

Impressions of a Landscape Study Week
Sunday 27 August – Saturday 2 September 2006

LANDSCAPE AS A DIALOGUE

Bleijendijk

PETRARCA



European Academy for the Culture of Landscape



Bleijendijk meets PETRARCA, PETRARCA meets Bleijendijk

Imprint

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Contents

Preface	5
The Bleijendijk estate	6
Dialogue with nature - lecture by Jochen Bockemühl	7
Workshop Water	11
Anneke and Bleijendijk - lecture by Anneke Teulings	15
Workshop Social Organism	17
Nature education - lecture by Beatrijs van de Lisdonk	21
Overtone singing - workshop by Borg Diem Groeneveld	21
Workshop Landscape Farming	25
Christianisation of the region - lecture by Frans Lutters	29
Workshop Nature Education	31
The Bossche Broek - lecture and excursion by Jac Hendriks	35
Exercise - Intermezzo by Bas Pedroli	35
Workshop Trees and Alleys	37
Closing remarks	40
To take home	41

colourful meadows enclosed by lanes
colourful people gathering from in and outside
feel your senses make you think

Einsame Eiche am Wegesrand
An Deinen Stamm gelehnt
Das ist Verbundenheit
mit Dir



Preface

The Landscape Study Week at Bleijendijk has given more than 40 participants from seven countries the opportunity to enter into an existential dialogue on our relation to the landscape and on experiences in its practical management. This is at the core of the mission of PETRARCA, European Academy for the Culture of Landscape: PETRARCA sees the future of the European cultural landscapes in enhancing initiatives in which individuals consciously develop a responsible and creative commitment to their local landscapes (see www.petrarca.info). The warmth and openness of the persons responsible for Bleijendijk was a true gift in this perspective. On behalf of PETRARCA I want to thank Anneke and her team for this gift. The experiment of Landscape as a Dialogue has proven fruitful. Its fruits also imply a significant impulse for PETRARCA.

This report presents a kaleidoscope of impressions recorded during the week and is primarily meant to inspire and encourage the participants to continue this work, be it at Bleijendijk or elsewhere. Abstracts of the lectures given alternate with impressions from the five parallel workshops. We wish you a continued fruitful dialogue and would be happy to be informed of new fruits!

Bas Pedroli
PETRARCA

This report intends to highlight various aspects of a fascinating encounter that took place at the end of August on the Bleijendijk Estate in Vught, The Netherlands, namely the encounter between Bleijendijk and PETRARCA. It was a meeting between two strong forces. First of all the Saturnus force from PETRARCA, which is the force of a beech that is widely rooted and crowned and that penetrates all that it meets. It is a vertical strength. On the other hand the Venus force from Bleijendijk that is present in the receiving and giving of the light and the power of the heart. The Venus force is rooted in the earth; it is a horizontal strength; it is the force of the birch.

This encounter has led to a growing and deepening consciousness of the participants and a strengthening of their motivation to realise the being that Bleijendijk is. We are grateful for the strong impulse that PETRARCA has given in this matter.

Anneke Teulings
Bleijendijk Estate

The Bleijendijk estate

Bleijendijk is an estate of about 100 ha near Vught along the Esschestroom brook in the province of Noord-Brabant in the south of The Netherlands. Just to the north of Bleijendijk the Esschestroom conflues with the Dommel, which then flows through the wetland of "De Bosschebroek" and the old fortified city of 's-Hertogenbosch to the Maas river. The lowland brooks south of 's-Hertogenbosch often inundated their banks and in late medieval times created favourable conditions for a fortification. In the 1960s the brooks were regulated and natural meanders disappeared. Currently the water authorities are developing master plans to control the flood risk and at the same time enhance the nature values. Inundation or retention basins are envisaged for which also lands of Bleijendijk are being considered.

Bleijendijk forms part of a series of estates along the Esschestroom and the Dommel. This area south of Vught was located well within reach of the town in an attractive diverse landscape, perfectly suited for estates, and at the same time near to agricultural lands. Bleijendijk too is such an agricultural estate with farmsteads, fields, meadows and orchards. A small part of it consists of woodland, which – together with the avenues – is a spatially characteristic feature of the estate.

In the early 18th century the name Blijendijck starts appearing in documents. Over the centuries various families have been the owners. From 1931 to 1955 the land owner is Van Beuningen. He builds new model farms en houses and replants the avenues. As a special point of attention he brings together on his estate both catholic and protestant farmers. In the early 80's the present transformation manager Anneke Teulings becomes involved and she takes the initiative to "foster Bleijendijk as a workshop for inner development of people in relation to the earth".

Since then many changes have occurred. As a reaction to the damage brought about by a new motorway, a planted barrier and retention ponds were realised. A new organic horticultural farm "de Guit" was established. A sheep fold, a meeting house and a machine shed were built, and also a wooden cabin for nature education of children. Water



management was improved and the naturally moist areas now hold the water longer. A large part of the agricultural lands is now being managed in a nature-friendly way and there is much attention for the realisation and management of plantations and hedgerows.

Both from outside and internally, Bleijendijk now seems to be confronted by a new development phase. From outside in the west new extension plans for the motorway are being studied and in the east the water authority is developing plans to let the water from the Esschestroom move more freely. Internally there are new opportunities for organic agriculture; new houses and a guesthouse can be built and education is receiving renewed attention. The latter concerns both the environmental education and the project of the estate as a whole, as a workshop for inner development. Ever more people find their way to Bleijendijk for quietness, motivation and inspiration. The initiative is not confined to a specific spiritual way of thinking and is open to people of all mind sets, who wish to develop themselves. A phenomenological ground attitude is considered as a common starting point. In Bleijendijk PETRARCA has met a kindred spirit and we were happy to jointly with them organise this year's landscape study week.

Dialogue with nature

Lecture by Jochen Bockemühl

How can we meet the world around us as a living organism?

At first I call your attention to two ways of seeing the world: Firstly to meet and to become aware of things as objects of the world, like stones, plants etc. Secondly to meet the atmosphere of something, especially of a landscape.



Objects of the world

Here you see a stone (picture 1). Now I invite you to ask yourself: How do I become aware of the stone? 'It appears in front of me', 'opposite to me', 'separated', 'in a certain form'.

Are we aware that in the moment when we see an object in such a way we create the separation between inside and outside in our consciousness?

It is our self-consciousness that starts to wake up opposite to the objects. Do we really know what we mean when we say 'I am'? Nobody can say this

to me except me. If we feel this relationship to the earth we sometimes feel ourselves lost, as a nothing. What we touch in such important moments is a kind of inner infinity. We feel a need to fill this inner hole. With an adequate awareness forgotten occurrences of the past can rise within us.

