern, phenomenology and hermeneutics. Source: Author.

	Postmodern	Husserl’s phenomenology	Heidegger’s hermeneutic phenomenology	Gadamer’s hermeneutics	Landscape biography
Culture	The culture is multiplied and the concept of cultural relativism is raised.	The culture is put in the epoché in the primary studies. Attention is paid to the effect of the cultures on the humans in the later studies.	The cultures are multiplied. The human mutually interacts with the environment.	There is a presupposition former culture in the existence perception.	The role of the nationalities and cultures in the creation and reproduction of the memories and identity is emphasized.
Language and literature	The proper use of meaning-language as a social phenomenon is emphasized. Attention is paid to the local language and literature.	The language is put in the epoché in the primary researches. Attention is paid to the effect of the language on the humans in the later studies.	Language is the home of the existence, and the existence emerges itself in the language.	Language is the intermediate of all the perceptions (language is all the things, human behaviors, and creations by which the meaning is emerged).	Landscape is a text with authors. There is a constant communication among the people and the landscape, and an extended use of the oral history and local language and literature in the studies.
Holistic, particularization	There is a movement from particularization to holistic view and from quantitative to qualitative.	Particularization is emphasized in the primary studies, and holistic is emphasized in the later studies.	There is a holistic view which is focused on the qualitative researches.	Holistic	The historical landscape is considered as a phenomenon and a whole. It intermediates between different specialists.
Objective, Subjective	The object and subject are separated with the priority of the subject.	The object and subject are separated in the primary researches and unified in the later researches.	The object and subject are not separated. There is a The human is capable and the objects are subjective.	The object and subject are not separated. The human is capable and the objects are subjective.	This approach is formed as a result of opposing with the object/subject separation perspective in the landscape.
Generalization	There is a low generalization capability in this approach.	There is a high generalization capability in the primary researches, and low generalization capability in the later researches.	There is no generalization in this approach.	There is no generalization in this approach.	There is no generalization in this approach. Each landscape has a unique characteristic with a specific biography. There is a personal and collective fingerprint in this approach.

and accompanied are the existential dimensions of Dasein, which means the future, past, and present respectively, and they have no external existence. He raised the idea that every moment, Dasein throw itself toward a new possibility, therefore, he gives the originality to the future rather than the beginning of the past. He believed that the specific past of Dasein is not following it, but it is going in advance of the Dasein.

The other issue in Heidegger's view is the difference between the human's relation to time and other creatures' relation to time. In contrast to other creatures, Dasein has a deep existential relation with the universe prior to the awareness of it, which means having an association with the universe. Dasein is born with this prior awareness which is specific to human existence. It can be said that the past generation of Dasein and its hopes, demands, and interests are this prior awareness which Dasein naturally has. On the other hand, the intersubjective shared world of the humans is specific to them, which means that their relationship with time is distinct from the relationship of other creatures with time.

As a result, hermeneutics in its deep and philosophical meaning considers the historical nature of the phenomena (Razavi, 2011). In this regard, two main issues are raised in hermeneutics: the historicity of human, and the historicity of human's perception. Heidegger believed that neglecting these two issues is not appropriate or even possible (Jamshidiha & Shalchi, 2009). There is a close relationship between perception and time in Heidegger's hermeneutics since human perception or interpretation forms in a historical span in which the right and wrong are made (Razavi, 2011). On the other hand, Gadamer's theory showed that the formation of any human perception and interpretation is affected by the historical tradition in which it stands (Jamshidiha & Shalchi, 2009).

According to the time characteristics in the philosophy of Husserl, Heidegger, and Gadamer, figure 5 demonstrates the main time indexes in the views of these three philosophers and postmodern philosophy as the origin of the landscape biography.

In figure 6, the main indexes of modern history in the landscape biography are adaptively compared with the aforementioned indexes. In other words, figure 6 is a combination of figures 4 and 5.

Conclusion

Landscape biography as a historical approach in the contemporary era attempts to introduce each landscape with a unique character. The landscape biography depends on its audiences' biography in different historical periods, and the landscape life is the peoples' lives with whom it interacts. This approach is dynamic, relative, holistic, objective/subjective, and ungeneralizable, and it acts phenomenologically when facing the landscape as a human-made nature and a phenomenon. In the landscape biography, the object has no statistical entity, but it emerges in the human (Dasein), and the Dasein perceives this disclosure by its historical and cultural presuppositions. The Daseins form the landscape and are affected by it in a collective intersubjective world-life. Language is the shared point and the relationship between the human and landscape. Therefore, the role of each local language and literature is very important in the recognition of that location since it is the communication tool and an entity to gather the collective memories. Therefore, each landscape is a personal and collective fingerprint of its audiences. In other words, all humans who have lived with a historical landscape in different periods of time have experienced it in the same way, transferred it to the next generations, and constantly changed it. That is because each time, this phenomenon manifests in the human in a new way and forms new experiences. Some of these experiences last and some other fade away during the time.

