

**P E T R A R C A**



**European Academy for the Culture of Landscape**

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## **Position paper**



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## **Contents**

<b>1. Why landscape? – The Academy's Philosophy .....</b>	<b>1</b>
<b>1.1 What is landscape?.....</b>	<b>1</b>
<b>1.2 What is "landscape culture"? .....</b>	<b>1</b>
<b>1.3 European landscape today.....</b>	<b>2</b>
1.3.1 Threats and prospects .....	2
1.3.2 Mankind, nature und landscape.....	2
1.3.3 The aesthetics of landscape.....	3
1.3.4 The ethics of landscape.....	4
1.3.5 The ecology of landscape .....	4
1.3.6 The economy of landscape .....	5
1.3.7 Landscape function .....	5
1.3.8 Landscape and science .....	5
<b>1.4 The European landscape of tomorrow - a task for cultural education? ....</b>	<b>6</b>
<b>1.5 What is a PETRARCA project? .....</b>	<b>7</b>
1.5.1 Key points relating to PETRARCA's philosophy .....	7
1.5.2 Aims and methodical steps for putting PETRARCA's philosophy into practice....	8
<b>2. What is PETRARCA? – Organisation and history .....</b>	<b>8</b>
<b>2.1 The Academy .....</b>	<b>8</b>
<b>2.2 Foundation and Background.....</b>	<b>9</b>
2.1.1 Foundation .....	9
2.1.2 Background .....	9
<b>2.3 Francesco Petrarca .....</b>	<b>10</b>
<b>2.4 The initiative committee.....</b>	<b>12</b>
<b>2.5 Exchange forum and membership .....</b>	<b>13</b>
<b>2.6 Contact.....</b>	<b>14</b>
2.6.1 Headquarters .....	14
2.6.2 Coordination .....	14
Application for sponsoring membership .....	15
Application for active membership.....	16
<b>Bibliography.....</b>	<b>17</b>



# 1. Why landscape? – The Academy's Philosophy

## 1.1 What is landscape?

In agreement with the Council of Europe's Landscape Convention<sup>(1)</sup> the *European Academy for the Culture of Landscape* views landscape as a whole in which the natural and cultural components are united in a characteristic atmosphere. This includes the experience of the beauty and distinctiveness<sup>(2)</sup> of European landscapes whose identity is revealed as soon as their history is viewed as a *biography* connected to the human being.<sup>(3)</sup> Landscape is nature perceived by human beings through their senses. The way in which a person thinks about landscape influences how they perceive it and hence how they change it. The development of a landscape is a reflection of the development in consciousness of its inhabitants. Landscape is a *process between mankind and nature*. The *diversity* of European landscapes arising from this represents the wealth of variety in natural conditions and shows how differently the relationship of man and nature has developed. Landscape covers a broad range from natural landscapes, rivers and lakes, woods and gardens, highly productive areas used for agriculture, forestry and horticulture, through village and park landscapes to densely populated towns with their industrial and commercial zones and traffic areas and transport routes. The European Academy **PETRARCA** is concerned with rural areas in particular. Urban and industrial landscapes are included in its aims, being the living space for over 80% of the population.

## 1.2 What is "landscape culture"?

First of all, *Landscape culture* is the *result* of the way in which landscape has been treated and how it is valued. *Landscape culture* can also be taken to include the active development of a personal relationship to nature in terms of thinking, feeling and willing. This can become evident both in the actual measures used in agriculture or landscape conservation as well as in the human being's intellectual/spiritual culture which determines man's relationship to nature. As the way in which the human being perceives or thinks about landscape determines the kinds of landscape which are created, the *landscape culture* promoted by **PETRARCA** pays particular attention to *training the power of perception* on the one hand and developing *ways of thinking suited to nature and life* on the other.

We consider it important that the view of landscape culture described here should reach a broad public. This requires the dissemination of abilities which lead to heightened perception and appreciation of landscape and which contribute to learning to manage and develop landscape in an appropriate manner through the public interest thus created.