To become conscious, the own biography can help to find rest in oneself but this does not open us to the needs of the world. Often we are satisfied to know the name of the object and some qualities we are interested in. In this case we only presume to know what it is. We take this as given in further dealing with it. That is our daily behaviour. It helps us to become successful without having to bother about the world behind the names. But why do we say 'this is a stone' and not 'a piece of bark'? Stone relates us to a whole context of mountains and rocks, to other substances and also to cosmic relationships. Bark relates us to trees in a certain landscape and to life between growing and decaying etc. These are different physical and spiritual worlds. Can you feel your change of attitude when you look at the object as a stone or as bark? The outer appearance for the senses does not give us answers but riddles and if we (hopefully in the first moment)

do not know what the objects are, we start feeling and thinking to experience the world to which the perception belongs.


Answers to what we perceive from outside always come from inside ourselves. If we try to open up to the appearance very exactly then we increasingly feel the depth of the riddle which is given to us in that moment of perceiving. The riddles relate us to future understanding of the being which speaks and activates our interest. If we use names and concepts like 'this is this or that' we often take them for answers. But they are only like shadows in our thinking. We take them normally unconsciously for the whole physical and spiritual context which belongs to the piece we are looking at. But if we take them as questions – what do I really mean with the names and concepts – then they open our view into a certain unexpected spiritual direction. The dialogue begins. The concept becomes a tool to anticipate a being and to experience what speaks out of the appearances to us.

Atmosphere of the landscape

When we approach nature we do not meet only objects like stones, trees, animals etc. We also meet the atmosphere of a landscape. Single appearances belong to it. But they are not the landscape. With the intention to meet a landscape we turn our attitude of awareness into the opposite direction than we do when we meet objects. In this case we are not focused from outside on a certain point seeing the stone but we try to enter into a wholeness to feel the landscape. The mood which we perceive then is like coming from all sides.

The two pictures (picture 2 and 3) of South-English landscapes should illustrate two of such impressions. You can experience them yourself when you imagine walking into the landscape of chalk hills with meadows and grazing sheep close to the sea (picture 2) or into a misty heather landscape (picture 3). Here I can only illustrate by pictures






atmosphere
Landscape

outside where
you can go into

- directed sense perceptions
- a state: also plant is object ("dead")



what appears to our senses when we see the outer world. But the pictures also help us to become aware of our own participation in the different ways of perceiving. Even when we look only at a picture with a frame we get inspired to take what is inside the frame as a whole, as an atmosphere. The two kinds of perceiving the world, as objects and as atmosphere, belong together, and they come together in us by our inner activity to relate them. Trees, meadows etc., become parts of the image of the whole. Each one has its own atmosphere but always in relation to the whole which grows in us, becoming familiar like a friend. It might be obvious that the world becomes richer and richer when we participate in that way in the life of such a place like Bleijendijk. Nature and human beings grow into a living organism as far as the consciousness of the whole is growing in one self.

We can symbolise this rhythmic life process of uniting ourselves with the world around us by a lemniscate:



The crossing and turning point is like our heart which is the organ to keep the balance between inside and outside and between thinking and will activities.

3



Understanding the inner nature of the four elements as the first step to relate us to the spiritual past of the world

Normally we understand earth, water, air, and fire (or warmth) as only existing in the outer world. But you can experience them yourself: Your own attitude to look at nature is the inner complement to the reality of the elements. With Picture 3 you can feel the atmosphere as you would see the sky.

When you turn the picture you will experience that it does not give you any orientation.

Air: The atmosphere normally appears very little as a kind of material substance. The atmosphere, together with the outer light and our inner light, allows us to see the appearances of the world, and through this to meet the cosmos (cosmos meant in its original understanding 'brightness, beauty, order and infinity').

That experience changes if we add the second picture (4). Only if we put it horizontally, that means related to our own uprightnes, it gives us the feeling of seeing **water**. It relates us to an infinite wideness while standing on an indefinite point. Water we don't see directly. The impression of water appears for our consciousness by interweaving pictures of the sky and of the earth.

When we now introduce a certain formed object like an island (picture 4) into the picture, our attitude to see the landscape is changing again. By this earthly impression of an island we now experience ourselves as standing on a certain locality on **earth**.


Because these are only pictures we can discover that we complete them by our intention to look at them. The way the pictures appear inspires us to look at them in a certain way. Both belong together.

Warmth does not only come from outside. We live in warmth and we warm up by our interest for the world to unite us with it.

From these steps of experience we start to wake up for our own participation in nature and in the whole social world. We become inspired to actively contribute to it. As far as we look closely into the world with the intention described here we can meet ourselves and thus become aware of what appears in us. We learn to take part in the world around us.



4

A photograph of a stream with ripples in the water, reflections of reeds and sky, and green overgrowth on the banks. The water is dark blue with concentric ripples in the center. The sky and reeds are reflected in the water's surface. Green plants are visible along the edges of the stream.

Rain drops on the water
Circles meet the soft flowing
How can I answer to the deep fresh wetness?

Intermittent stream
green overgrows brown surface
living diversity.

First observations

Four sites on Bleijendijk (The Uitstroomlandschap, Stiltebos, Esschestroom and the two ponds and water course by the Jagershuisje) were visited with the following questions in mind:

How do we observe water: visible water and invisible water? Where do we see the border between water and non-water? Choose a representative object from the place and collect water in a jar.

From the first observations the group gradually learned to see a landscape through water perspectives and then learned the qualities of water: water itself as a substance/matter has various smells and colours; water moves, flows or stays still; and water colour changes when the landscape and sky's colour changes. It reflects light and colours of its surroundings.

After the observations we tried to find a relationship between water and plants, water and ourselves. There is a dialectic between outside world and inside world, and we cannot act without being involved.

1. Uitstroom landschap, two plants: one growing in the water and the other was an indicator of clean mineral-rich discharging ground water.
2. Stiltebos: two pieces of dark brown wood starting to decompose.
3. Esschestroom: one rounded leaf of a water plant growing in the river.
4. Two ponds and water course at the Jagershuisje: a stinging nettle and a living twig.

Observation from Gwénaëlle after a walk together along the four places: "the feeling changed completely returning to the places, as well as the moods. Vital qualities are impermanent. Images meet the real "imagination" of the plants and the whole place. I can compare my inner picture built with feelings with the actual perception of what is."

The aim of the second afternoon was to create a map with colours to express the qualities of the places. The group found it difficult to reach a consensus on how to do this. After a short brainstorming on possible qualities and the corresponding colours, the map was finally drawn, but

not without a feeling of frustration and confusion. The resulting "map" had geographical and symbolic signs for the moods of the places. It was also a map of the atmosphere of the group at that moment.

Field trip

How did our view of Bleijendijk change after the field trip in the Bossche Broek and to 's Hertogenbosch?

- It is like a mirror of the whole landscape. All you see outside is represented in the landscape of Bleijendijk.
- Bleijendijk is a little island where movement becomes still.
- Outside the water has a fixed quality in the planning, inside it is diluted in a kind of vortex. We can give the vortex of the water in Bleijendijk strength with human love, so it can go outside with dynamic force.
- Coming from an old town and the open landscape, we come to a silent and still standing place. Contemplation as a wall against the highway.
- Water as a concept in the surrounding landscape. It flows from the past to the future. On the estate water remains in the present time.
- In the surrounding landscape the borders between different land uses is more gradual. On the estate the borders are very sharp in the horizontal and vertical dimensions.

