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### 1.

My work as an anthropologist relies on the results of field research I have carried out. The research in question warrants a reformulation of the question as follows: what can a *landscape* mean for the community under study and does such a category exist for its members? The findings of the field research I conducted in 2012-2014 in north-western Czech Republic have led to the conclusion that landscape may be found at the intersection of physical being and that which is remembered. On seeing certain places, an inhabitant of a given area not only perceives their current form, but also sees things which were there earlier; they see how that place used to look like when it exists no longer or has been transformed. So, landscape is characterised by a fairly unique ontic structure, in which the physically present combines with memory and emotions of individuals.

This renders the notion of landscape accessible to other hybrid research paradigms in the humanities, especially to *memory studies*, which so far have addressed landscape-related issues only marginally. *Landscape* as that which is remembered may therefore be passed on to subsequent generations who will be able to see or find the memories of past generations in locations which have changed due to lapse of time or human activity (even the most drastic one). This presents the compelling possibility of studying *landscape* as an entity which, on the plane of memory, seems as real to the local inhabitant as the physically extant element.

### 2.

Anthropologists do try to explain what landscape is and ascertain how it can be analysed. In the course of my research, I have learned that landscape is a highly useful category where one studies phenomena which prove difficult to define and issues which continue to be acutely felt—such as unresolved historic disputes or ethnic and religious-based conflicts. The reasons are twofold: first, a question concerned with the landscape influences the attitude of the informant, who can engage in the interview assuming more comfortable position (as initially it does not delve directly into their own biography) only to shift to more personal issues later on; secondly, in an investigation into phenomena characterized by fluid nature

and unclear boundaries, the notion of *landscape* facilitates a study of what the interlocutor finds more familiar and better known.

### 3.

Without doubt, only inter- or trans-disciplinary reflection on landscape can create a situation where: (1) particularistic interests of individual disciplines are no longer the foremost concern, therefore the achievements of researchers representing other fields are not marginalised or ignored; (2) the potential inherent in various disciplines and the complementary nature of their findings are revealed as researchers are guided by the pursuit of the object of research, not by the confines of their discipline; (3) the narrow scope of local studies is combined with broader and more general theoretical reflection. In my opinion, the research should involve such fields as anthropology, history, philosophy, history of art, ethnography in the traditional sense. Interesting issues which can be discerned here include ontology of landscape, the place of landscape in everyday life and its impact on the form of the latter, transformations of landscape in the circumstances of cultural change, question concerning to whom landscape belongs or nationalization of landscape in Central-Eastern Europe.

### 4.

If landscape education is understood here as developing the awareness of landscape at various education levels, then such undertakings are well-founded and justified. It should not perhaps be a separate branch of instruction but be integrated into nature and science classes at the level of elementary education; later, it should form a part of art and civic education in secondary schools.

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The perspectives adopted by landscape researchers who originate from various scientific backgrounds would require an appropriate institutional basis. It would be advisable to have access to a more or less formal platform of exchange, such as a regular, open, intercollegiate seminar, as a complement to the journal, serving as a hub of preliminary exchange of thoughts and ideas, taking place at the conceptual stage of their development.