## 1.3 European landscape today

### 1.3.1 Threats and prospects

Life for modern man has become separated from the instinctive living with nature of past times. This has led to the landscapes of Europe reaching an obvious crisis which presents a challenge to our consciousness and to our sense of responsibility as human beings and which makes an appeal to our image of ourselves as a community. Whilst urbanisation advances, the exodus from the countryside continues: dying villages, a crumbling infrastructure and neglected countryside remain. The trend in rural areas is either to establish increasing numbers of nature reserves from which, in extreme cases, human beings are excluded, or to expand the cultivation of large-scale monocultures with the familiar negative consequences, not least for the ecological balance of the region including climate, soil and water quality. This prevents the fulfilment of the needs and requirements of the landscape as such. In the first case the human being is excluded, in the second case nature is excluded by practising a drastic subjugation of nature made possible by technical means. Elsewhere urbanisation and mechanisation advance leading to overpopulation and gross environmental pollution. The landscape as such, in other words, landscape as *a process between nature and man*, a diverse mutual interaction, is disregarded, unvalued, in fact unappreciated. Instead, man's lack of connection to his environment is promoted. As a reaction to this trend the demand for sustainable development incorporating a careful cultivation of typical regional landscapes in Europe is being made in many countries and social strata ([12](#)). **PETRARCA** takes up this challenge of developing unique landscapes in a sustainable manner. From a historical perspective, urbanisation can be looked on as a necessary emancipation of the human being from the overwhelming forces of wild nature in whose midst he found himself and which surrounded him. This emancipation was absolutely necessary and can be seen as a parallel to the human being's separation from his geographical and historical roots. Freedom and independence had their price but also brought the unique advantage that people could become conscious of their responsibility for "other things and other people" from a social and ecological perspective, in urban and rural areas. This attention towards the other is the prerequisite for the human obligation of taking part in the development of a more sustainable landscape management.

### 1.3.2 Mankind, nature und landscape

This future rests on the relationship and the mutual trust between man and nature. In order to become conscious of these relationships, new abilities need to be fostered so that a landuse which creates coherence can develop. This requires that the human being learns to participate in and develop the processes of nature, enabling landscape perception and landuse to be directed towards a development which promotes shared interests, taking the natural resources into account.

PETRARCA endorses the view of a joint evolution of man and nature in which the human being assumes responsibility for this development. In this connection what is required is that *empathy* should be developed in dealing with nature so that justice is done to the



integrity of nature at the same time. A fundamental respect for the *integrity of nature* is essential. On the one hand, human beings must learn to develop their aims and the way in which they work from the perception of nature, on the other hand to reflect on their own relationship to that which is perceived through observation.

It can be seen repeatedly in practical landscape culture how living nature and human ideas can increasingly interweave in a manner appropriate for life. Sustainable cultivation of a human and at the same time viable landscape requires development perspectives which have been acquired taking the integrity of nature into consideration. *In this sense* what is meant is a humanisation of nature as an overriding challenge for landuse.

### **1.3.3 The aesthetics of landscape**

The *European Academy for the Culture of Landscape* interprets *landscape aesthetics* not only as a "pretty accessory" to ecological research and practice ([13](#)). Rather, aesthetics is understood as the actual process of perception.

The original Greek meaning of "*aisthesis*" is "perceptible to the senses". Aesthetics therefore always directly concerns sense perception. *Education of the senses* is a fundamental requirement for an aesthetic perception of the world: the more that the senses are trained, the greater the number of dimensions of landscape that will be perceptible for them. At the same time, aesthetics is always concerned with becoming attentive to *what* is perceptible for the senses, that is, *what* is conveyed aesthetically. A basic example of this is the experience of the atmosphere or the wholeness of a landscape: landscape is a sensory experience which includes more than the mere sense-perceptible separate facts. It therefore requires an aesthetic sense to be able to perceive landscape.

Each sensory experience is always a completely individual one, because each person can only picture landscape using their own senses. Everyone can turn their attention to the atmosphere of a landscape which speaks to us through the senses and can then convey this individual experience to someone else. This is where landscape goes beyond the individual. Aesthetics awakens the sense for this individual/supra-individual reality of landscape.

Aesthetics allows an understanding of landscape as an "epiphenomenon" of human consciousness([14](#)): through an aesthetic view of landscape the human being can become conscious of the way in which he apprehends landscape through the senses.

Through aesthetics - especially in connection with the integrity of nature - the cultural task of opening up human consciousness for the productive forces of nature can be understood and taken up, so that these forces can emerge in the landscape envisioned by him ([15](#)). Looked at in this way, landscape is the sense perceptible nature of the world.