What is Bleijendijk?

- It is a journey (Reise) from one place to another.
- It is a flowing border and a hidden inner.
- The slowly moving water, the standing water is a sign of the past. How can the water on Bleijendijk flow faster and lead to the future?
- It is like a humid garden: quiet and still water that reflecting everything.
- There is a variety of water qualities and many different moods.
- It is a good place for all-sense-perception.
- Heaviness characterises the place. You have to be very active to



green water wealth
gift of the earth
our duty

life-supporting water
spread over the estate
let me appear

care for water
crystals far above
Willibrord is waiting

- stay here longer.
- It is a place of silence.
- Darkness is dominating; no real entrance.
- The place, the land is managed in many various ways, but without a clear objective.
- It is old, deep; it is noble, with a well prepared style of the landscape up to the inner of the houses.
- It is a bewitched castle, that should be liberated.
- There is a well designed water network with fertile vegetation
- There is movement around a closed place (highway to the west, slow river to the east).
- The closed eyes: little new and old ponds covered with duckweed
- A grey heron standing alone in the field, when it gets up, it will be slowly and swiftly.
- It is an old estate not waiting for a complete rendering, but rather for reverent meeting and light animation.
- It is old cultivated land within former marshland, with an enormous potential of vegetative growth.

Stiltebos: How to get a skin for the place? How could it get more light? There is no connection to the places around (meadow, cornfield).

Jagershuisje: The small place here is as a microcosmos, but it does not communicate very well with the surroundings. At that place there could be a perfect Japanese garden. Rich exterior with old houses, bees, etc. but not too harmonic at the moment. It would be a good place for a fountain.

Esschestroom: Christiane liked the plan of meandering, which will help to get more movement in the landscape from the side of the Esschestroom. Maybe it would be an idea to get one meander up to the ponds of the Stiltebos, which might have been remnants of an oxbow lake (former meander bend) of the Esschestroom.

Uitstroomlandschap: The place becomes strange through becoming aware of the pump, which manages the different water levels at Bleijendijk. Here a precise decision of man has been taken and the image of the

pump is a point of becoming aware of the meaning of human influence, a point of consciousness. Julia was shocked by the pump. The vegetation itself seems to her less heavy than the ditches.

Conclusions

1. The landscape is perceived as closed. More light is desirable also in the water elements, while keeping the secrets of the places and Bleijendijk as a whole.
2. The water elements are not visible, while going along the main roads. They could be more visible.
3. The water is not or slowly moving. Try to create places with flowing water, e.g. at the Jagershuisje, around the park.
4. There is too little relation with the Esschestroom and its flowing. It would be interesting to make connections with a part of the estate.

Evaluation of the workshop

Iris: The puzzle of impressions, facts and ideas of Bleijendijk became more and more complete.

Gwénaëlle: Sometimes the actions and decisions were not clearly enough presented and too abruptly taken.

Julia: It was too much product- and too little process-oriented.

Laurens: The speed of the programme and our own digestion was not harmonic enough .

Hatsune: We made much natural observation. Thanks to Rien.

Christiane: Likes the mixture of meeting the landscape by intensive perception and the consciousness of the frames of plans for the past and future, likes to work together with a well-involved specialist for Bleijendijk's water-management.

Rien: Learned from our fresh eyes and was not disappointed that most of us are not specialists and is very satisfied with the results.





The estate depends on a person
with commitment

Serving something bigger
then ourself

This is my Israel now

The farmer's wife should
feel comfortable

Standing on the midpoint of many polarities
gives balance and new life

Finally the estate is
following its Genius Loci

Inspired architecture became
consciousness penetrating matter

Anneke and Bleijendijk

Lecture by Anneke Teulings

About twenty years ago, Anneke Teulings took the initiative to develop Bleijendijk as a workshop for inner development of people in relation to the earth. At that moment there were still four farmers on the estate and the main building, the villa, was occupied by an artist. Trying to connect, she discovered a wonderful place with a long history. From the Romans till the late Middle Ages the spot had been a meeting place along the Esche Stroom for people from the south and the north. In 1742 Bleijendijk first appears in the official documents. During the Second World War it met the atrocity of twelve people being shot.

It took some time before Anneke realised, with help from a friend, that this old estate was an autonomous being with a soul of its own. Once she had discovered this, she decided to leave her psychologist practice in Amsterdam and made the estate, that had suffered so much during the Second World War, her new client.

In 1991 the motorway A2 was built; this implied an amputation of 15 hectares of the estate. Anneke became aware that with the compensating money not only the damaged side along the A2, but the whole estate could be healed. With an organic wall, new ponds and an architectural impulse she built on the landscape.

As a guideline in this transformative process the following principle was used:

"...man who connects with devotion to what he perceives and who sees this as a process of learning, becomes creative by nature and therein attains contact with his being."

By living this principle, Anneke perceived on the estate many polarities and became aware that only staying awake in the middle point between them, a fragile, new balance could be reached. And so she did.

From the very beginning help came from friends, colleagues and other dedicated people. They helped create the young, newly developed landscape as it is now. A landscape that still asks a lot of care. Also, there is a biological enterprise, called The Guit, which sells vegetables to 150 subscribers on a weekly basis, besides selling products in the shop. Children from schools in the neighbourhood visit the estate for nature education. Adults, also from abroad and from various spiritual backgrounds, come for teaching and retreats.

At the moment Bleijendijk is entering a new phase of development. Anneke is happy to rely on a skilled team of people like Rien, Gery and Sandra and she enjoys the presence of the guests.



Lime-tree
The sunlight-shower
through lime-tree in the late summer
smile

Flowing in the air
You also guide your force,
Give dancing up rise
To those seeds willing the sky
A deep open door in hearts
Is your entry to a nest,
A warm and powerful vortex
Colours Water lively infinite bleeding.
Permanent artist devoted to sculpting
Impermanence towards more evidence.

muziek in de stilte
in beweging – uit beweging
als golvend getij of ademhaling
wordt vervolgd

Workshop Social Organism

First acquaintance

The Working Group on Social Organism started on Monday morning with a short introduction of all participants. After that we went out for our first phenomenological exercise. We went to two places, which Anneke had chosen. For her, the Mariawiel is a place of history, a place of the past. Anneke told us that in the past it was used for swimming; later, during the war, arms were thrown into it, so now they are trying to heal the place. The other place is the new pump with a lot of birch-trees around. For Anneke this is a place of new developments, of the present and the future. The pump and the water management meliorate agricultural areas. At the beginning the farmers weren't convinced of its effects, but it helped coordinating the management, and with its positive effects they now accept it. So we went there, three persons to the one place, three to the other, observed well (perception without judgement) and started painting.

Three major questions

On Tuesday we phrased the aim and questions of our group, focussing on what has grown in Bleijendijk until now and methods to take home.

As for the aim of the working group, Anneke phrased three questions regarding the further development of the estate:

1. How can Bleijendijk develop from a vertical organization to a more horizontal organization in which staff members take responsibility for a mandated area?
2. Which conditions should Bleijendijk develop in order to prepare for a healthy, landscape oriented agricultural enterprise?
3. Which are the conditions that can help Bleijendijk to connect more to the world outside and how to integrate in that perspective the inside and the outside dimensions of both the estate as a whole and the individual participants?

