

Original Research Article

Reading Village Landscapes, A Necessary Condition for Place-oriented Development

A Case Study of Darb Gonbad Village, Kuhdasht County*

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Abstract | The rural landscape as a phenomenon resulting from the interaction of humans with the environment can be considered as the result of the thought process of the residents and affected by the cultural and physical factors of the village. Reading the landscapes is a necessary condition for understanding the whole in the direction of the spatial development of the village according to its spatial components and existence. Based on the field observations, this study attempts to clarify the problem and advance the research by answering the following main question: What is the role of reading and knowing the landscape of the village in its place-oriented development process? This article presents a model of landscape reading based on the concept of place, based on field observations and their adaptation to library resources, with a holistic approach. In this regard, a case study of Darb Gonbad village was studied based on a model that includes three stages of its landscape: first, the study of intellectual works such as travelogues, documents, and historical books that provide a general picture of the elements of the landscape and its structures. provided to the reader. Second, to investigate and understand the core, center, and cause of the formation of the village to understand its ontological and general causes. Third, examining the name to understand the cause or causes of the formation of the city as a whole. The conclusion of the research indicates that the landscape of the village is the result of a meaningful relationship between the elements of the river, the plain (agricultural fields), Imamzadeh, and the mountain. These elements in relation to each other have formed units, which in relation to each other have created a whole unit called the village. The development model of Darb Gonbad village will be balanced and sustainable if it considers the village as a whole unit of its components. Any intervention in the village system, if it takes into account the meaningful relationship between these elements, will improve the landscape of the village based on its spatial talents.

Keywords | *Landscape, Development landscape reading, Place-based, Village.*

Introduction | The village is one of the oldest production-social institutions and one of the first pristine production units. By definition, a village is a geographical area where a small social unit composed of some families who have some kind of attachment, emotions, and common interests gather in it, and most of the activities they do to meet their needs in life. It is done through the

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use of land and within their residential environment. This social unit, the majority of whose people are engaged in agricultural work, is called ten in the local tradition (Nik Kholgh, 2001). The rural landscape can be considered as the result of the residents' thoughts and influenced by the cultural and physical factors of the village. Every village has a special geographical environment that is identified in connection with the process of living and this identity is crystallized in its components (Naseri, 2019). According to the definitions of new science, "landscape" and "place" are hybrid concepts. "Place in new theories is a physical-

semantic phenomenon that arises from the appearance of an event somewhere and manifests dual characteristics that cannot be separated” (Mansouri, 2010). A landscape is a place where its inhabitants have thought about it and consider it a habitat (Donadieu, 2013 quoted in Hemmati, 2020). With this definition, the correct knowledge and understanding of the mechanism of the village requires the study of the elements and components of the single and overall system of the village. Landscape reading is specialized in the field of landscape architecture in which the reader studies the landscape of the village as a meaningful place in the mind of his audience.

With the emergence of the results of the rural development projects of Darb Gonbad in Kuhdasht city in recent years, experts of different trends have gradually evaluated, analyzed, and criticized the various aspects of this intervention model. Even based on these reviews, solutions, and plans have been presented to improve and eliminate the damage caused, and actions have been taken based on them. Actions have sometimes been taken interventions by claiming comprehensive pathology and discovering the cause, but often they have not been successful in achieving the desired result. The neglected point is why such studies and interventions in the city are not fruitful. The main cause of this problem can be found in the prevailing approach to studies. It seems that the majority of the studies, pathologies, solutions, and measures that have been carried out, have been the result of analyses and partial views, which were identified only to remove local injuries and without general knowledge and attention to the impact of interventions on the “whole” and on other components have been applied. Actions sometimes take a lot of time and money and as a result, do not make much of a difference in improving the situation. The lack of a holistic approach has hindered a realistic understanding of the context, elements, and their relationships and as a result has not led to a correct and complete diagnosis of the problem. At this time, any study, planning, action, and intervention should be done by knowing and considering the whole of the village, the relationship of the parts in this whole, and a precise understanding of the main problem, otherwise it will fail. Answers to the questions of this research can provide experts and local managers with criteria to identify and evaluate the correct axis of development based on the local talents of the village.

In other words, the landscape expert (landscape reader) studies the village as a coherent whole with a holistic approach, and by reading its landscape elements, he presents knowledge that matches the reality of the village; This recognition will be necessary for any study, planning and development in line with the sustainable development of the village (Fig. 1).

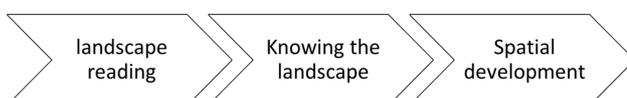


Fig. 1. Reading perspective of the introduction of Mekanmed development. Source: Authors.

Research Questions

In the theoretical framework of landscape expertise based on field observations, the following questions are raised:

- What is the role of reading and knowing the landscape of the village in its place-oriented development process?
- From the point of view of landscape expertise, what should be considered for the sustainable development of rural areas in Kuhdasht city? And what factors can lead to the instability of development?

Hypothesis

Reading the landscape is a necessary condition for understanding the whole of the city in the direction of the spatial development of the village in accordance with the spatial components and the existence of the city.

Research Objective

This research is based on reading the landscape of the village with a holistic approach and systemic method, to achieve a general understanding of it in line with the correct adoption of the development axis of Darb Gonbad village in accordance with the local talents, to improve the village landscape.

Theoretical Foundations

• The meaning of place

So far, many definitions have been proposed for the concept of “place”, all of which claim that the nature of “place” is specific against the more general concept of “environment”. Based on this, the environment, including physical and spatial location, lacks meaning or any value derived from the individual’s experience (Lawton, 1982). Place is a multifaceted phenomenon (Relph, 1976) that includes not only the physical environment but also the social environment. In other words, a place is a combination of human activities, roles, and relationships with each other (Tuan, 1977; Williams, 1999). Based on their experiences, social connections, feelings, and thoughts, people attribute the notion of “place” to space (Stedman 2003). In short, places are physical situations that are imbued with value and meaning (Williams 1999, 2002).