For the *European Academy* PETRARCA, the *schooling of sense perception* and the guided training of a *sense for atmosphere* are priority aims as well as the contemplation of the observer's own individual and specific mode of attention, the type of personal involvement. This allows the development of a personal relationship to landscape which goes beyond the mere sensory experience and which is fundamental for a new approach to landscape. In an aesthetic relationship to the world brought to consciousness in this



manner, PETRARCA sees a modern path to *enlivening and healing* the relationship of human beings to their landscapes and therefore to a revitalising and healing of landscapes themselves.

#### **1.3.4 The ethics of landscape**

The *European Academy for the Culture of Landscape* views landscape as a product of every human activity - whether through agriculture, art, technology or economy. Landscapes acquire their identity from the way in which the inhabitants perceive the character of the landscape and its potential.

In earlier times, people formed their identity primarily in connection with the landscape in which they grew up and lived their lives. This is the source of those landscapes which still make an impression on us nowadays through their universal harmony, and appeal to us with the value of a cultural heritage. Because the way of life of present-day humanity no longer arises from the unity of man and nature, a new approach to landscape is required which can once again create intact landscapes. The cultural heritage of historic landscapes can provide guidance for this.

The work of PETRARCA aims to demonstrate ways in which each person can develop a sense for values such as health, beauty, integrity etc. and how this can be brought to consciousness in connection with landscape in practical ways. This type of trained sense is a prerequisite for the ability to judge how far an individual's own behaviour serves or is detrimental to the development of an intact landscape or the care of an existing landscape. In taking up this task and putting it into action, each generation is fully responsible for the condition in which it leaves the landscape for the next generation.

#### **1.3.5 The ecology of landscape**

The *European Academy for the Culture of Landscape* sees an unpolluted environment, species diversity, intact ecosystems etc. as basic prerequisites for the sustainable development of landscape. On the other hand, overexploitation of natural resources and the destruction of soil and ecosystems are counterproductive. Increasing urbanisation, industrialisation, monocultures etc. lead to an unjustifiable impoverishment of nature and its landscapes. However, going "back to nature" simply and solely for the sake of biological species diversity is not the answer, as this can easily lead to a loss of diversity in the landscape. It is more a case of aiming at a wealth of the most diverse types of landscape, not least with social and cultural diversity and stability in mind. For example, land reclamation in marshes, river deltas and along coasts, appropriate reforestation in deforested regions and the purposeful incorporation of fallow areas are cultural elements and contribute to the diversity of European landscapes.

PETRARCA considers a thorough understanding of the current and potential synergies of different ecosystems to be a prerequisite for sustainable landscape development. It wishes to inspire people to promote and develop new types of cultural landscapes in harmony with nature and mankind. In this way a wealth of landscapes can be created or maintained.



### **1.3.6 The economy of landscape**

The *European Academy for the Culture of Landscape* sees the economic viability of each cultural landscape as the social basis for a sustainable development of rural areas.

We support economic systems which are sustainable, farsighted and holistic. Every economy which is only intent on individual profit aims to offload the costs and collect the profits. The consequence of this is the exploitation of people, nature and landscapes elsewhere. Sustainable landscape development requires economic systems which are based on the knowledge that only mutual associative economic activity in the most diverse areas of operation can lead to an increase in the total profit - social, cultural and economic. Minimising the collective costs and losses is also the way to minimise the costs for man and nature and improve the profits for all. This way of understanding the economy makes it even clearer that selfish short-term profits promote overexploitation of the countryside while community-oriented long-term profits lead to sustainable landscape development. This kind of economic activity also increases awareness for the landscape in and with which the economic activity occurs. Finally, this kind of management promotes the recognition that landscape is not only a product of the economy but of every landscape culture.

The consumer is also rewarded with various benefits: redirection of production, distribution and trade leads away from large uniform anonymous systems to unique regional cultivation methods and distribution systems with close contact to local trade. Healthy and sustainable production of food and landscape can thus go hand in hand.

### **1.3.7 Landscape function**

The *European Academy for the Culture of Landscape* holds that landscape functions derive from human beings. Landscape feeds the human being, physically, socially and culturally (16). People therefore devote themselves to the landscape, thus cultivating and nourishing the landscape in return.