Discussing the first question, Hermann presented a model of the four phases in the life of an organisation, namely the pioneer-phase, the differentiation-phase, the integration-phase and the association-phase. An image arose showing the development from the hierarchical pyramid

of the first years into a bottom-up pyramid with a team of people who all have their own mandate and their own domain of action. This so-called differentiation phase has started to develop since 2003. Anneke experiences this differentiation process as pleasant, but not easy.

The second question was found to be taken care off well enough in the Workshop on Landscape Farming. The third question was adopted by Jacqueline Elffers, who made this question the theme of one of her walking meditations that took place near the entrance and the motorway.

Plenary presentation

On Wednesday morning it was the turn of the Working Group on Social Organism to have its plenary presentation. The group presented all that it had done so far. At the end, the whole audience was asked where the identity of Bleijendijk can be met.

Joke Bloksma
Andreas Boegner
Alexandra Dietzsch
Jacqueline Elffers Nicole
Krüger
Hermann Seiberth
Anneke Teulings



The answers formed a colourful palette.

1. The roads of gravel, when I arrive by car, I hear the gravel, I slow down, I feel it under my feet.
2. There are so many different places, I feel change, it looks different every time I come.
3. The people you meet here love their jobs, they see the beauty of Bleijendijk.
4. I saw the silence: Anneke's eyes, ponds, a lot of symbols, a blessed silence, but we also learn silence here.
5. The lanes.
6. The gift of the beech trees.
7. Horizontal is flowing, vertical is standing still.
8. Alleys: religious, directed to the inner, not directed to the outer world.

Questions arose about the difference between the identity of today and the identity of tomorrow; in which direction does the estate want to develop? Also, there were questions about communication matters.

Scheme of elements and subsystems

Early during the week, on Tuesday, Hermann had brought in a scheme of the seven elements and three subsystems of an organisation.

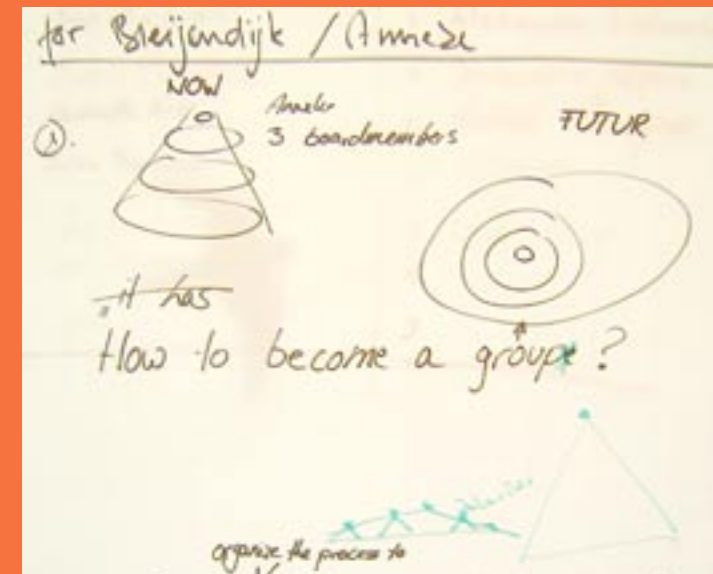
On Thursday he added the notion of a Venus-organisation versus a Saturn-organisation. As Hermann stipulated, it is important to create a situation in which the forces of both Venus and Saturn may mutually influence and amplify each other.

Planet	Period	Elements	Subsystem
Saturn	30 years	1. Identity	Spiritual, cultural subsystem
Jupiter	12 years	2. Policy, strategy	
Mars	2 years	3. Structure	Political, social subsystem
Sun	1 year	4. Persons, groups, work, climate	
Venus	7 months	5. Tasks, functions	
Mercury	3 months	6. Processes, course	Technical, instrumental subsystem
Moon	28 days	7. Physical deeds	

The schedule was subject to closer study; some elements were being worked out in detail. At stake were element 1 (identity), element 4 (persons, groups, work climate) and element 7 (physical deeds) of Bleijendijk. Element 4 was translated into the question: "Which groups might be important for Bleijendijk?"

It was mentioned that it would be very helpful to appoint an external process manager (somebody from outside). This person should not work out the policy and strategy for Bleijendijk. This person should go to the people of Bleijendijk (element 4), start with warmth and work out identity, strategy, structure, ...and physical deeds together with this person, staff and consuler together. He/she could join the whole process.

Element 7 and element 1 were translated using a closer view on the entrance (entrances) of Bleijendijk. The question arose: "What is the skin?" The skin is the organ, which is holding together everything inside. It is the organ to touch the outer world, meeting point of the inner and the outer. It is the organ, which shows the inner side to the outer world. How does Bleijendijk open to the world? That is why we went to the entrance, and had some observations there.



Observations at the entrance

At the entrance, it was noticed that the Tree-group had opened up the bushes around it, so that one could get a view of the inner landscape from outside. Also it was noticed that there is a large contrast between the wooden signboard of Bleijendijk with golden letters on the one hand and the sign “no admittance – nature protection” on the other hand. There were observations of the dark alley, unclear, mysterious. The motorway was perceived as a dragon. It seemed to the group that the entrance doesn't want to stay main-entrance... Acting upon that notion, Andreas went to the old entrance with the big old cathedral alley, while Hermann looked for a possible new entrance. Andreas: “Old entrance: impressive, powerful, edifying, with a wide breath, bright at the end with the villa, welcome. Feeling the old coordinates again.” Ideas: representative entrance for important guests, for the children. Hermann's images of the new entrance at the crossing: Less noise, practicable, we can connect with the main alley, new buildings, economical entrance with shop, car park, showing a modern organisation.

Final suggestions

The last day was spent collecting suggestions for further development of the estate. The most imported notions are mentioned below:

1. Bleijendijk is a garden, a place where things get cared about; show it to the outside world:
2. Show your skin with more flowers, more colours of autumn, roses, more aliveness. Roses between the highway and the entrance; let the taxi slow down.
3. Meadow management for more flowers.
4. Protection of noise: Elements of wooden walls (length 10 m) between the highway and the street, in a rhythm of 50 m. Picture of Andreas: Protected Japanese Garden with a wall.
5. But don't show only the beauty, there is also a powerful image of Bleijendijk to be shown.
6. Place a sculpture or landmark at the entrance.
7. Give back force to the old places and lines of energy in the landscape.
8. Opening up the view on the villa may show that you are those

who open and close the doors of Bleijendijk.

9. Where are the Irish influences? Try to recover those traces. Bind Bleijendijk to its roots.
10. Organise a meeting for all staff members. Share the tasks: moderation, protocol, process-watching, continuous improvement process (CIP), warmth intervention “I am most inspired ... about our meeting”. Create a meeting culture.
11. Bind tasks and responsibility together.