Theorists have presented models to explain the concept of place, among which we can refer to Relph and Canter’s place model. Relph, in his book *Place and Placelessness*, looks at the ways and reasons places become meaningful for people with a phenomenological view (Relph, 1976). He considers the place to include three components: “form”, “activity” and “meaning”. He believes that among these three components, meaning is more important than the other two components and considers it more difficult to achieve (Tuan, 1977). Canter also presents a three-part model of place consisting of three intertwined dimensions of “activities”, “imagination” and “form” and emphasizes the individual aspects of space perception. Relph and Canter show two different approaches to the issue

of place. Using a phenomenological view in the field of human geography, Relph pays attention to certain aspects of the concept of place, especially the meaning of place, on the other hand, using a positivist approach, Canter looks at a place from a psychological perspective (Canter, 1977; Relph, 1997 & 1976; Canter, 1988, 10).

But for both, the main elements of the place include three components related to the form, activities within the place, and meanings arising from it (Canter, 1977; Relph, 1976). Therefore, “meaning” becomes very important in this.

Place meaning represents the unique whole that includes the person, the environment, and the inner experience of a place (Stewart, 2008). In another definition, the creation of place and meaning flows from a continuous process and in the interaction between the person, the social environment, and the form (physical environment). This process results from the meanings given to a place and the sense of place that is made individually and socially (Greider & Garkovich, 1994; Stokowski, 2002).

An individual’s relationship with a place is based on the creation of meaning for that place, the meaning of the place is influenced by the individual’s identity as a person who gives meaning to the place. Place-based meanings inform us about “who we are”, “who we are not”, “how we have changed” and “what is changing about us”. To the extent that people can transform environments from uncertain spaces to defined and limited places by giving meaning to the environment? (Tuan, 1977).

In addition, some consider the concept of place to be influenced by human intentions; In this regard, Relph believes: “places in a person’s existential space can be understood as centers of meaning or the focus of human intentions and goals” (Relph, 1976, 22). Meanwhile, the meaning of the place can be largely related to the people who are present in the place and the physical characteristics of the place to actively build meaningful places through dialogue and interaction between people. In this regard, a number of theorists in the field of place have proposed the components that influence the audience of the urban space in creating the meaning of the place, which is given below (Lak & Jalalian, 2017).

In his research, Gustafson defines the meaning of place in a three-dimensional model consisting of “person”, “others” and “environment”. In another part of his studies, Gustafson also introduces four basic factors that play a significant role in the formation of meaning, which include differentiation, value, continuity, and change (Gustafson, 2001, 12). Also, Steckels refers to place-based meaning as the immaterial features of the physical-social-cultural environment that are attached to the place as a result of continuous communication created by group activities. In addition, he shows that place-based meanings are the “glue” of familiarity that people attach to places. In his opinion, the meanings based on the characteristics of the place communicate with the person much more than how the environment works (Stokols, 1981, 413).

According to theorists of place, the meaning of place is closely related to the concept of “sense of place”. This concept has been used in psychological research to introduce the general relationship of a person with a place including perception, emotions, and behavior (Altman 1992; Low & Altan 1992; Steele 1981). Therefore, by considering the sense of place as a concept that is made after perceiving the meanings of place and making judgments about them, it is possible to understand the close relationship of this concept with concepts such as perception of place and meanings of place, which show the special role and position. The meanings of place and perception are in the context of the formation of the sense of place. Some researchers have tried to measure the strength of the sense of place by creating a scale based on different levels of sense of place. In this regard, Shamai has introduced three main levels regarding the sense of place scale: 1. belonging to a place; 2. The heart depends on a place; 3. Commitment to a place (Shamai, 1991, 347-358), Manzo also discussed the emotional relationship between man and place and the different dimensions of the place experienced by people, according to his opinion, the environment has different positive and negative meanings depending on the people’s experience, an environment may have a positive meaning for one person and a negative meaning for another person. This depends on the type of perception and the way people experience the environment, which depends on their social and cultural backgrounds (Manzo, 2005, 84). Therefore, the discovery of a place as a phenomenon of direct experience should be related to the whole range of experiences (positive and negative) related to the place (Relph, 1976), in other words, dual feelings and experiences, positive and negative, are effective in giving meaning to the place.

Gibson sets the different levels of interaction between humans and the environment in six levels of meaning, which include a hierarchy of increasing levels, and the meaning of urban environments from the stages of perception to the connection with non-spatial values and concepts. According to him, the levels of meanings include immediate and elementary (showing obvious physical characteristics), functional (showing the function and usefulness of the phenomenon), instrumental (responding to special purposes and uses), valuable, and emotional (showing the aspects an understandable feeling of the phenomenon), symbolic (shows the symbolic aspects of the phenomenon and the symbolic meaning (Gibson, 1950). In this regard, Bourdieu (1977) also believes that every phenomenon has meanings on two primary levels, and the secondary shows that at the primary level, the main characteristics of the phenomena such as color, shapes, and structures are renewed and at the secondary level, their symbolic meaning is included. It also refers to “explicit” and “implicit” meanings (Bourdieu, 1977). At the level of emotional relationship with place, Jack Naser, the owner of the theory of “evaluative mental image” of the environment, in a book of the same name, points out the

importance of evaluation in People's behavior, by creating the term "urban charm", considers two factors of influence and creating a strong emotional and sensory effect on the charm of a place. From his point of view, historical importance is one of the five factors that affect people's emotional and sensory preferences. It affects the charm of a place through qualities such as cleanliness and good maintenance, historical authenticity, order, natural color, and the existence of open and defined spaces (Nasar, 1998).