Just as different people in a society take on complementary tasks to provide mutual support to the whole, so different tasks devolve onto different landscapes. In a human community the distribution of tasks is based on natural abilities and on personal commitment to further development of the available options. Similarly, human beings can take up the natural potential of a landscape and develop it further, always bearing in mind its individual characteristics.

In developing the individual character of rural areas in particular, PETRARCA sees an effective strategy for their revival and enhancement which also combats the increasing urbanisation. One route to achieving this is a healthy division of tasks between urban and rural areas.

### **1.3.8 Landscape and science**

In recent years science has mainly specialised in gaining the greatest possible control over individual natural processes. The abilities developed in this way have enabled optimisation of economic production processes. Analytical methods of observation have



prevailed over a more comparative methodology. The former aim to keep the researcher out of the experiments as far as possible (the goal of what is known as objectivisation), the latter specifically involve the observer, knowing full well that the choice of a particular method of observation already determines the type of experimental results. Analytical methods demand artificial control and restriction to single processes. Research using comparative methods endeavours to retain the power of natural systems for self-regulation with the aim of strengthening and improving them. The prevailing scientific paradigms are often lacking in appropriate respect and reverence for nature. From the viewpoint of an objective outside observer, nature is turned into a capital resource for raw materials and goods. The destruction of ecosystems and the decline of landscapes and rural life are the consequences of this kind of restricted science. In landscape research this trend leads to an avoidance of research approaches which treat landscape as a whole, instead analysing them in innumerable separate elements. Afterwards the attempt is made e.g. by using computer models, to join the elements together into a whole again.

PETRARCA wishes to contribute to giving more attention to how the particular scientific approach - in addition to selection of the objects and setting up of the experiments - also determines the research results and therefore the practical measures arising from these. PETRARCA promotes and calls for a holistic and phenomenological approach which is characterised by expressing its findings in such a way that the process through which the particular reality in question can be recognised is revealed. Only through an awareness of the actual way of viewing things can the mode of observation become holistic. In the case of landscape, attention is directed to the particular method through which an approach to the landscape is made.

#### **1.4 The European landscape of tomorrow - a task for cultural education?**

When we as human beings are willing to acknowledge the mutual dependency between our landscapes and ourselves then we will be able to consciously renew our connection to the environment in which we live in the form of a cooperative partnership. Pure utilitarian thinking will no longer be able to predominate in a relationship between man and nature which has been renewed in this manner. A more caring mutually supportive attitude will emerge.

Utilisation itself will give rise to cultivation of the landscape with respect for the natural context of life. In this way we will nourish nature and nature will nourish us, both physically and spiritually. This is the means for finding a guiding principle for a modern multifunctional landscape. The development and cultivation of landscape will become a common task for all and a new consciously adopted cultural impulse can arise, based on appreciation and respect for the landscapes of Europe.

It is evident that a future awareness of landscape will also present a need for education and training.



PETRARCA therefore wishes to lend increased support to researching ways for training perceptive abilities on the various levels, in order to promote an independent power of judgement as a basis for taking action.

The main aim is to develop a sense for the characteristics of living processes in the landscape and to recognise their interaction with aesthetic and physical effects. In addition, attention should be drawn to the processes of individualisation in the landscape. This includes practising the activity of methodically incorporating and promoting artistic abilities.[\(17\)](#)

## **1.5 What is a PETRARCA project?**

A project in the spirit of the PETRARCA Academy approach can be any activities which create a connection to landscape in the broadest sense. This connection is defined less by outer criteria than by the inner conditions of "how" a project is carried out. The aim is to develop new perceptive faculties as a prerequisite for a new way of working with landscape. PETRARCA projects are therefore not defined by their outer form but by the approach taken in their development.

The essential points required by PETRARCA and the aims and methodical steps based on these can be used to outline these conditions for a PETRARCA project.

### **1.5.1 Key points relating to PETRARCA's philosophy**

- By landscape we mean the direct experience of the earth, plants animals and man in a higher unity.
- The way in which we think about landscape contributes to how we perceive it and also how we treat it. Landscape is therefore a picture of what occurs at an unconscious level in human nature.
- Reality unfolds between the sense perceptions and our inner participation, without which we would not be able to know anything. As a result, the attention that we devote to the world influences how other things can be achieved or appear through us.
- On the other hand, our treatment of landscape becomes visible in its outer appearance.
- Living landscapes only arise when human beings make a real connection to their natural and social environments. It is therefore important for individuals to make a connection to their own inner attitude to the world and to develop a relationship to the context of life in nature and landscape as a complement to the external analysis of environmental factors.
- This gives rise to new impulses for man's treatment of nature which are not limited to the exploitation or use of nature and landscape, but are aimed at its care and further development.