Finally, the working group came to speak about Sophia's power and Michael's power. There are the two forces. Ahriman: high intelligence, clearness, machines. Lucifer: creativity, wisdom, spirit, (drugs). Sophia helps to be interested to the higher world. Michael helps to stand in the middle of these two forces, to create our self. Our task is to stand in the middle. Christ helps to develop love.



Erhabene Allee von Buchen
Da ist einer, dem Du Schutz bist
Da ist einer, der Dich erfahren will
Öffne Sein Herz

Buchen-Allee
dunkel und erhaben
flüchtige Gedanken fliehen
zurück bleibt das Wesentliche

Allee
in buchenernstem Gang
gelichtete Stellen aus gelbgetöntem Vergehen
seitwärts eröffnete Räume
kreuzend, fragen nach wandel und Neubeginn

Nature education

Lecture by Beatrijs van de Lisdonk

Named after the legend of Beatrice, she spoke about turning points in her life. She starts with an African story about the essential melody of each person's life, starting at the idea of conceiving a child in the mother's mind and ending only generations later when nobody sings the melody anymore.

In her youth she learnt to respect nature, just as to respect other people. She became a teacher of biology teachers, and later focused on nature education. During two sabbatical years she existentially discovered the healing power of nature and through a metamorphosis of herself she became closer friends with life and death.

She picked up work on nature education again and started working with the five elements: earth and stones, water and plants, fire and animals, air and humans, ether and landscape. To play in a divine way with three lemniscates of physical, feeling and reverence dimensions gave a natural inspiration. With this experience she designed a course that changes people: the melody in life sounds in nature and ends with a dance; a song of creation.



Overtone singing

Workshop by Borg Diem Groeneveld

OENITURI

Oenituri biloebuti ninunoe
Oebikiki hiloeruti ninunoe
Oeni-juni wilizuti ninunoe


Noebiluni minimoeï ninunoe
Voeliminoe moevoelini ninunoe
Woexikixi nixoenini ninunoe

Dioefiu kilininu ninunoe
Moeïnuoe sinininu ninunoe
Poeunui winininu ninunoe









Meadow behind C.E.Hoeve:
Green and lush
overwhelming noise
crickets quarrelling.

Thatched roof
Old traditions
Cherishing new life

Garden De Guit:
Colourful diversity
lime trees anchoring
no people there.

The group started Monday morning with making acquaintance, by answering two questions:

1. What impression do you have of the estate?
2. What question do you have for this week?

As for the impression of the estate many different opinions arose, like: "The agriculture you see is still experimental"; "A large variation of closed and open spaces"; "Interesting estate, dominant alleys which form an identity in combination with the meadows"; "Feeling of entering something.....but what? Something which has to do with essence, with eternity.....The longer you stay here, the bigger the questions get", "A sleeping beauty that wakes up, that is still in experiments, with initiatives that are not finished"; "Continuity is very important, it is as if the place is not incarnated."

The questions that the participants had on the first day, would be replaced later on during the week by more specific questions that the group presented on Thursday morning. They will be mentioned later.

But first of all, the group selected on Monday 6 sites for observation. In three couples we visited two sites with the question what is the mood of the place, and asking for a clear description of what can be seen. Afterwards we reported to each other.

Next morning, after a night of sleep, important reflections arose: it was mentioned for example that the ever changing size of the working group (5 - 8) and lack of leadership in the agriculture area, reflected the difficulty for agriculture to incarnate on this estate. There were notions of rigidness, stiffness and emptiness. Also it was emphasised that agriculture requires a long term commitment. On Tuesday afternoon the group worked in the horticulture garden, harvesting potatoes, beans and raspberries. We all stopped talking and became silent.

Mieneke Farmhouse in close-up

Since the Mieneke Farmhouse is to be converted into a bio-dynamic farm, observation exercises were focussed towards the farm in its present and future state.

One exercise led to interesting observations from four different perspectives:

1. Mineral view - The solid ground consists of minerals. The sand is mixed with different quantities of dark humus material. The fences, the wooden piles, the stems of the trees are also part of the mineral world. In the plants the minerals provide their body - the living plant makes the minerals "fluid" and allows the plants to build their shape/form. Also the animals and human beings physically consist of "lifeless" minerals. So the mineral world is not reduced to the ground that we walk upon, but - everywhere!
2. Vegetative view - During the walk we were surrounded by plants, the soil was almost covered by them, the large trees with their leaves were above us. Different kinds of "green" can be distinguished, differently sized - from algae, small mosses, ferns to all kinds of higher plants with different shapes of leaves and blossoms and the large trees. The perceptions would be quite different in other seasons.
3. Animal view - Compared to the plants the animals did not surround us, you had to look and search for them, i.e. under stones. In the sky swallows gathered, and sometimes one could hear voices of birds or of a cow from a distance. The encounters were sudden and short. Anyway - there must be much more animals than the ones we discovered! For animals the landscape we went through seems to be "too dark and dense" - but of course that depends on the species' different needs. The animals depend on the structure and the diversity that is provided by the minerals and the plants.
4. Human view - Entering the forest, human influence appears through the exotic trees that were planted here by someone who had a certain idea to do so. Also the path we went was made by someone, the small pond - is it natural or made by man? The dike - it is made of mineral materials, but built by humans. The fences, the pastures to feed the animals - all seems to be results of human intentions. Noise from the highway in a distance,

buildings like the pump-house ... almost nothing in the landscape would be there the way it appears without former or present human intervention! Also the presence of animals depends on human intervention – hedges, planted and kept by human intentions, are important and needed as breeding places for birds.

Reflection on this exercise led to the following question: What need do these beings have as components of the landscape, do they need care and help? It was concluded that this exercise can help to get a new and fresh, astonishing view on things one already seems to know quite well (Goethe used the term 'hingebungsvolles Staunen', translated in English 'Active Wonderment', in Dutch as 'Actieve Verwondering'). This approach helps to reflect upon one's own intentions and the consequences of decisions upon other beings in the landscape and one's responsibility for that. Human actions allow or prevent beings from existing. How a landscape looks, whether a diversity of plants and animals are able to exist, depends on the conscious work of people living and working in a landscape, which also becomes the mirror of their attitudes.

In Rudolf Steiner's agricultural course the farm is described as an organism with different organs. The 7th lecture of this course is about "intimate interactions" of different landscape elements on a farm. The plants being used for the biodynamic preparation can be seen as representatives of different qualities in a landscape, for example Valeriana representing wet places. One aspect of developing an organic landscape can be to develop places on the farmland where these different "representatives" find places to grow. The farmer looks through the needs of these plants and tries to create the conditions for them to grow. The farmland gets different organs that provide certain qualities in the landscape that support health and quality of the products that are grown on the farm.

Another exercise took place "in the backyard" of the farm. The task was to draw a frame with the farm and buildings, the pasture in the front. Scenery around in three pictures: First, to draw the present situation, secondly, how it might have looked 100 years ago, and finally, how we expect the farm will look like in 20 years from now. The exercise helped to take the biography of the place into account: the history of the farm

and the intentions of former generations. In its composition, a biodynamic farm can be seen as an organism, but furthermore this organism has its own biographic development, which is part of its individuality. To develop a farm as an individuality means to take its landscape organism seriously, to perceive and to care of the different beings and values in nature – in a dialogue, being aware of the consequences of decisions for the further development of these beings.