The answer to the research question of this study is that this approach looks at history from a new perspective which originates in the postmodern era. The stable roots of this approach are mostly clear in the Heidegger's hermeneutic phenomenology. The history in the landscape biography is nonlinear and against the consistency of the traditional time and looks at the landscape with a systemic and holistic

perspective that originates from phenomenology. The historical landscape planning in this perspective is not based on the preservation of the past, but it depends on the preservation of its wholeness in the present. According to Heidegger's views, this is not the past which is valuable, but the originality with the future, because the past accompanies to the Dasein existence and is followed by it. There is no historical nostalgia and reverse in time or historical originality in this perspective, and the time is flowing in the present. The landscape history is similar to time for Dasein, and it is always with it. The landscape's past is in its present. The word biography shows the interconnection between the human's life and biography and the nature in history, and also emphasizes the life story and textual nature of the landscape. Therefore, the historical landscape is a

historical text which has to be interpreted, and similar to the concept of emergence, there is no end for this interpretation. This results from the philosophical hermeneutics of Heidegger and Gadamer, which leads to the constant freshness of the landscape. According to the above explanations, tables, and figures, the research question of this study is confirmed. In the background of the study, the brief explanations about the phenomenological subjective roots in different studies were mentioned, however, the hermeneutic roots were explained in the present study, and the two philosophies were elaborated in detail. Furthermore, the historical roots of landscape biography were absent in the previous studies, and they have been elaborated in the present study. Thus, this study can be a starting point for more analysis in this approach.

