

IDENTITY AND LANDSCAPE

ANTHROPCENTRIC WORLD VIEW /NON ANTHROPOCENTRIC WORLD VIEW

LINEAR TIME OR CIRCULAR/CYCLICAL TIME

THE INDIVIDUAL SELF/THE COLLECTIVE SELF

PERSONAL SPACE

SOUNDS, SMELL, TASTES, COLOURS, AIR AND TEMPRATURES

THE TOTALITY OF ALL OF IT

WHAT IS BEAUTIFUL, UGLY, ATTRACTIVE, DISGUSTING, SCARY

CULTURE AND LANDSCAPE

BEING PART OF OR BEING SEPARATE

BEING INDIVIDUAL SPACE OR A SHARED SPACE

PRIVATE OWNERSHIP AND POSSIBLE TO SELL OR PART OF THE COLLECTIVE

THE LIMITS OF THE PRIVAT (NOBODY OWNS AIR, BUT WATER CAN
SOMETIMES BE OWNED AND CERTAIN RIGHTS OF USE CAN BE PRIVATE)

THE SHARED ETHNIC SPACE AND THE SEPARATED ETHNIC SPACE

THE ADOPTED SPACE AND HISTORY

BASIC CONCEPTS OG SELF AND IDENTITY IN SOCIAL PSYCHOLOGY

INDIVIDUAL SELF

COLLECTIVE SELF

SEEING ONESELF AS A SOCIAL OBJECT ME

SEEING ONESELF AS A SOCIAL OBJECT I

SEEING ONESELF AS COLLECTIVE US

SELF –AWARENESS

PERSONAL IDENTITY

SOCIAL IDENTITY

SELF MOTIVES

SELF-ESTEEM

THE SETTLED POPULATIONS AND THE MIGRATORY POPULATIONS – NOMADIC CULTURES IN INTERACTION WITH SETTLED

- TRADITIONAL NOMADIC POPULATIONS LIKE THE REINDEER HERDING SAAMI IN THE NORDIC COUNTRIES
- GYPSIES /MANY DIFFERENT POPULATIONS SOME OF THEM PARTLY SETTLED

SITUATIONS WHERE ONE POPULATION HAS DISAPPEARED AND BEEN REPLACED WITH ANOTHER

- THE NORDIC COUNTRIES – THE SAAMI POPULATION REPLACED WITH FINNISH/NORWEGIAN AND SWEDISH
- THE POLISH POPULATION IN WHAT IS TODAY UKRAINE
- THE GERMAN POPULATION IN EASTERN/CENTRAL EUROPE
- PALESTINA (MIDDLE EAST)
- THE ARMENIANS IN TURKEY
- THE GREEKS IN THE MIDDLE EAST AND TURKEY
- THE POPULATION TRANSFERS AFTER THE INDIAN INDEPENDENCE IN 1947
- THE NATIVE AMERICAN POPULATIONS
- THE ABORIGINES IN AUSTRALIA

THE MEMORY ATTACHED TO THE LANDSCAPE

- SOME POPULATIONS MAINTAIN THE MEMORY OF THE LANDSCAPE OF EARLIER LANDSCAPES AND THE ACTIVITIES OF THE PAST EVEN IF

REMOVED PHYSICALLY FROM THAT LANDSCAPE AND UNABLE TO TRAVEL BACK TO THE LANDSCAPE OF THE PAST (THE CONFLICT IN PALESTINE IS ONE EXAMPLE)

- OTHER POPULATIONS SEEM TO MAINTAIN NO MEMORY OF THE LANDSCAPE OF PAST GENERATIONS
- IN SOME CASES POETRY, ART, RELIGION AND LITERATURE SEEM TO REINFORCE THE MEMORY (ONE EXAMPLE IS THE FINNISH POEM AND NATIONAL EPOS KALLEVALLA – RELATING TO A RIVER IN KARELIA WHICH IS TODAY PART OF RUSSIA. ANOTHER EXAMPLE IS IN ARMENIA WHERE THE RELIGIOUS CENTRES OF THE PAST AND HIGHLY SIGNIFICANT GEOGRAPHICAL PLACES EXISTS WITHIN THE BORDERS OF TURKEY. A THIRD EXAMPLE IS KOSOVO AND SERBIA.)
- OFTEN A NEW POPULATION OR POPULATION GROUPS TEND TO ADOPT THE MEMORY OF OTHERS OR AT LEAST SELECTED PARTS OF THAT MEMORY

THE RE-INTERPRETATION OF THE LANDSCAPE

- NEW POPULATIONS REPLACING OLD ONES TEND TO RE-INTERPRETE THE LANDSCAPE ACCORDING TO THEIR OWN TRADITIONS
- IN SOME CASES PART OF THE TRADITIONS OF OTHER POPULATIONS MIGHT BE ADOPTED (IN THE USA AND CANADA PART OF THE TRADITIONS OF NATIVE AMERICAN CULTURES HAVE BEEN ADOPTED BY A NEW POPULATION AND SOMETIMES RE-INTERPRETED)

THE KNOWLEDGE OF THE PAST

- PLACENAMES AND TERMINOLOGY OFTEN CONTAIN IMPORTANT KNOWLEDGE
- THE KNOWLEDGE MIGHT BE OF CRUCIAL IMPORTANCE FOR SURVIVAL OR USE OF THE LANDSCAPE

THE CASE EXAMPLE OF PALESTINE

THE AUTHOR SHEHADEH (2007) CLAIM THAT PALESTINE HAS CONSTANTLY BEEN REINVENTED BY:

- **CARTOGRAPHERS**
- **TRAVEL LITERATURE**
- **NEW SETTLERS**
- **IN RELIGIOUS TERMS AND BY DIFFERENT FAITHS**
- **IN POLITICAL TERMS (LAND WITHOUT PEOPLE, THE LAND OF ISRAEL AND SO ON)**
- **HISTORICAL INTERPRETATION**

CHARACTERISTICS OF THE LANDSCAPE

- **DESOLATE**
- **BEAUTIFUL**
- **BARREN**
- **FERTILE**
- **EMPTY**
- **WILDFLOWERS IN ABUNDANCE**
- **GORGEOUS**
- **GENTLE**
- **MURDEROUS**
- **DISMAL**
- **FULL OF WEEDS**
- **FULL OF HERBS**
- **NO SIGNS OF HUMANS**
- **A LANDSCAPE OF MEMORY**
- **NO ROADS OR TRACKS OF HUMANS**
- **A LANDSCAPE CRISCROSSED WITH PATHS**

LITTERATURE:

Shehadeh, Raja (2007). *Palestinian Walks. Forays into a vanishing Landscape.* New York, London, Sidney, Toronto: Scribner