When we think about how the scenery will look like in 20 years time, the drawings reveal our hopes, intentions and wishes for the future, maybe also our apprehensions, based on the physical conditions of the frame. Therefore it is useful to have taken the former situation into account first – there is no pressure to "restore" a former situation, but it can show possibilities that are hidden in the present appearance. The future farm should be developed as a part of Bleijendijk as a whole and its vision. The aims and guiding images of the whole enterprise should be developed further in a continuous process – as a dialogue between the qualities of the place and the people who want to help the individuality of Bleijendijk to become ever more apparent.

In the presentation of the Working Group on Landscape Farming on Thursday morning the advantage and opportunity was taken to share the main questions with the audience, in order to receive possible answers:

1. How to find more guidance for the interim period to provide a basis for the expected Biodynamic farmer and how to honour the beings that are waiting?
2. How can the biodynamic impulse be carried on and nourished in a more continuous way?
3. Is it the farmer who only takes care of the identity or should he/she be integrated in nature management?
4. How to strengthen the interaction between in- and output?
5. What steps can we take to come from observations to ideas and guiding images?

In order to answer these questions, the audience was split into sub groups, each of them reflecting on one question, which appeared to be extremely fruitful.

To answer the question of what can be a meaningful biodynamic agriculture on this estate, it was mentioned that one has to describe the picture one has of the whole. In this, a farm can be either this or that. Based on a clear picture of this whole, people will come, it was said. It was suggested that the tasks of the farmer should be specified and that the person in question should have an Open Mind, in spite of his or her possible anthroposophical background. On the other hand, the estate should offer the farmer the opportunity to bring forward his own ideas. It was advised to look for someone who can coach the whole process.

In a more practical sense, many valuable suggestions were given, but most of all Gery was strongly advised to start immediately with practical work in the field, like composting and management of the grass lands. Besides these activities, it was mentioned that there should also be time left for reflection. The introduction of knowledge from outside and the formation of small teams, were other focus points.

Final reflections

At the end of the week, the following reflections came up within the group:

1. "I learned more on how to discover something of the 'genius loci', on how to look with different points of views of other people and share observations and on how to get an idea of the wholeness of the landscape."
2. "The understanding to bring the contradictions together: there will always arise new ones; a never ending story of creation."
3. "The landscape of Bleijendijk is the connection between two states

4. "The northern part of the estate with its stiff serious beech alleys and the southern part with its more curved paths, poplars and oak lanes of younger date, are a reflection of the more rigid, protestant and in black dressed North and the more 'soft', loose, catholic South."
5. "The future of the estate lies in the balance, to create the middle of these two poles."
6. "How can some of the polarities be integrated? for instance: the ideal of outer and inner silence on the one hand and on the other hand the need for more intense activities (farming and education), requiring many more people and activities on the estate."
7. "The meeting of "Landscape" and "Farm", means that "ecology" and "economy" have to meet in a conscious ongoing dialogue relevant on many levels"
8. "How can long-term processes be supported by long-term commitments, and how can the dying matter be integrated to become fruitful for the future? (Also on more than one level) to help create an integrated organism?"

At the end of the week, the group split up inspired to commitment and action, which immediately resulted in a composting training by Andreas on Saturday, just after most guests had departed. Besides Andreas, Karina, Gery and Toon participated in adding preparations to the compost heap and the nearby grass lands. With this action the biodynamic farming on the estate received an extra impulse for developing life conditions for the future farmer.



Bleijendijk
Alleen dunkle Strukturen
(zwischen gestern und morgen)
abweisende Eintrittserlaubnis
in laubvermanerte Pfade
ergrünte Narbenhaut wirft sich auf
gegen das beständig schneidende Messer der Zeit

donkere kathedrale gangen trekken sporen
licht moet wijken, delen splijten, samenhang verloren
populieren armetieren, eiken; berken wijken

Christianisation of the region

Lecture by Frans Lutters, teacher

Thirteen hundred years ago people came from the west, from Ireland, Scotland and Cornwall. They came by boat and on foot on a secret pilgrimage, following the rivers. These Christian people liked their freedom and they had the soul-spirit of the sun in their heart. In the North they met the Frisians, who did not want to become baptised, and in the South they met the Roman Catholic Christianity of the Franks.

In 690 a group of twelve people came here with Willibrord as a leader. He later became bishop in Utrecht. Willibrord wanted to co-operate with the Frankish rulers in the South and with Rome and to keep the inner freedom. But by about 666 the Irish church had to listen to the Roman rules. At the same time the academy of Gondishapur was founded and intellectuality was born.

Willibrord received a lot of land in this region from Irmina and Adele, women who had children but also a spiritual second part of their life. He travelled a lot on foot between the monastery of Echternach in Luxemburg and Utrecht. During these travels they planted trees with the farmers, lime trees and oaks and talked about the sun. Trees were very important; lime

trees were planted near springs in the villages, people felt the ley lines. So they had quite an impact on the landscape. The farmers had to deliver beeswax to the monasteries in return for making candles. Wax was important for the light in the monasteries, to look to the inner sun in the night. Mother Mary was the bearer of wisdom and the sculpture of Mary was often found in the tree.

How can we bring the mission of Willibrord into our times? We must find what we want to do in this life. And in a more conscious way we have to build new families of people with similar intentions, being brothers and sisters. This new family gives us a certain right to and a certain responsibility for the family and for a place on earth. We must find the common intentions of the new family and create an inner shield. Like in the past the material family shield has a picture, we need an inner picture for this inner shield. Then people are able to recognize the shield and the family and the place on earth they want to work for. This is inner work and working seriously on these pictures will give a shining light and contribute to the spiritual development of the world.



toegang tot ingang
zicht naar buiten
inzicht



Introduction

Nature education is a core business of Bleijendijk. It is one of the activities in which the outer world meets the inner world of the estate. This challenges the estate to translate its deep-rooted concept of “enhancing awareness in relation to nature” to an educational program that appeals to schools, individual children and their parents on one hand and that sustains the vision and financial position of the estate on the other hand. At the same time, the estate wishes to promote phenomenology as a basic attitude in all its activities. These notions imply that the development of the inner nature of all the participants in nature education is at stake.

The estate is lucky to rely on a skilled and enthusiastic staff of volunteers that is self-supporting in the development of nature education lessons and actually teaching pupils of primary schools in the environment of 's-Hertogenbosch. The lessons as they are now, provide a combination of regular teaching (transmitting knowledge) and experiencing nature by observing, playing and working in the landscape. Teachers, parents and children react enthusiastically to the programs offered. Nevertheless further development of the activities is necessary, especially since governmental grants are guaranteed for a three years' period only. During the PETRARCA Landscape week the working group on Nature Education, in which two of the volunteers participated, has reflected on the difficulties and challenges in the present situation and explored the possibilities for further improvement and expansion in the near future.