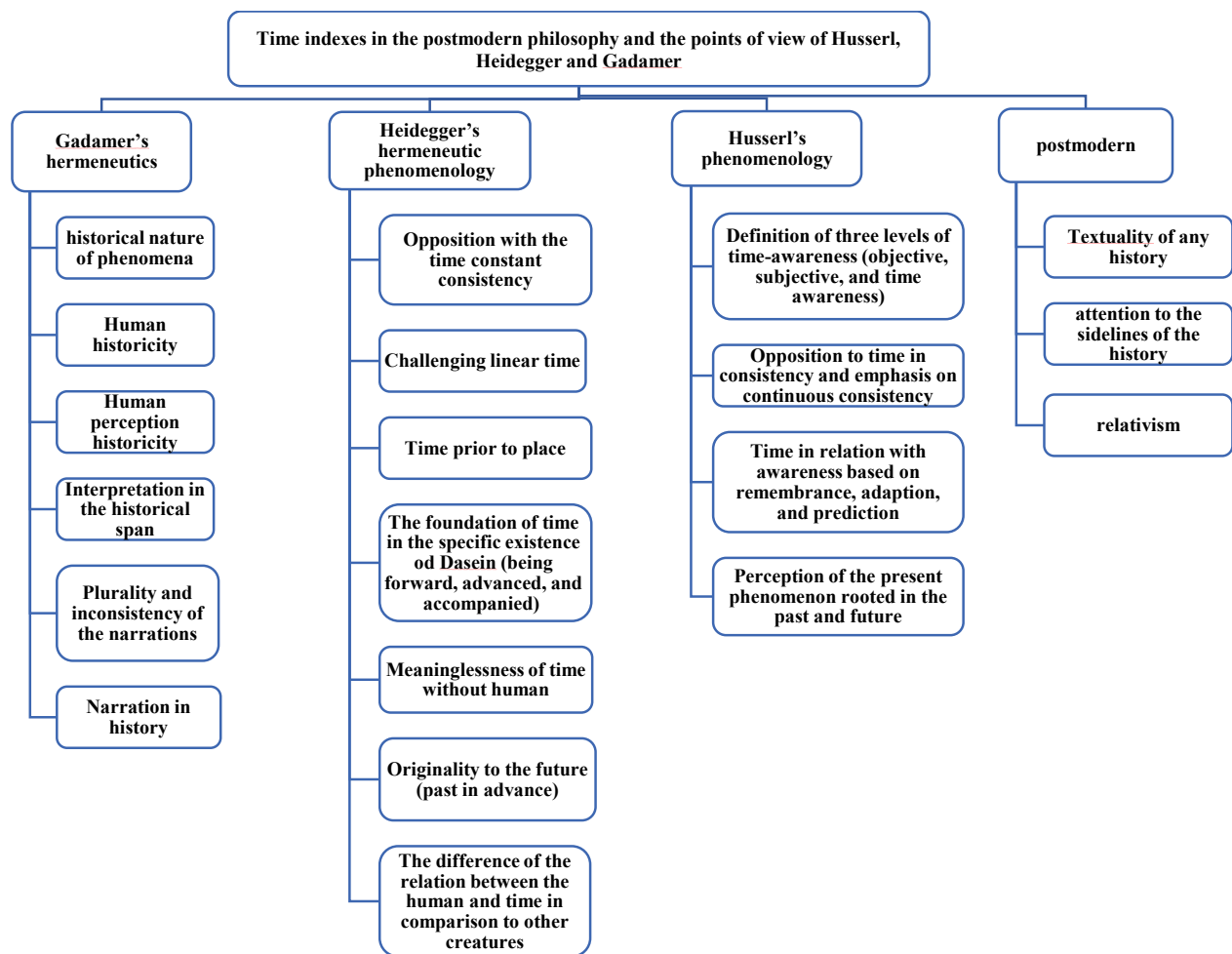


Fig. 5. Chart of time indexes in the postmodern, phenomenological, and hermeneutic philosophy. Source: Authors.

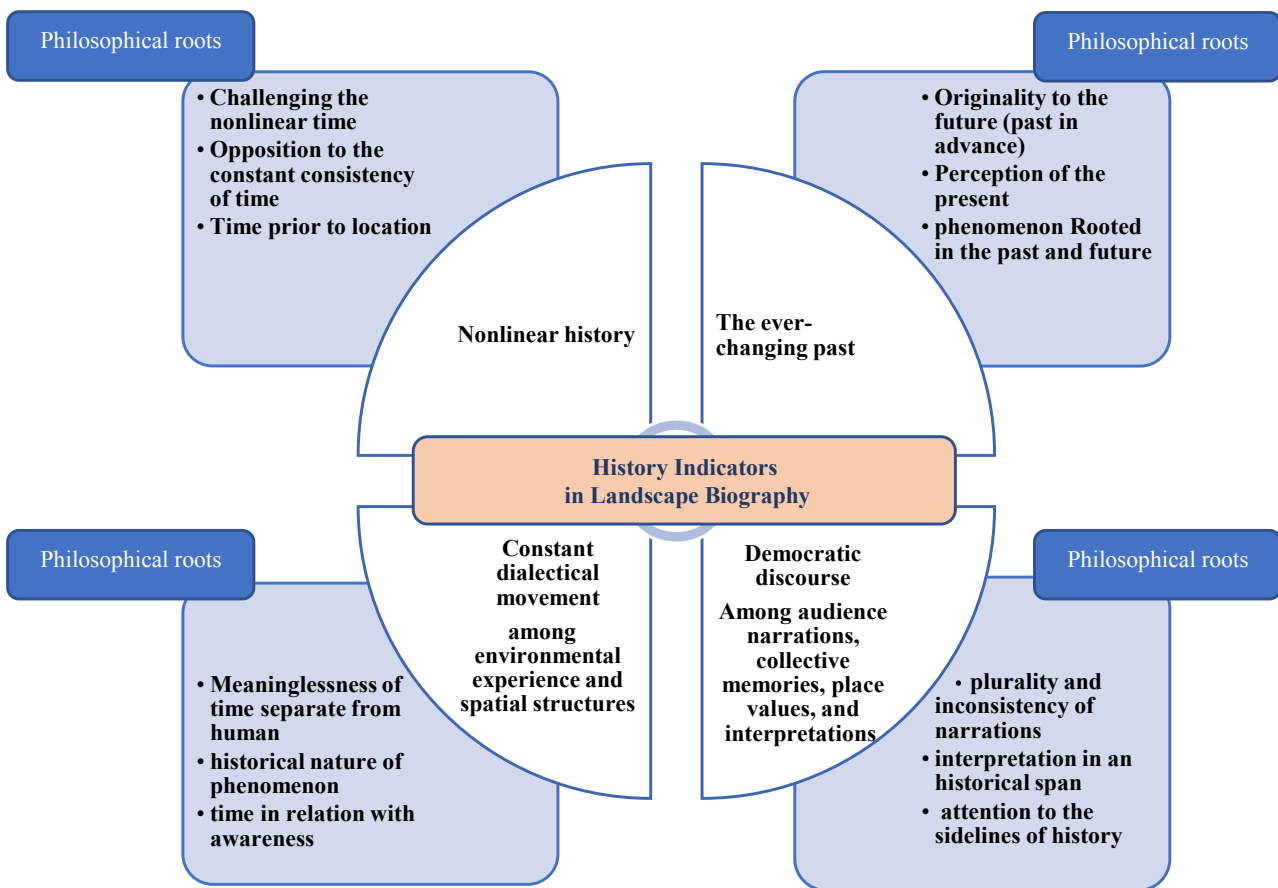


Fig. 6. Chart of the adaptive comparison of the main indexes of the landscape biography modern history with the time philosophy indexes in the postmodern, phenomenology, and hermeneutics. Source: Authors.

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