### **1.5.2 Aims and methodical steps for putting PETRARCA's philosophy into practice**

- The Academy would like to contribute in the manner described (see key points) to developing new perceptive faculties as a prerequisite for a new approach to landscape. This would enable and encourage people to take an active and responsible role in developing their landscapes.
- One important task is the transformation of perception directed at objects on the surface of existence - which sees the world as a collection of isolated units - into a pictorial perception and knowledge directed at the inner connections.
- The experience of the whole is the ability, starting from a perception directed outwards, to look consciously inwards and to return the images developed there to the sensory phenomenon once more.
- Development of these kind of perceptive faculties requires elements of both an artistic and a scientific approach: artistic in the sense of aesthetic in its original meaning as the art of conscious sense perception and experience; scientific as regards the comprehensibility and transparency of the results.
- This makes it possible to look for the inherent context of life which ecology takes for granted when it describes the outer processes.
- Landscape also develops in the understanding between human beings: when individual experiences are shared with others then a broader and deeper view of the whole develops. This process can result in the acquisition of a view arising from inner agreement which is true to reality.
- When sensory phenomena are viewed in such a way that the being, the idea of a thing, can be revealed, then perception becomes a faculty for experiencing qualities consciously and for entering into responsible relationships. This is the basis for a new landscape culture.

In addition, landscape seminars, conferences and individual lectures are organised at different locations in Europe. Basic research and development of the methodology are important elements. PETRARCA gives advice and support to projects for landscape development. The project partners include ecological farms, therapeutic and social institutions, land owners and societies and institutions for nature and environmental conservation.

## **2. What is PETRARCA? – Organisation and history**

### **2.1 The Academy**

The PETRARCA Academy provides a forum for dialogue and research for all those concerned with the maintenance, care and development of European cultural landscapes and who wish to improve their skills and meet.

This includes the conviction that landscape can be renewed if human beings recognise their inner participation and are prepared to take on practical responsibility from which action arises based on knowledge of the context of life in the landscape.



If the beauty of earlier cultural landscapes is seen as a mirror of the direct living connection of the inhabitants with their environment, then present day landscapes show us a mirror of the disintegration of these relationships.

The PETRARCA Academy wishes to research ways of making the interrelation between the outer appearance of landscape and the inner connection of the human being to it conscious. Appropriate advances in knowledge of this kind would be able to complement conventional nature and landscape conservation activities which are usually limited to the attempt to preserve earlier forms of landscape.

The basis for a new consciousness of the context of life in landscape was laid down in the many years of research carried out by Jochen Bockemühl in the Natural Science Section at the Goetheanum in Dornach, Switzerland. The PETRARCA Academy bases its activities on this and fosters a connection to the School of Spiritual Science at the Goetheanum.

The PETRARCA Academy's particular aim is to interest people in

- a personal inner connection to the landscape in which they live;
- the connection of the change in human consciousness with the change in the appearance of landscapes; and
- the question of which advances in knowledge might contribute to people's inner attitudes being reflected in a healing way in future landscapes.

Based on this, Petrarca supports and develops practical approaches to landscape planning, development and research and runs workshops, promotes networks and works in cooperation with international, national and regional institutions which are concerned with landscape development, e.g. the Petrarca Academy fulfils an advisory function in the Council of Europe for implementing the Landscape Convention.

## **2.2 Foundation and Background**

### **2.1.1 Foundation**

The idea for a European Academy for the Culture of Landscape - **PETRARCA** - arose in October 2000 in connection with the international conference on "The culture of the European landscape as a task" (Dornach, September 2000) through the initiative committee which had organised the conference.

The *Dornach landscape manifesto* which was produced during this conference and the *European landscape convention* (Council of Europe, October 2000) were the starting points for the foundation of **PETRARCA**.

