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Jurij DOBRAVEC
FILOZOFIJA NARAVE IN VARSTVO NARAVE
The philosophy of nature and nature conservation

Človeštvo premore mnogo filozofij. Naša kultura je utemeljena na starih verstvih – nekakšni ljudski kulturi Srednjega Vzhoda in v grškem helenizmu. Prispevek sicer ne bo obravnaval zgodovinskega pregleda filozofije narave, na tem mestu pa velja omeniti – če že ravno govorimo o močvirjih – da je Tales iz Mileta, ki velja za prvega filozofa, utemeljeval vodo kot arche (prapočelo) narave.

Danes v varstvu narave govorimo največ o akcijah. Najpogostejše besede so dejavnost, upravljanje, urejanje, usmerjanje, ukrepi. Celotna besedna zveza akcija brez akcije se pojavlja: nič storiti v naravovarstvenem žargonu očitno prav tako pomeni biti aktiven. Zakaj pa počnemo vse to? Iz katerih razlogov varujemo naravne pojave? Zaradi življenja ali lepote? Gre za razum ali čustvo? Ali nam je do narave same ali morda do virov za človekov razvoj? Skrbimo za obliko ali vsebino? Ali torej obstaja splošna podlaga za naravovarstvene dejavnosti – ali – je vse skupaj odvisno od posameznikovega mišljenja – najboljšega možnega v danem trenutku? Če se povrnemo k Talesu v antični Milet: voda je zibelka narave in vir življenja. Tudi uporabna je za človeka. Toda pomislimo na barja, močvirja, moroste – vse te čudne naravne stvore: čemu jih imamo?

Vsi smo že slišali, da obstajajo filozofije znanosti, filozofije umetnosti, kulture in podobne. Prav tako smo seznanjeni z obstojem današnje filozofije narave z vso razvejanostjo: od kozmologije kot splošne znanstvene filozofije o redu v vesolju na eni strani, do praktičnih filozofij, pravzaprav že okoljskih etik, ki obravnavajo praktične pristope k odnosom med človekom in naravo. So njihova razmišljanja lahko splošna in skupna podlaga za varovanje narave ali smo naravovarstveniki sami tisti, ki moramo zgraditi lastno filozofijo varstva narave kot podlago za akcijsko zgradbo. Končno: mar ni stavba brez temelja vegasta?

Humanity has plenty of philosophies. Our culture is based on the ancient religions – a kind of public philosophy of Middle East and certainly on a Greek Hellenism. The purpose of this article is not to perform a historical overview of the philosophy of nature, but it is worth knowing – if we today are talking about bogs – that the very first Greek thinker, Tales of Milet, substantiate water as an arche (basic element) of the Nature.

Nature conservation today is more or less an activity. We all talk about actions, management, arrangement, regulating, even actions without action: to do nothing in nature conservators' language meant to be active without doing anything. But why we are doing all this? What is the reason to preserve nature features? Is it life or beauty? Is it ratio or sentiment? Is it nature itself or sources for human development? Is it form or contents? Do we have some common basis for all conservation actions – or – is it dependant on individual thinking – the best possible? If we now go back to Tales of Milet: water is an origin of nature and the cradle of life. It is and will be useful for human. But let us think about bogs, swamps, morass – all those strange features: why are they with us?

We've all heard about philosophy of science, philosophy of art, of culture etc. We are also acquainted with present-day philosophy of nature with many branches. On one side with cosmology – a common scientific philosophy of order in the universe and on the other side with many practical philosophies, strictly speaking environmental ethics, that contribute practical advices on human-nature relationship. Can their thinking be a common basis for nature conservation? Do nature conservators have to build our own philosophy of nature conservation as a foundation for action structure and finally: isn't the building weak and uneven without foundation?

Jurij Dobravec
Triglavski narodni park
Kidričeva 2
SI - 4260 Bled
jurij.dobravec@tnp.gov.si

1 Uvod

Človeštvo premore mnogo filozofij. Naša kultura je utemeljena na starih verstvih – nekakšni ljudski kulturi Srednjega Vzhoda in v grškem helenizmu. Prispevek sicer ne bo obravnaval zgodovinskega pregleda filozofije narave, na tem mestu pa velja omeniti – če že ravno govorimo o močvirjih – da je Tales iz Mileta, ki velja za prvega filozofa, utemeljeval vodo kot arche (prapočelo) narave.