Also, Panter in 1991 and Montgomery in 1998 presented the components of urban design thinking in the creation of place in the form of Relph-Panter's sense of place model and Canter-Montgomery's place model centered on the form, activity, and meaning, or imagination. By adding the ecological dimension to Canter's model, Golkar creates a new version of the place model in the form of a "sustainable place model", from the form, activity, imagination, and ecosystem as the components of place (Golkar, 2000) (Figs. 2 & 3). Therefore, based on the studies of theories related to place, it can be said that people's perception and experience of place can include different aspects of meaning depending on the type of relationship and the way people experience the place (Lak & Jalalian, 2017).

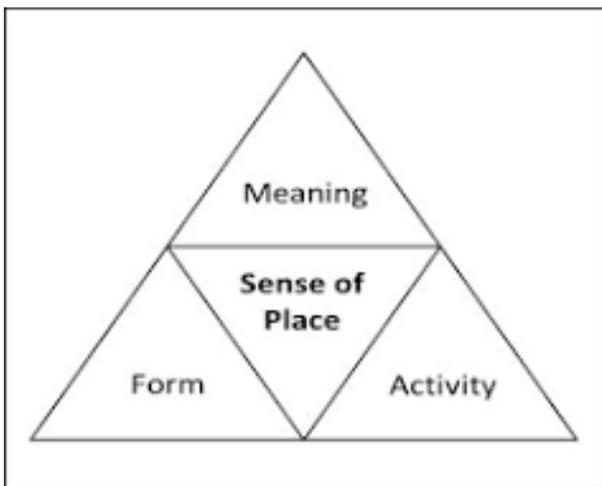


Fig. 2. Sense of place. Source: John Panter 1991 cited in Golkar, 2000.

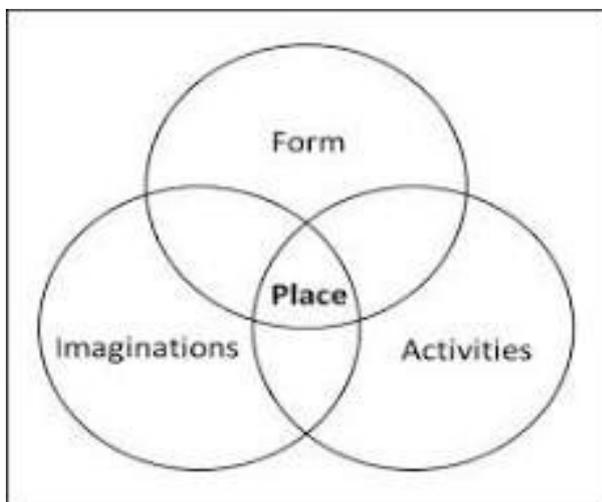


Fig. 3. Stable location model. Source: Golkar, 2000.

• **Place-based model of landscape approach**

Landscape is another kind of place (Mansouri, 2010, 31-33) and is the product of the interaction of humans and the environment in outer space (Burque, 2008). The landscape has the nature of the place, is a product of human experience in space, and is an objective-subjective, dynamic, and relative phenomenon that is formed in interaction with history and nature (Mansouri, 2005). Landscape production, as a new branch of science that analyzes and investigates the environment of human life presenting a non-polar (non-Cartesian) interpretation of the world, systemic approach, and changing the meaning of "the inherent content of matter," is the result of a revision in man's way of thinking (Mansouri & Farzin, 2016, 33). The most important principle from the point of view of synthesis or simplicity is the form and meaning, in an inseparable way. Simply put, "The key distinguishing factor of the perspective approach is its holistic viewpoint, setting it apart from other approaches" (Fig. 4).

• **Place-based development based on the landscape model**

Sustainable development is a development process that is economically dynamic and productive, environmentally, non-destructive, socially fair and acceptable, and technologically

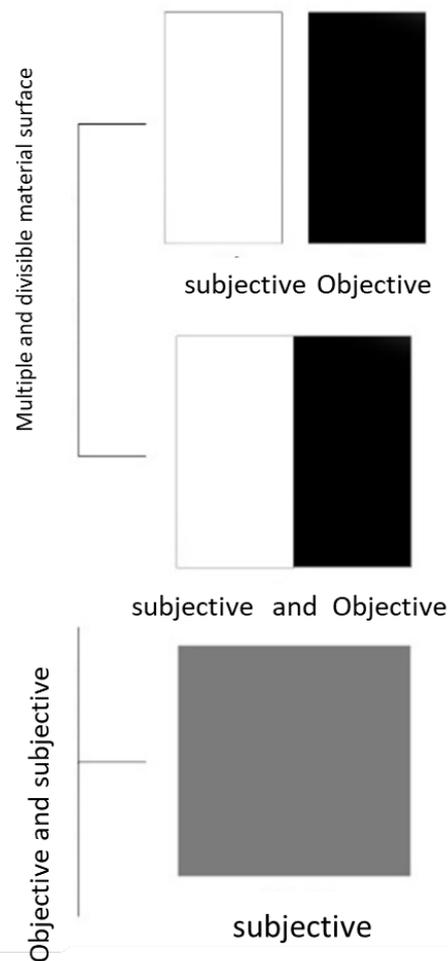


Fig. 4. Model of holistic view (viewers). Source: Authors.

appropriate and desirable (Khatoonabadi, 2005, 3). Sustainable development is the process of protecting and maintaining the planet Earth and the ecosystems in it that leads to favorable and fair human development (Yousefinejad, 2001, 7).