### **2.1.2 Background**

Since the end of the nineteen sixties student theses and numerous conferences and seminars at the Research Institute of the Natural Science Section at the Goetheanum have contributed to developing the faculty of forming an insightful connection to the most diverse natural phenomena and aspects of landscape and of evaluating these in a relevant way through personal experience. This has happened not only in Dornach but in



many other European and non-European countries, involving different people and different landscapes.

Several exhibitions have resulted from the work on landscape at the Research Institute:

- 1980 "Lebenszusammenhänge erkennen, erleben gestalten" (translated as "In Partnership with Nature") ([6](#))
- 1984 "Sterbende Wälder, eine Bewusstseinsfrage. (Dying Forests, a crisis in consciousness)" ([7](#))
- 1992 "Erwachen an der Landschaft" (Awakening to Landscape) ([8](#))

The last two are travelling exhibitions. They were shown at many locations throughout Europe and were published as fully illustrated exhibition catalogues.

The "Practice week for landscape observation and planning" has taken place almost annually since 1986. The first few years were in Dornach, then

- 1993 Berlin
- 1994 Dresden
- 1995 Dörögd-Becken (Hungary)
- 1996 Hof Mahlitzsch near Meissen
- 1997 Dornach (Switzerland)
- 1998 Kaluga (Russia)
- 1999 Lom (Norway)
- 2000 Dornach (Switzerland)
- 2002 Storckensohn (Vosges, France)
- 2003 Pishwanton (Scotland)
- 2005 Queichhambach (Rhineland-Palatinate )
- 2007 Vught bei 's-Hertogenbosch (Netherlands)
- 2008 Lom (Norway)

each in cooperation with those working at the site. The topics for the conferences and working groups depend on issues which are current there at the time ([9](#)).

The international conference *The Culture of the European Landscape as a Task* held in autumn 2000 at the Goetheanum and attended by representatives from public authorities, institutes and key figures from the whole of Europe was organised by an 8-strong initiative committee after a year's preparation including a round-table discussion and additional seminars. In addition to the conference book "Landscape our home, Lebensraum Landschaft", a manifesto was produced and approved during the conference which was presented to representatives of the Council of Europe and others. The conference lectures are published in "Natur und Mensch" 5/2000.

## 2.3 Francesco Petrarca

On 26 April 1335 Francesco Petrarca (1304 to 1374([4](#))), the Italian poet regarded as the father of humanism, set off to climb Mont Ventoux (a 1912 m high karst mountain ridge in the foothills of the Alps in Southern France). His aim was to enjoy the view of the landscape spread out below him from there - "only driven by the desire to get to know the exceptional height of a place from direct experience." An old shepherd who met him on the way only responded with an uncomprehending shake of the head - so far ahead of



his time was PETRARCA with this intention ... and even himself, as indicated by further descriptions in his letter to the Augustine monk Francesco Dionigi.

Even during the ascent PETRARCA tried to interpret and justify what he had undertaken by a comparison with elevation to the blessed life which also "lies on a height to which ... the path leads steeply upwards" - hoping "to behold the loving god" by enjoying the view of the greatness of nature all around. Having reached the peak he - affected by the unaccustomed breath of wind and the open panorama - resembled one in a daze.

In order to awake from this dream-like state, to understand what he had experienced, PETRARCA tried to interpret the experience on the basis of the philosophical tradition of the theory of the cosmos. In this connection cosmos originally meant nature as a whole, nature in its full cosmic experience and origin - not the world of objects broken down into its component parts. And theory in the original sense, meant "perception", "contemplation" - first of all in the sense of philosophical absorption in one's own thinking process devoted to the gods. As a result, the theory of the cosmos in the original sense did not mean an abstract theory about the cosmos, but a direct experience of the cosmos, where cosmos meant "nature" and "nature" meant the nature of a thing, its being, its character.

Finally Petrarca sought help from Augustine in the "Confessions" which he always carried with him. However Augustine dismissed Petrarca's experience as "forgetting ones self". Petrarca felt dejected and left the peak - with his experience enriched but a failure in terms of self understanding.

However, PETRARCA's letter is highly illuminating for the self knowledge of our modern age. In a manner which is crucial for the spiritual development of Central Europe, Petrarca's literary descriptions document an experience in which nature as a whole in the form of landscape, in other words something visible to the senses, was experienced as a whole. In the philosophical tradition of the theory of the cosmos, the whole was confined to the spiritual view alone. What was before man's eyes in the form of visible nature surrounding human beings was powerless, so to speak (5). The theory of the cosmos took place in the schools, in the cells of the monastery and in the depths of the soul.