Danes v varstvu narave govorimo največ o akcijah. Najpogostejše besede so dejavnost, upravljanje, urejanje, usmerjanje, ukrepi. Celotna besedna zveza akcija brez akcije se pojavlja: nič storiti v naravovarstvenem žargonu očitno prav tako pomeni biti aktiven. Zakaj pa počnemo vse to? Iz katerih razlogov varujemo naravne pojave? Zaradi življenja ali lepote? Gre za razum ali čustvo? Ali nam je do narave same ali morda do virov za človekov razvoj? Skrbimo za obliko ali vsebino? Ali torej obstaja splošna podlaga za naravovarstvene dejavnosti – ali – je vse skupaj odvisno od posameznikovega mišljenja – najboljšega možnega v danem trenutku?

Vsi smo že slišali, da obstajajo filozofije znanosti, filozofije umetnosti, kulture in podobne. Tudi posamezne panoge v gospodarstvu imajo svoje filozofije, celo posamezna podjetja. Prav tako smo seznanjeni z obstojem današnje filozofije narave z vso razvejanostjo: od kozmologije kot splošne znanstvene filozofije o redu v vesolju na eni strani, do praktičnih filozofij, pravzaprav že okoljskih etik, ki obravnavajo praktične pristope k odnosom med človekom in naravo. So njihova razmišljanja lahko splošna in skupna podlaga za varovanje narave ali smo naravovarstveniki sami tisti, ki moramo zgraditi lastno filozofijo varstva narave kot podlago za akcijsko zgradbo.

Prispevek se nanaša na naravo kot physis in kot kosmos, kot vseobstojanje in urejenost – nasprotje kaosu, na filozofijo kot človekovo notranje hrepenenje po modrosti in na varstvo narave kot enega od človekovih prvinskih odnosov z naravo. Skušajmo izstopati iz sedanje paradigme varstva narave, za katero vsi slutimo, da ni uspešna: človek naravo uničuje vse bolj, problemi se stopnjujejo na vseh ravneh: od globalnih dogovorov o ohranjanju Zemlje do zadnjega neustreznega postavljenega senika na robu močvirja v narodnem parku.

2 Premiki pojmovanja filozofije narave skozi zgodovino

Kot je že omenjeno v uvodu, prispevek ne bo podrobneje obdelal zgodovine filozofije narave po

1 Introduction

Numerous philosophies have evolved in the history of mankind. Our culture is based on ancient religions, on a 'popular' culture of the Middle East, and on Greek Hellenist culture. Although this paper does not intend to give a historical overview of the philosophy of nature, it is interesting to note, the wetlands being the topic in discussion, that Thales of Milet, often referred to as the first philosopher, regarded water as arché, the first principle of life.

Nowadays, nature conservation is mostly about action. We constantly use words like activity, management, regulation, direction, measures. We even use the phrase action without action as if in the language of nature conservation, to do nothing would mean the same as to be active. And why do we do all that? What reasons lie behind our efforts to protect natural phenomena? Is it life or beauty? Reason or emotion? Do we actually care about nature or perhaps more about the resources necessary for human development? Do we care about the form or the content? Is there a common groundwork for nature conservation activities, or does it all depend on an individual's state of mind – the best possible reaction in a given moment?

We have all heard of philosophies of science, philosophies of art, philosophies of culture and the like. Several economic branches have their philosophies, and some companies have developed their own. There is also the modern philosophy of nature in all its diversification, ranging from cosmology as the general scientific philosophy about the order in the universe to practical philosophies or environmental ethics that study practical approaches to the relations between man and nature. Can the mentioned findings be generalised into a common basis for nature conservation or should nature conservationists attempt to create their own nature conservation philosophy as the basis for nature conservation action structure.

This paper refers to the nature as physis and cosmos, as the all-existing force and order, as the direct opposite of chaos. Philosophy is regarded as man's inner longing for wisdom and nature conservation as one of man's pristine relations with nature. The essay tries to look from a distance at the modern nature conservation paradigm which is often thought to have failed: man is destroying nature in many ways and problems are accumulating on all levels of our societies, embedded in global agreements on the preservation of the Earth and in every hayrack built without necessary approvals on a bog edge in a national park.

2 Historical milestones in the philosophy of nature

As mentioned in the introduction, this paper is not aimed at providing a detailed historical overview of the philosophy of nature by its representatives and schools. This task shall

njenih predstavnikov ali šolah. To bomo prepustili zgodovinopiscem in filozofom samim. Na kratko se bomo ustavili le na štirih miselnih točkah zahodnoevropske zgodovine: v antični Grčiji, pri Tomažu Akvincu, v renesansi nekako pri Deskartesu, in v današnjem času.