Process during the week

On Monday afternoon, the working group was glad to welcome Jochen Bockemühl and started with a short introduction of each group member by sharing his or her biography with the others. This was followed by a sharing of the individual hopes and expectations regarding the upcoming week. Finally, couples were formed and the working group started practising attentive observation in the landscape.

The next day, the results of these first observation exercises were shared extensively. Many questions arose, like: How to hold back your own conceptualisations while observing? How do you open up to the experience that comes from the observation? Which role does knowledge play in the

observing process? What material does nature on Bleijendijk provide for observation exercises for children? Should educators refrain from transmitting too much knowledge in order to leave space for the attentive observation? And how to communicate such a new approach to the schools, that emphasise the value of knowledge? In spite of all these questions, the working group was unanimous on the conclusion that attentive observation helps the observer to relate closely to the study object.

During the next session Francis Schennink was so kind as to share her knowledge on Goethean phenomenology with the working group. She explained that the Goethean phenomenology qualifies all physical forms as an expression of a non-physical, spiritual background. Within this context, observation starts with the most material element: earth. From there it goes through the elements water and air to warmth, which is the least



material element of all. This explanation led to new questions within the group. What is the meaning of phenomenology for the nature educators in Bleijendijk? How to introduce children to this way of observing? What is the relationship between phenomenology and the age of children? What does phenomenology imply for the educational program? Since Jochen was not joining the group at the moment that these questions arose, it was decided to put them aside until he would be with the group again.

At that point a discussion developed on the decision making process and the organisation structure within the estate. Other concerns arose, like the lack of acquisition within nature education as it is now. Also, the many well-meant advices during the week appeared to leave the volunteers with a feeling of not meeting expectations. A strong longing for closer relatedness to the estate was expressed by them, as well as a longing for the possibility to work with other departments of the estate, in order to improve the integration within the organization.

When Jochen joined again, he provided the working group with observation exercises on the metamorphosis of leaves, which resulted in wonderful ranks of leaves stuck on paper, ordered to their former position on the stalk of a plant. The creation of these pieces of art led to great enthusiasm within the group.

The last session was spent on sharing experiences and recommendations after which the group split up feeling uplifted and contented.

Recommendations

During the week, many ideas for the further development of nature education on Bleijendijk were launched.

On the organisational level it was mentioned that the participants in nature education should be more integrated in the regular organisation of the estate. This could be done by offering the volunteers the possibility to participate in other tasks and activities as well. Educational material is to be found everywhere, and a better integration would make it easier to recognise and utilise the many opportunities that the landscape and the activities on the estate offer. Also, it was suggested that the estate should be more outspoken towards (new) volunteers and schools about its vision on nature education and the specific approach that follows from that vision. A further shift from regular teaching to a more experience-based approach was highly recommended, as well as expansion of the present team of volunteers. A more professional approach towards the volunteers, including clarity on the decision making process and further teaching/coaching on phenomenology, would be highly appreciated.



As for the target groups, adults were mentioned as a group that is willing to pay for nature education. Thoughts arose about the possibility for adults and children to work together in the landscape, for example one or two weeks during summer holidays in exchange for a bed and meals. Also nature courses for adults, guided visits (by bike or walking), landscape weeks, out-of-school activities for children and winter school camps were brought up.

A welcome facility for the children would be a garden of their own, where they can grow their own plants and harvest on their own. With regard to the guided visits of both adults and children, the idea was launched to place some sheds on interesting view points in the landscape, for example in front of the large old oak near the motorway. Sheds mark the view points and protect the audience against wind and rain. To further support the participants in nature education, the library of Bleijendijk could be supplemented with volumes on (nature) education, didactics, pedagogies, work forms, adult education, and so on.

Several members of the working group mentioned the importance of cooperation with regional nature organisations (IVN, NJN, KNNV) and organisations for environmental care. It was suggested that the estate could rent out the “Boshut” to those organisations as a meeting location. Moreover, the possibility was mentioned to create an IVN-group round the estate, starting with the subscription of one of the volunteers for the

IVN Guiding Course. This person could later initiate the Bleijendijk IVN-group.

Right from the start, Bleijendijk has been an educational project offering anybody who participates in it the possibility to explore and develop new qualities. The transformation of the estate is the result of this approach. Some working group members have recognised this and suggested that the transformation process and its results offer unique study material for adult education. The rich history and archaeology of the place, the water management, the concept of biodynamic farming were brought up as possible subjects for adult education. Last but not least, the phenomenological exercises that Jochen Bockemühl en Bas Pedroli gave us, were considered to be helpful tools for education on nature and landscape. In this respect the “PETRARCA-method” definitely deserves further exploration.



green blossom in the sky
hidden behind a steady trunk with a rough skin
spread arms but grounded feet



The Bossche Broek

Lecture and excursion by Jac Hendriks from the State Forest Service

Water determines the landscape around Bleijendijk and 's-Hertogenbosch. At high water peaks the water of the Maas used to be directed along the south of this city along a by-pass. Between the river and the by-pass, the city occupied a small spot where many brooks flow into the river Maas. The Essche Stroom, after flowing together with the Dommel, is one of them. These marshlands around the city gave it a very strategic position. The youngest son of our founding father Willem of Orange, Frederik Hendrik, conquered the city in the Spanish war in 1629 by an ingenious network of dikes, fortresses and mills to control the water management in the marsh. Some remnants are still visible in the landscape.

The old marshland of the Bossche Broek was reclaimed and remained in extensive agricultural use until a few years ago. Although near the city centre, the area was kept free of buildings because of the nature values and also because of the beautiful view of the skyline of the old city with the famous St. Johns Cathedral. Since the fifties the area is managed as a national nature and culture reserve area.

Nowadays, because of morerapid run-off, the discharge of the brooks shows higher peaks, which cause problems around 's-Hertogenbosch. During a serious flood in the nineties the water rose more than two meters on some places. These problems are taken now seen as a challenge for modern landscape development and water management.



Exercise

Intermezzo by Bas Pedroli

Dialogue with nature (10 minutes)

- Form groups of two persons.
- Each take up a position and delineate a virtual frame in the landscape; observe silently for 4 minutes, to be able to describe the 'painting' afterwards to your partner.
- Turn around and describe to your partner in 2 minutes the image that you have observed as exactly as possible – not viewing the described portion of landscape; and also try to build up a complete image of the frame that is described by your partner.
- Turn around again and exchange the experience of viewing the landscape anew in comparison with the image that you had developed of both frames (2 minutes).

Next day (10 minutes)

- Take up the same position as yesterday – not viewing your frame.
- Silently develop again the image of yesterday and observe in yourself what has changed during the night (1 minute).
- Turn around and compare your image with the physical landscape in your frame (1 minute).
- Observe what dynamics in the landscape within your frame are perceivable during 3 minutes of looking.
- Turn around and describe to your partner the character of the dynamics in your frame (1 minute).
- Turn around again and exchange reflections on the observations and the perceived character of the landscape (4 minutes).