The famous slogan “Think globally, act locally” expresses well the dimensions of contextualism and attention to context. Sustainable urban development has wide dimensions. Relying on one of them will not lead to stability. According to the definition of the Brantland report, in which the three layers of equality development and environmental protection are specified, the majority of researchers examine sustainable development in three ecological dimensions or the economic and social environment (Fig. 5). Others, including Zacks, add two spatial and cultural dimensions separately. Also, some such as Jayward, Charles, Kumar and others believe in the dimension of institutional or political stability in sustainable development. Failure to achieve any of the dimensions causes the weakening of sustainability and distance from the form of sustainable development (Khoshfar et al., 2013).

According to the sustainable and comprehensive rural development strategy, a comprehensive and sustainable process should be carried out so that within its framework, the “abilities of rural communities” to meet material and spiritual needs, while establishing a balance between the components of the local housing system (ecological, social, economic) and institutional), grow and excel.

Focusing on economic, social, physical and even environmental dimensions will not lead to sustainable development. In other words, a partial view of various dimensions of the phenomenon of the city will not provide the possibility of sustainable development. The city is a general system in which all its components remain flexible in interaction with each other and with their surroundings. This is where the need for a systematic understanding of the city is created in the process of planning and action in the direction of sustainable development. With a holistic approach, the landscape expert studies the city as a coherent whole, and by reading the urban landscape, offers a knowledge that matches the reality of the city (Fig. 6).

Research Methodology

The current research is of a qualitative type based on case studies, library datasets, and field observations. The article deals with the reading of Darb Gonbad village focusing on an ontological study of a case example. In this way, the existential dimensions of this phenomenon were identified and analyzed through the identification of the main elements that create the landscape, the system that governs them, and finally, the units that make up the village landscape.

According to the definition of the theory, it is not possible to separate the form and the subjective aspects of space, due to its single and integrated nature, which is the result of the union of objectivity and subjectivity. Therefore, in this

research, by relying on library resources, the concepts of place, development, and landscape were investigated; Then, by examining the documents and reports, existing historical books and travelogues as intellectual documents in different periods and as historical sources in narrating events, this study delves into reading the landscape of Darb Gonbad village and examines its relationship with development. Also, this article drew upon the theoretical foundations of landscape knowledge, and ways of reading and identified the components that shape the landscape, using previous studies and relying on field visits and interviews with native residents of the region, officials, experts, and activists in the subject under study. Then the role of landscape elements in shaping the landscape of Darb Gonbad village was identified, analyzed, and finally classified.

The method of this research for landscape reading will include the following three steps:

- First, the examination of intellectual works such as travelogues, documents, and historical books provides the reader with a general picture of the elements of the landscape and its structures.
- Second, investigating and understanding the core, center,

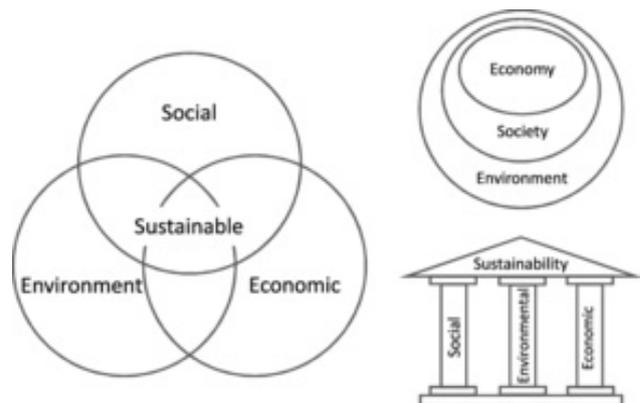


Fig. 5. Representation of sustainability dimensions: left, sustainability as three intersecting circles. Top right, Nested approach. Lower right, Columnar. The schematic design with nested ovals emphasizes the hierarchy of dimensions and considers the “environment” as the foundation. Source: Ben, Yong & Darren, 2019, 683.

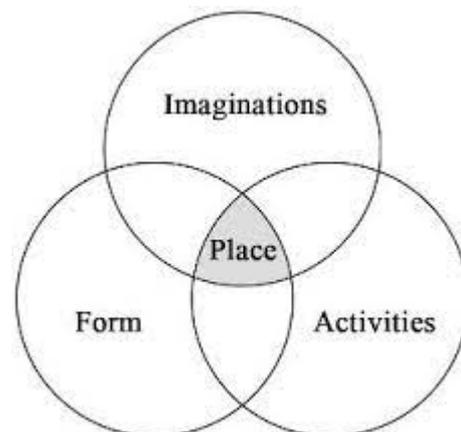


Fig. 6. Place-based development model based on the holistic landscape approach. Source: Authors.

and cause of the formation of the village to understand its ontological and general cause

-Third, examining the name to understand the cause or causes of the formation of the city as a whole

Studying the Elements and Systems that Shape the Village Landscape Based on Intellectual Works and Library Sources

In the historical books of Masumin and the books related to Imamzadeh, the condition of the ancestors of this noble person is mentioned, and by examining them, you can find out what this village was known for in the past and what the reason for this name is :

- In the book Tohfa al-Azaha authored by Zaman bin Shud Qom al-Madani al-Hasani, he stated as follows:

Tomb in Lorestan of Ali Maa Simre known as Shah Mohammad (peace be upon him).

His grave is in Lorestan by the Simre River, which is known as Shah Mohammad.

-Imamzadeh Abi Jafar Ahmad Zahid, according to what was found in the Book of Majam Al-Buldan and Dictionary of Dehkhoda, V. 35, letter Q, says:

It is a palace attributed to Yazid bin Umar bin Habira ibn Mu'iyā, the governor of Iraq on behalf of Marwan bin Mohammad bin Marwan. He built a city on the side of the Euphrates and settled in it, when Marwan ordered him to avoid the people of Kufa, he abandoned that city and built a palace near the Soura bridge, which became famous after him.