2.1 Antika

Praktično vse antičnogrške mislece poimenujemo filozofi in vsi so dejansko bili takrat filozofi narave, saj so se ukvarjali z naravo, njenimi fenomeni, bitjo in bistvom, izvorom – hkrati pa so naravo tudi ne nek način analizirali, razstavljali in prafaktorje, matematično in logično opredeljevali, razvrščali in podobno. Bili so filozofi narave in filozofija narave je dejansko pomenila celotno znanost, vključujoč naravoslovje. Večina del iz takratnega časa bi v luči današnjih znanstvenih paradig in doktrin veljalo za čisto špekulacijo. Pojem eksperimenta, ki je danes v znanosti tako izključujoče obvezen, je bil takrat dobesedno sramota in je bil domena sužnjev, delavcev. Filozofi, torej ljubitelji modrosti, so opravljali bistveno pomembnejšo nalogo: mislili so. Njihova misel je bila široka, zavzemala je celoten kosmos, ki je stal nasproti kaosu. Physis – stvarni svet, narava – so pravzaprav opisovali, na nek način raziskovali – to je bilo njihovo naravoslovje. Vendar jim to ni bil končni cilj. Utemeljevali so vzroke za pojave, ki so jih opazili v physis. Najprej matematično-logično, kot logos. Praktična dognanja, ki jih danes v njihovih delih vidimo naravoslovci so, vse tako kaže, zgolj stranski produkti njihove bistvene dejavnosti – razmišljanja. Zato ni čudno, da ti nek Tales iz Mileta v življenju dokaže razmerja dolžin daljic na dveh pod določenim kotom sekajočih se premic (Talesov izrek), natančno napove sončni mrk (585 pr.Kr.), hkrati pa dokazuje vodo kot prapočelo vsega živega (oživljena voda).

2.2 Srednji vek

Druga točka filozofije narave, ob kateri se na kratko ustavljam, je sveti Tomaž Akvinski. Ključna razvojna sila zahodne zgodovine, krščanstvo, je že z njim preusmerilo tako imenovani mračni srednji vek. Pokristjanila je antično filozofijo in jo s tem vrnila v takratni tok kulturnega in hkrati znanstvenega razvoja. Kako je Akvinski zmožl pravzaprav premagati izjemen, zaradi krvavih preganjanj kristjanov v prvih stoletjih popolnoma razumljiv protiantični nastroj Cerkev, kljub množici študij ni popolnoma jasno. Gotovo pa je, da je sicer preko arabskih prevodov obnovil precejšen del grške filozofije. Njegova filozofija narave je pravzaprav kratka, v podrobnosti se sploh ne spušta. Vse, kar so razpravljali stari Grki, jim na nek način priznava, vendar kot prapočelo vsega postavlja Boga. Na nek način je postavljena vzporednica: Bog – kosmos na eni strani in hudič – kaos na drugi. Pojavi

be left to historians and philosophers. Nevertheless, I will provide a brief presentation of four mental milestones in the West European history: ancient Greece, Thomas Aquinas, Descartes and the Renaissance period, and the present time.

2.1 Antique

Practically all ancient Greek thinkers are called philosophers. They studied nature, natural phenomena, being and essence, the origin, and can rightly be called philosophers of nature. On the other hand, they also analysed nature, divided it into prefactors, defined it mathematically and logically, classified it, etc. They were philosophers of nature, and in their time the philosophy of nature joined all scientific disciplines, including nature sciences. Most works by ancient thinkers would be considered pure speculation if seen from the point of view of present-day paradigms and doctrines. Experiments, an absolute must of modern science, were regarded unhelpful, shameful even, and were only conducted by slaves and workers. Philosophers, wisdom lovers, performed a much more important task: they thought. And the scope of their thinking was wide, encompassing the entire cosmos that stood in opposition to the chaos. Nature, physis, was described and researched, forming the topic of nature science. This was not, however, their final goal. Ancient philosophers tried to find causes behind the phenomena they observed in physis. First, they approached the problem in a mathematical and logical manner, as logos. Practical findings that nature scientists discover in the works of these philosophers today seem to be merely side products of their main activity – thinking. It is therefore not surprising that a Thales of Milet, for example, achieved all of the following in his lifetime: he established that, if several parallel straight lines are cut by two transversal lines, the ratio of any two segments of one of these transversals is equal to the ratio of the corresponding segments of the other transversal (Thales' axiom), he made a precise prognosis of a solar eclipse in 585 BC and identified water and humidity as the first principle of life (live water).