A third day you could repeat the exercise, concentrating on the impulse and intentions needed in the landscape. You will never forget these frames, because they became a part of yourself.



At the alley

holding back intentions

gives spaces for sense impressions

directional questions concentrate the atmosphere

from questions like wind in the leaves

also arise answers

but then a gentle typhoon is thrown

at the alley out of hands and saws

does scare and shape

and leaves the world – more fitting?

arrows of car light shooting blindly along
into the bull's round reflecting eyes
static trees side by side stretched in a line
touched people meeting in the circular centre

bomengroep maakt troep
goed gronden
het project volledig af te ronden

Poppelallee
masthoch rauschend
jugendkluge Redsamkeit
zieht mich mit hinauf

Workshop Trees and Alleys

Frans Baltussen
Holger Coers
Kees van Dam
Dirk Janssens
Henk de Jong
Frank Kapsenberg
Kazumi Makino
Tanja Plümer
Noam Schipper

Monday, the group work started with an acquaintance of each other and exchanging the goals everyone had for this week. Two main questions were formulated: what is a tree and how can we experience the atmosphere?

The group went to four different places for observations. The first was walking around the edge from Het Sluisje to the main entrance and the three Lime trees in the meadow. The second was at the big oak tree by the highway. Then we looked closely to the Beech lane in front of the Charlotte-Elisabethhoeve. The last was the Poplar lane on the south end near 't Eendje.

Walking to the entrance

The group made the following observations:

- Listening to the modern concert of the motorway, the noise is slowly fading away and replaced by other sounds from grasshoppers, birds and the wind.
- The motorway left a scar to Bleijendijk that is most obvious at the old main entrance.
- The entrance of the estate is ambiguous: plates on both sides say 'No admittance' and 'Welcome'. A fairytale seems to be inside, but the mouth of the lane is dark and uninviting.
- The Lime trees next to the Beech lane are more affectionate and intimate.

The tree group decided the entrance had to be opened to welcome new visitors and future inhabitants. Tuesday afternoon the group started with cutting, sawing and chopping.

Approaching the Big Oak

On a rainy Tuesday morning the group read their haiku's and walked through the forest to the big Oak on the edge of the estate. They noticed:

- Guarding the estate as a friendly giant, getting more friendly and respected when approaching it.
- It should not be at the edge but rather in the centre.
- Vibrations of the motorway in the soil and trunk.

The old oak has its own intentions without much concern; it's friendly

and inviting. But what is the difference between this solitary oak and the lanes?

The tree is very inviting. It does not make a choice about the plants and little trees around its trunk. Maybe we, as human beings, must make this decision instead of the tree.

The Poplar lane

Less time was left to observe the Poplar lane and share the observations:

- Typical for the Brabant agricultural landscape
- A rich vegetation and no mushrooms, rhythmical, no humour, not honourable, very open, no shelter: in big contrast with the old Beech lanes
- Profitable when they're cut down soon

Poetry and sweat

During the week every member of the tree group made short poems - 'haiku's' - to summarise what happened on the previous day. Making and reading the haiku's had a special social aspect that worked out very well. Some members of the group noticed that working together gave a common sense that rises above speaking, which made the group very close. While working, Henk and Kees became aware that they were designing a shape by managing the branches instead of doing boring work. The social essence lies in giving someone the space to come into movement. It was an example where phenomenology became concrete in the work the group did.



How is the sound of a fairy tale that is
so forbidden?

luid gebulder, lawaai alom
iets verloren, gevonden vorm
binnenruimte, kom(t) tot leven
voltooiing

Bleijendijk, a wall broken through by a dark hole
formed by a grave cathedral space of beeches,
sideway left for a lovely lime tree spot.



This week was a concentration of changes. But it was not possible to manage all questions of the estate. Remaining questions were: what to do with the Poplar-lane? What qualities do we need on the estate? What is the economical aspect of the trees? How is the balance in the composition of the trees; young and old, solitary or forest? In five years the places will look different: what picture do you want? Some places need improvement of the vitality and replacement of the trees and other places need careful maintenance.

At least it was good to do some practical work and finish it: opening the entrance, making view lines and cleaning it up. One problem of Bleijendijk is that there is a lot of ambition and a lot of starts, but much of the boring work that has to be done, remains unfinished.

The group managed to talk about questions and challenges instead of problems. And during the work new questions arose, like what to do with the branches. At the end of the week, not only an image of the tree had grown within the group members, also the image of the tree group was made clear.



Closing remarks

Frans saw nature starting with a rainbow at the first walk. A lot of social opportunities happened around the dinner table.

Iris received a wealth of lightness from this vulnerable place. A place with an open mind for new developments.

Frank was able to grasp a next piece of phenomenology.

Mariëtte sang the song of Bleijendijk together with people. The learnt remains as resonating sounds.

Henk received a frame to look through and to look at yourself: the closer the frame is to yourself, the more you see!

Hannie became aware of the method of phenomenology.

Mario saw many colours in the landscape and in people, in images and warmth.

Krista got a new life in her life, of which the colour must be cherished a lot.

Anne found a lot of openness in people; people with devotion to a task.

Hatsune is still digesting things, but is sure surprising things will come out.

Bas found a lot of compassion and will keep the warmth like gold.

Andreas was overwhelmed by the tools in Hermann's backpack. And he found his poodle walking next to him.

Karina appreciated very special meetings with people and places.

Ton sees Bleijendijk as the old oak: alone with a weak body, but shining with new offspring.

Christiane found an old coin as sign from history and a label of a balloon contest as sign for the future.

Alexandra found a wonderful warm care opening doors that had been closed last weeks.

Nicole saw a wonderful community with space for personal being, discussions and sharing.

Thomas got nutrition through the senses by the impressive landscape of people.

Joke was warmed by the welcome and the harmonious program.

Julia carries the landscape of honesty and openness as a friend in her heart.

Rien got a better perception of fresh eyes; people's eyes with stars in it. Of the 'in between' in people and landscape.

Jacqueline met a fruitful courage of people to meet landscape and each other.

To take home

Holger got a backpack that can't carry home what he received. The meeting of self-conscious and self-responsible people are a basis of something new.

Gery received many colours from outside to take home and back to Bleijendijk.

Anneke felt reassured in her love for the estate, while finding people on the estate shining and alive like bees around a flower.

Jochen has got an inner picture of a seed hoping it to grow and grow. What was a flat landscape with ecological and water aspects became alive with the activities of people.

Wolfgang has the lemniscate as a speaking image to work on.

Sandra saw the inspiration, warmth, devotion and dedication of more than 40 guests.

Hermann adds that it is a gift of the Gods that deeds of love give nothing in return.

A lot of inspiring songs

The longing to come back

Questions, challenges and inspiration

The way of looking that Jochen tried to explain

The connection with Bleijendijk

How can we help Bleijendijk in future?

Love and connection to the world

Pictures and examples

Goods and vegetables from the Guit

A new test certificate for the coming months

Reflection on the things that have to be done

The intention to help from a distance to grow

The perspective many people are willing to help

A lot of homework to be done

All different possibilities

Inspiration to continue