• Shrine (Beqaa Imamzadeh Mohammad)

The most important factor in the survival of people's beliefs and beliefs is to embody them in the form of shrines. Human behavior defines space and turns it into a place and sometimes a manifestation of memories. What happens in pilgrimage, religious, and ritual places is a self-inflicted event that people naturally direct and protect as a value. Regardless of the form of religious and ritual places, what is important is the behavior and interaction of people around a sacred and attractive center that leads to the creation of a ritual landscape. Due to the presence of a holy center and a valuable excuse, regardless of gender, age, social class, etc., people gather around each other and the holy center and engage in spiritual activities, tourism, recreation, and interaction with each other, and maybe It can be said that such quality cannot be found anywhere (Khorram Rouyi, Mahan & Farzin, 2017, 55). Imamzadeh Mohammad (PBUH) in the village of Darb Gonbad, who is known by the name of Prince Mohammad (PBUH) is one of the descendants of Imam Musa bin Jafar (PBUH). This Imamzadeh is known to almost the entire west of the country and people go to this holy place for pilgrimage and tourism, especially during Nowruz Eid (Figs. 7 & 8).

-Enlightenment documents

- Many Laki songs have been heard in the daily conversations of the people of this country for a long time.



Fig. 7. The shrine of Imamzadeh Prince Mohammad in 1964. Source: www.yaftenews.ir .



Figure 8. The mausoleum of Imamzadeh Prince Mohammad in 2014. Source: www.yaftenews.ir

"It smells bad I see what is happening to me"

Let's go together to Prince Mohammad to see what you want from me

- Moin al-Sultaneh Chagarund, the then ruler of Lorestan during the Qajar era, writes about Imamzadeh Shah Mohammad:

The Imamzadeh Prince Mohammad (PBUH) is buried in the same place as Helilan, the people of Lorestan have discovered and respected this Imamzadeh so much that all the property of the families of Tarhan and Balavand, some of the families of Pashtkuh and some of the families of Delfan are in the middle of the porch and the courtyard and around. The Imamzadeh has fallen, it has no owner and no protector, and no one has the courage or strength to lay hands on that property.

-In 1849, Chirikov's route entered Kuhdasht from the northern part of Lorestan through Khalilan Valley, and it has references to Prince Mohammad and the rest of the nobles of Kijan, further on, he mentioned the roads from Helilan to Khorram Abad and Helilan-Dezful to Kuhdasht and Madian Rood (Chuikov, 1999, 97).

• Mountain (Firouz Mountain)

One of the main reasons for the formation of myths and rituals related to them can be mentioned as the human effort to know the world and in the next stage to master the natural factors and conditions; For this reason, many Iranian myths

have been formed in connection with natural elements and have formed rituals related to honoring and worshiping these elements. Ritual places in most religions were determined based on the natural characteristics of the environment and in close connection with nature. (Abarghouei Fard, 2019, 46) Ritual places in most religions were determined based on the natural characteristics of the environment and in close connection with nature. Nature in itself is considered sacred due to its high importance and value, and the power of sacred places and landscapes is due to the simultaneously tangible (objective) and symbolic (semantic) quality of natural elements and their connection with legends, myths, and gods attributed to natural elements (Mann, 2010).

• Roles and symbols of Darb Gonbad cemetery

The tombstones of Lorestan represent an important part of the culture, customs, and rituals of the past until today. The motifs and symbols used on these tombstones each show a summary of the worldly life as well as the eternal life of the grave owner, which were depicted by the sculptors and engravers of the region, due to the nature of the region, which is mountainous. They have preserved a lot of their richness and have used symbols that have a unique or very close meaning in almost all parts of the province (Mahmoudi, Rostami, Malekzadeh, 2017, 2) The patterns and symbols carved on the gravestones show the thoughts, tastes, and feelings of the people who had a symbolic understanding when dealing with symbols and motifs. On the gravestones in the past, there are signs and roles that each express the characteristics of the deceased, customs, habits, beliefs, tendencies, and beliefs of the people of the past. Patterns include horse rider, horse, sword, gun, knife, carpet holder, scissors, one-sided and two-sided comb, bird, flower, candle, candelabrum, turabh (a piece of clay), rosary, rug, absolution jug mirror, goat, ram, moon crescent, sun image, star, hookah, tea accessories, etc (Fig. 9).

• Simreh River

The Simre River is one of the wateriest rivers in western Iran, which is located on the border of Lorestan and Ila (Fig. 10). Darb Gonbad village is located near it and plays an important

role in reading the landscape of this village, so it is mentioned in the travel letters:

- Enlightenment documents

o Henry Rawlinson 1839 is the first European who left a first-hand published description of this region of Iran (Rawlinson, 1983, 116-26) After passing through the ancient city of Shirvan, Rawlinson entered the Rudbar area (probably the same Rudbar in the northwest Kuhdasht) is located along Shirvan, where according to him, the remains of a relatively large city known as Rudbar city, which is very similar to Sirvan, can be found here:

The area of Roodbar continues along the Sirvan River for about six miles and finally ends at the confluence of this river with the Karkhe River (Simrah). Probably, this is the city of Roodbar that was mentioned by Benyamin Tudela. 20 thousand Jewish families lived there.