However, experience of the whole of nature as a landscape marked the beginning of a new form of the theory of the cosmos. Landscape is nature which, in the process of looking, is aesthetically present for the feeling sensing observer. Landscape only comes into being when man devotes himself to nature with his senses without any practical aim in "free" appreciative perception. Petrarca presents us with the challenge of continuing what he began in a manner appropriate for modern consciousness: the contemplation of nature as landscape.



## 2.4 The initiative committee

The initiative committee is responsible for the further development of PETRARCA's philosophy as detailed in the key points and the description of the Academy.

The initiative committee meets at least twice a year to work on the spiritual basis of the philosophy, to develop initiatives and projects within the PETRARCA framework and to promote dialogue with other institutions and specialist groups which have a connection to PETRARCA's philosophy.

The initiative committee is currently composed of the following members:

Dr. Jochen Bockemühl (Dornach, CH)  
Laurens Bockemühl (Riegelsberg, DE)  
Dr. Margaret Colquhoun (Gifford, UK)  
Dr. Thomas van Elsen (Witzenhausen, DE)  
Jean-Michel Florin (Kaysersberg, FR)  
Dr. Bas Pedroli (Amsterdam, NL)  
Sonja Schürger (Berlin, DE)  
Hermann Seiberth (Berlin, DE)  
Holger Coers (Sievershütten, DE)

A **coordination group** carries out ongoing administrative business and additional organisational tasks (e.g. events).



## **2.5 Exchange forum and membership**

The Academy is first and foremost a forum for exchange on current issues connected with the relationship of man and landscape. Anyone wishing to discuss ideas, find assistance with project content or cooperate with the Academy in other ways should contact the coordinator.

Membership of PETRARCA is open to all those interested, either as an active member or sponsoring member.

### **2.5.1 Active members**

All who feel themselves connected to the philosophy of PETRARCA, who put this into practice in their daily work, in individual projects or other activities and who wish to make an ongoing contribution to the content and methodology of PETRARCA's approach are welcome to become active members.

Becoming an active member requires a written application (presentation of the applicant's own philosophy in relation to PETRARCA) and a decision by the initiative committee (unanimous). In addition, admission as a sponsoring member is required. Being an active member conveys an entitlement to reduced fees at PETRARCA events at which the member is not actively involved, which is not the case for sponsoring members.

### **2.5.2 Sponsoring members**

Anyone who is interested in the Academy's activities or may wish to take part in training opportunities and projects, or who simply wishes to give financial support to the aims of PETRARCA can become a sponsoring member and will receive a regular newsletter. The membership subscription is €15 per month for individuals and €50 per month for institutions. These figures are minimum contributions. A higher contribution at a level chosen by the applicant will support the activities of the Academy which are financed solely through donations (gifts).

Funds from members in Germany, Austria and Switzerland are managed through the society "PETRARCA – europ. Akademie für Landschaftskultur – Deutschland e.V." and from members in other European or non-European countries through the Dutch **foundation "PETRARCA, European Academy for the Culture of Landscape"**.

To become a sponsoring member simply apply using the attached application form.

A annual receipt is issued for all contributions.



## **2.6 Contact**

### **2.6.1 Headquarters**

The Academy does not have a fixed headquarters. It is Europe-wide and functions in a decentralised manner. Project locations are identified depending on the various main topics studied by the initiative committee and the active members.

Financial support and legal responsibility for the Academy are undertaken by:

... the Dutch foundation "PETRARCA, European Academy for the Culture of Landscape" with headquarters in Driebergen Rijsenburg (at the Louis Bolk Institute).

Europese Academie voor de Cultuur van het Landschap, Wageningen  
Postal bank  
Account: 7398621 (IBAN: NL10 PSTB 0007 3986 21; BIC PSTBNL21)

... the German society "PETRARCA – europ. Akademie für Landschaftskultur – Deutschland e.V." with headquarters in Witzenhausen.

PETRARCA – europ. Akademie f. Landschaftskultur Deutschland e.V.  
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### **2.6.2 Coordination**

Administration and coordination is carried out by a coordination group with varying membership. Contact:

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