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## Interrelated Values of Cultural Landscapes of Human Settlements: Case of Istanbul

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### Abstract

With the rapid social and economic development, cultural landscapes are the most fragile and threatened sites on earth. This paper identifies interrelated values of cultural landscapes to preserve and requalify cultural landscapes. This value sets explore how the sense of place, cultural identity and heritage can become touchstones for the study on the transformation of cultural landscapes. In the scope of the study, cultural landscapes mean a cultural as well as historic property consists of all its cultural resources. This term can address not only an entire landscape but also a sculptural object, a landmark, or building.

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Keywords: landscape; culture; transformation; Istanbul

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## 1. Introduction

According to the European Landscape Convention (ELC, 2002), “landscape is the way how people perceived the environment”. Landscape perception tends to focus on what rather than why and how should the environment perceived by the public (Rosley et al., 2013). According to Shamsuddin et al. (2012), the landscape is the result of the different interaction between components of the natural, cultural and historical environment. The landscape expresses the significance of the history and depicts the intangible aspects of the urban culture.

The landscape is a term widely used by people to visualize a certain scenery or event. For many people, the landscape can be natural or manmade depicting concept gardens, forests, a roadside planting of trees, the desert, the sea (Jalal and Abdullah, 2012). The cultural landscape described as human activities on land and past experiences are the elements that shape identities, traditions, beliefs, values, norms and cultural meanings to the place (Jani et al., 2014). The term cultural landscape does not mean just to show the status of progress and sophistication of an area. It could also indicate the identity, culture, social and local economics (Zakaria, et.al., 2014).

Taxonomy of the cultural landscape can divide into many types. UNESCO categorized cultural landscape into three types. First, the landscape that is intentionally designed and created by men such as garden, park. Second, the landscape that has evolved as a result of changes in society, economy, administration, religion, and belief. Finally, the landscape is involved in religion, art and culture or natural elements. Moreover, cultural landscapes are divided into historic sites, historic designed landscape, historic vernacular landscape and ethnographic landscapes (Nunta, Sahachaisaeree, 2012).

The research, documentation, analysis and evaluation of cultural landscapes require a comprehensive, multi-disciplinary approach. Although the transformation of cultural landscapes has extensively studied, there are limited approaches that considering how a particular landscape should be transformed to continue its cultural traditions, social values, and inspirations. During to mid to late 20th. Century, researchers on cultural landscapes began to interest the symbolic dimensions of human activities and the relevance of historical understanding, using interpretive methods of investigation.

Some more formalized models of landscape have developed from a variety of disciplinary perspectives in recent years. Among them, which aim to offer an integrated approach to the cultural landscape concept briefly explained in the following paragraph.

The model of definitive elements of the landscape is developed by Crumley and Marquardt (1990) suggest that landscape determined by physical structures and socio-historical structures. Physical structures are comparatively independent of human such as climate, topography, and socio-historical structures are a class, trade, laws. Darvill (1999), proposes that any cultural landscape is a set of structures and devices agents in society. For him, a landscape includes space as experienced by individuals and social groups, and it is time-dependent. Landscape architect Spirn (1998) offers a different perspective using the metaphor of a sentence structure. Her model includes agents and objects as nouns, events as verbs, and meanings and qualities of adjectives. She suggests that the elements of the landscape do not exist in isolation, but they combined in ways that produce significance, as do the word in phrase or sentence. Terkenli (2001) proposes that the cultural landscape is a visible expression of the humanized environment, perceived through the sensory and cognitive process, and a model for human action. Tress and Tress's model (2001), suggest five different historical approaches to understanding landscape. These conceptualize landscape variously as a spatial entity, as a mental entity, as the nexus and culture, as a complex system, and as a temporal dimension.

## 2. The interrelated value sets of landscapes

The concept of value once considered an intrinsic and universal state, is now generally to be a social construction arising from the cultural contexts of time and place. People hold certain values but also express value for certain objects. In this sense, how a landscape valued involves understanding both the nature of the valued object (or aspect of the landscape) and the nature of the expressed values for that object.

Each person interprets the landscape differently; this can be due to religion and culture influences, even childhood. Therefore, it is important to study how the landscapes can categorized into and how people perceive them. What is seen by humans from the physical landscapes depends on the individual, his cultural background, and the location. There is a close relation between people and particular landscapes. This mutual relation forms the

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