In a poem by Dr. Heshmat Mohammadi, Simreh River has been mentioned:

*“Dryness of Keshmahor and Khairan Bare
Cold waves of Simre water”*

Examination and Understanding of the Nucleus, Center, and Causes of Village Formation

To read the landscape of Darb Gonbad village, by knowing its core and its structure, it seems that it should be referred to before the formation of its core. Although an accurate and reliable history of the origin of the village has not been obtained, the generalization of this historical fact that has been raised about other villages in this region can be correct. This historical fact indicates that the first Pahlavi government ordered the settlement of nomads due to the various and complex reasons of the administration of that era, which are mentioned in historical sources to control the nomads and prevent their constant rebellions against the central government. In this way, the nomads and nomads were forced to settle together by the government so that not only the current city of Kuhdasht but all the villages of this city were created as a vast geographical area. The fabric of Kuhdasht village, which is known today as the city and the center of the city in political divisions, was formed in



Fig. 9. Darb Gonbad Cemetery Source: www.mehrnews.com

this way. Considering the migration of nomads to this region and settling in the cold seasons, the general study of the villages in the region proves the initial location of the village in a place between the plains and the mountains. The corridor character of Kuhdasht region allows this location to the villages of the region in this way. “Kuhdasht is like a distant desert, The plains west of Kermanshah in the north plain It connects Khuzestan sediments in the south. The mentioned areas are easily connected with the Simara river, one of which is in Kermanshah and the other is in Khuzestan. The encoders are connected. This favorable geographical situation, along with suitable plant cover and types of mammals and aquatic animals, has provided suitable biological conditions in this part of the west of Middle Zagros. It is “ (Qobadizadeh et al., 2021). Geological studies and research talk about a special geographical background that depicts the mountainous area and the surrounding settlements around a huge lake, whose water has been drained due to changes in the earth's layers, but the susceptible bed remains. “Kuhdasht is a pluvial lake that was ruptured during a climatic or tectonic process and its water reserve was drained to the south” (Hatamifard, 2010) (Fig. 11).

The village could not be located on the rocky slope of the mountain or the windy foothills of the plain, so it has started to be formed under the shelter of the mountain, which is not damaged by the cold wind and at the same time, the slope and unsuitable terrain. But in addition to this general principle, the reading of Darb Gonbad village's landscapes expresses other potential characteristics of its formation base, which made this reading richer (Fig. 12).

Field observations of the development process of the village indicate that the location of the village is located somewhere between a sacred place and a unique natural feature. Although the presence of a sacred place on top of the mountain, according to cultural and historical evidence, can itself be an ability to locate the burial of a noble and respected person, nevertheless, the locational talent of that point has been the potential of birth or development of the village. The sanctity of the land in the current location of Prince Mohammad (PBUH) on the one hand, and its rocky and impermeable bed upstream, has led the growth of this nucleus to

the lower reaches of the mountain. On the other hand, another natural force that affected the formation of the village is the presence of the Simre River in the lower reaches of the highlands. Fertility of the lands around the river, which is caused by the rich sediments brought by the river, along with the flat bed of the land, has made the downstream areas the best place for agriculture.

The development of the village shows that after the formation of the initial part of the village below the current location of Prince Mohammad (AS), the distance between the agricultural land and the initial village is gradually filled. This procedure started over time and in three stages from the primary core and led to secondary development and final development. The main core of the village was from the place of the current Imamzadeh to Basij Square, where the main streets penetrated outside the village and continued until the intersection of the main road and led to the secondary development of the village. The third part of the village continues along the road that protrudes from the former territory of the village to the agricultural lands (Fig. 13).

This structure, which formally leads to a narrow lane at the end, is indicative of another reading of the landscape and infrastructure of the village, which makes the waterways or canals the determining line of the main directions of the city. Upstream, the number of branches is higher, and as we get closer to the northern areas, these branches become less, finally, it reaches a main axis, which is the longitudinal road of the village. Therefore, it can be said that the form of physical development of the village was also based on the type of water



Fig. 10. Simre River. Source: Authors.

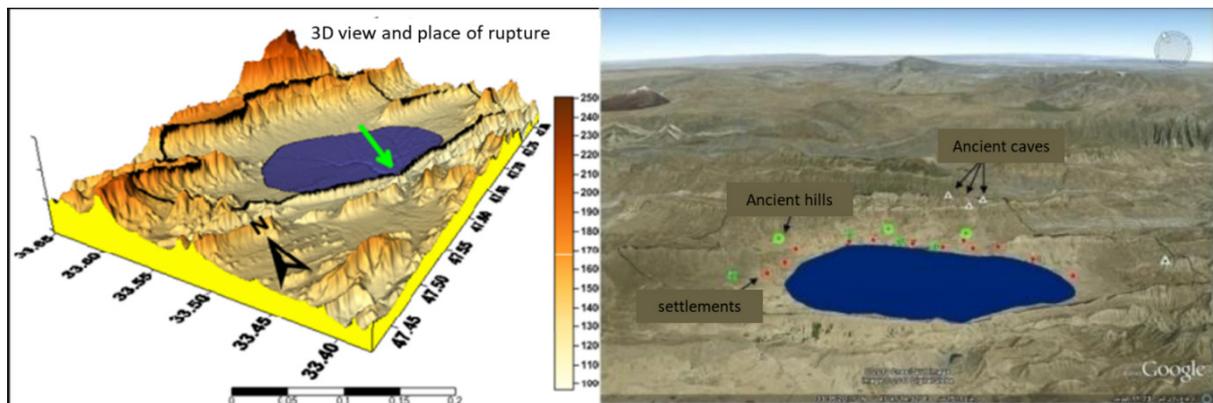


Fig. 11. Right: schematic distribution of settlements around the lake (Kuhdasht), left: 3D view of the lake and its rupture site in the south of Kuhdasht. Source: Hatami Fard, 2009.

movement and its distribution and penetration into agricultural lands (Fig. 14).

In this way, these are the physical and semantic features that have shaped its location, the creation of the nucleus, and its growth. A force sparks the initial spark of the formation of the settlement, this same force and the physical and geographical forces of the earth prevent the expansion of the settlement upstream, they direct the development path to the northern

downstream areas, and the waterways draw the route of the passages and skeleton of the village, and the existence of the river The rich and valuable Simreh determines the location of the agricultural lands and the growth area of the village so that the village will eventually physically grow up to the upstream of these lands and stop there. The narration of this story is part of reading the landscape of this village, which explains the formation of the development of the core of the village (Fig. 15).

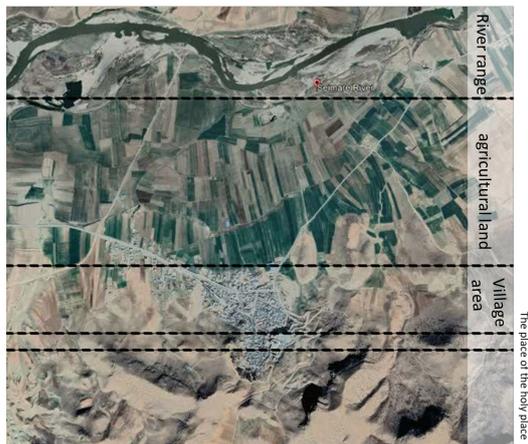


Fig. 12. Development Structure Village based on lines waterways branched From Heights south of. Source: Authors.

Review of Denomination

According to field observations, the grave Imamzadeh Mohammad It has been that in the vicinity of F-Ruz mountain and its square, it is the most important center of activity and performance in the village. Due to the high sanctity of Imamzadeh in the eyes of the people of this region, the name of the village is also attributed To A. N Imamzadeh Is. That At Idiom General Vago Ya Sh local To it (in the dome), Door the dome They also say The initial studies conducted by the researchers of this research did not lead to obtaining reliable data regarding the name of this village and its history. But the important point is the importance of the holy place in the perception of the local people so that the village defines its name, prestige, and overall dignity in relation to it. This means



Fig. 13. The development stages of the village based on the evolution of Google aerial photos, from top to bottom corresponding to the years 2008, 2011, 2017 and 2022. Source: Earth.Google.com.



Fig. 14. The development of the village structure based on the lines of waterways branching from the southern heights. Source: Author's archive.



Fig. 15. The view from the place of Imamzadeh towards the village, agricultural lands, and the Simre River. Source: Author's archive.

that regardless of the exact history of the naming of the village, at present, the gate of Ganid to Majaz from the holy place can be considered one of the main elements of the village landscape.

Discussion

Reading the landscapes of Darbgonbad village only from its objective layers and through its core, although it does not lead us to a complete understanding of the character of the village, it shows the important roots of its birth and growth. The fertilizing force of the space for the birth of this settlement, its guiding force or forces, and the limiting forces of the land give a pattern of studying and reading the landscape that is unique to each village but can be a similar experience. The diagram or pattern below can be more extensive or more concise for each village, but it is a way of reading its landscapes rather than a study and observation; It should also lead to well-placed decisions (Fig. 16).

The holistic approach in the reading of Darb Gonbad village does not consider only the role of geographical factors alone in the formation of the village and the creation of its central core. The historical factor of the resettlement of nomads, the cultural factor of the existence of a holy place on the mountain, and the geographical factor of the location of the river and the fertile plain next to the mountain heights create an image of Darb Gonbad village, which has reached its current state with growth and development based on the influence of all these factors. These factors and their effects are present in all stages of growth and development, like genes hidden in the nucleus. If the gene in the core of a fruit transfers all its fixed physical characteristics, such as taste and color to the fruit, the central core that forms the village also gives it its main properties in the stages of growth. However, forces in the development process of the village may change the direction of the development of the village, for example, the

road between the agricultural lands and the residential context of Darb Gonbad village has destroyed the organic connection between these two complexes, or the road cannot pass through the agricultural lands. He considered it to be in accordance with the natural state of the earth.

To better understand the placement of each of the landscape elements in Darb Gonbad village and their impact on each other, on the formation of the village and its landscape (Fig. 17), it can be said that the village has three general landscape units. The first unit is the ritual arena that always exists in the minds and perceptions of the villagers as well as tourists. The second unit is the mortuary arena, the Darb Gonbad historical cemetery is located on the hill of Terban in the village and its ancient paintings are always memorable, and the third unit includes the recreational area. An area for the camp, which is located on the mountain and in the vicinity of the cemetery, has increased the tourism aspect of the village more than before. Here, the units of the landscape of the village should be included, including the texture of the village and agricultural lands.

Conclusion

The village as a landscape is a product of the interaction between man and nature and the reading of the landscape is a holistic analysis. The example of reading the landscapes of Darb Gonbad village in this article, through the knowledge of the nucleus and its way of growth, shows the extraction of traits and, in physiological terms, genes in its nucleus, which is a companion to all the spaces of the village in all stages of growth and development. These attributes that shape the character or mechanism of the village are the same capabilities that are the basis of place-based development, or development based on the characteristics of the place. The reading of Manzarin is a reading of the land that looks beyond the political

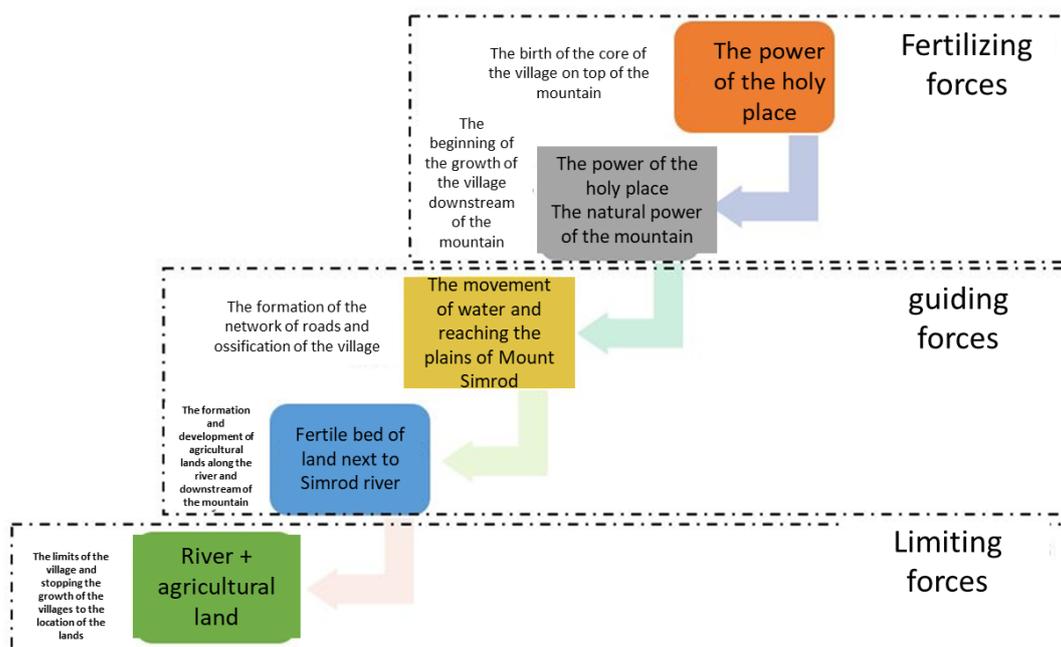


Fig. 16. Reading the scenery of Darb Gonbad village based on the forces affecting it. Source: Authors.

geography of the village and its territory. This narrative goes from the perspective of Darb Gonbad village to the other side of the political border of Lorestan province and within the limits of Ilam province because the characteristics transferred from the core are based on the location characteristics of the village, not management decisions and political divisions.

Based on the observations and studies, the current landscape of Darb Gonbad village in Kuhdasht presents a bed of nature in human societies, which has been changed over time by human activities and appears as a ritual and cultural landscape. A landscape that is the result of the integration of human activities and nature, these landscapes represent the evolution of human societies over time, which are created due to physical barriers, natural environment features, and internal and external cultural, economic, and social factors. In the village of Darb Gonbad, various characteristics, including natural characteristics and semantic characteristics, work to provide the possibility of human habitation and in relation with each other. On this basis, the rural landscapes as a social point connected to nature, have visual characteristics and they share a common meaning (Fig. 18).

Urban landscape elements, as signs of human interaction with the environment over time, actually provide us with signs of people's (citizens') perception of the city. Reading these signs in Darb Gonbad helped us to have a general and correct understanding of the village. According to the studies, it can be concluded that the landscape of the village is made up of several sub-units and each unit consists of several main elements. According to the studies, it can be concluded that the landscape of the village as a whole consists of several sub-units and each unit consists of several main elements. The main elements of the village landscape are the river, the plain including agricultural fields, the texture of the village, the holy place, the mountain, and the cemetery. Therefore, the landscape of the village can be described and read as follows: The landscape of Darb Gonbad village is a meaningful connection between these elements, which is drawn around an axis from the river to the mountain, and all the components of the village are formed around it. Meanwhile, the mountain and river elements are among the natural elements of the village landscape, which have emerged over time according to an organic order. Also, the holy place is considered one of the man-made elements, but it was also formed according to an organic order between the mountain and the river, by the villagers. It has become meaningful and shaped the landscape of the village. The other elements of the village landscape, i.e., the square and the cemetery, are man-made and have emerged with a systematic order. The development model of Darb Gonbad village in the form of which considers the village as a whole of its main components, will be formed in a balanced and stable way. Although Imamzadeh has a relative advantage for the village, the mere focus on it upsets the balance of the mentioned elements and leads to the risk of instability in development and subsequent damages. Therefore, any intervention in the village should be

formulated according to the meaningful relationship between these elements.

This study finally presents its strategies based on the principle of classification :

- Protection strategies:

Determining the privacy, preserving, and revitalizing the texture of the landscape through the protection of the building elements of the landscape, such as functions, historical monuments of the city, etc.

- Reproducing and accumulating the semantic layers of the city in line with the continuity of identity and strengthening its memory and perceptive role through protection strategies.

- Development strategies

- Knowing the whole of the city, including its elements, relationships, structures, and meanings to promote the economic, social, and environmental infrastructure as a coherent whole.

- Any factor that distorts this relationship is destructive to the landscape and against development, and any intervention that strengthens it improves the landscape and development of the village.

Using and benefiting from these two categories of strategies, both of which are based on a general understanding and understanding of the landscape The village is stable, and it can lead to a favorable landscape and improvement in the past two decades for the village to be made.

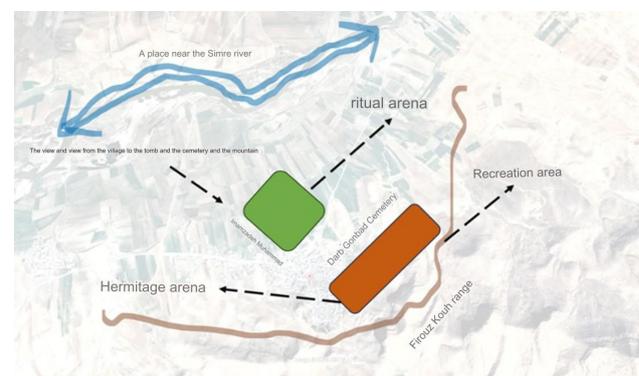


Fig. 17. How to place elements of the village landscape. Source: Authors.

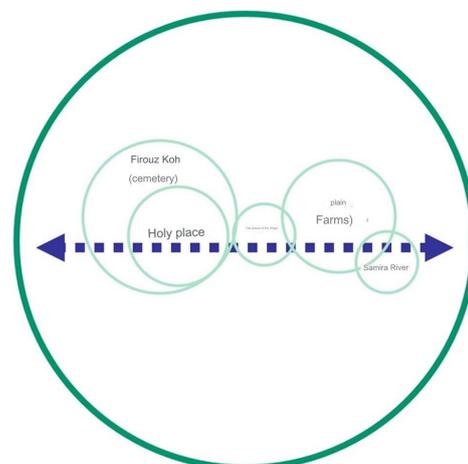


Fig. 18. Darb Gonbad village landscape model. Source: Authors.

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