2.2 The Middle Ages

Another milestone in the philosophy of nature I wish to present was set by Thomas Aquinas. Through him, Christianity as the key development force of the western civilisation redirected the course of the 'dark' Middle Ages. Christian beliefs were mixed with antique philosophy, making antique once again part of cultural and scientific development. Despite numerous studies, it remains unclear how Thomas Aquinas managed to overcome the powerful 'anti-antique' tendency of the Church, which was an entirely understandable consequence of bloody killings and persecution of Christians in the first centuries AD. Using Arabic versions of Greek philosophic works, Thomas Aquinas succeeded in reviving a significant part of Greek philosophy. St. Thomas' philosophy of nature is rather short, and devoid of detail. Up to a point, Aquinas agrees with ancient Greek philosophical thought, but

se tudi analitični pristop do vprašanja resnice. Bog je pri njem absolutna resnica in nič ne more obstajati brez resničnega temelja – vendar to hkrati zbudi tudi negacijo, kar pozitivno prispeva k razvoju miselnega toka. Krščanski Bog Stvarnik torej postane ključni dejavnik filozofije narave.

2.3 Razsvetljenje

Razsvetljenje prinese v filozofiji narave zopet nov miselni premik. Razvoj posameznih znanosti, če jih takrat že lahko tako poimenujemo, je pomenil konec filozofije v prejšnjem pomenu. Astronomija, medicina, naravoslovje: vse to postaja vedno manj ljubezen do modrosti. Prakse je vedno več, opazovanja in poskusi se množijo, sledijo nova odkritja. Filozofi narave niso več hkrati naravoslovci. Vedno bolj se specializirajo, nekako gredo tudi sami v smer znanosti, razlage, logičnih izpeljav, celo eksperimenta. Filozofija postaja samostojna veda, na eni strani igra povezovalno vlogo med vedno bolj razvejanimi znanostmi, po drugi pa se usmerja v iskanje vzrokov, bistva in smisla vseh pojavov: filozofija narave seveda pojavov v naravi. Lahko bi rekli, da so se filozofi narave s tem otrsli nadležnega, v antičnem jeziku suženjskega dela naravoslovja – ostalo jim je mišljenje, razmišljanje, ki pa je drugačno od tistega v antiki. Delno so z osvoboditvijo sicer zgubili neposredni stik z razvojem posameznih ved, istočasno pa s svojimi logičnimi razpletanji lahko ne le capljajo za znanostjo, kot bi si kdo mislil ob dejstvu, da filozofi skušajo še vseeno nekako držati človekove umotvore v nekakšni celoti, ampak celo usmerjajo vse bazične znanosti. Predvsem pri teoretični fiziki ali teoretični biologiji. Noben izstop iz paradigem ni mogoč brez globokega filozofskega premika. Znanost dožene skoraj vse, potem pa se na neki točki asimptotičnega približevanja resnici ustavi. Lahko se celo zapre sama vase, nastanejo doktrine, celo dogme, ki škoduje razvoju človeštva nasploh. Pomislimo samo na razvoj razvoj geometrije od preprostih evklidskih prostorov proti dejansko obstajajočim večdimenzionalnim, večkratno ukrivljenim prostorom, ki jih danes astronomi dokazujejo tudi eksperimentalno. Ali pa miselni premik od Newtonove mehanike v relativnostne teorije in kvantno mehaniko, ali usmeritev v evolucijske teorije od darvinizma naprej. Do takšnih premikov ne pride iz eksperimentov samih, ampak je potreben koreninski premik, ki gazmore ustrezna interakcija med teoretično znanostjo in filozofijo te znanosti.

2.4 Sodobnost

Zadnje stoletje je zaznamovano z veliko razvejanostjo misli. Prav nič drugače kot v vseh znanostih. Dobe in filozofske šole si sledijo v razdobjih parih let, ljudi je vedno več, filozofov je vedno več, tudi filozofov narave. Vsak ima svoj predalček. Nekaj skoraj

identifies God as the first principle of life. In a way he sets a parallel between God and cosmos on the one hand and the devil and chaos on the other. He also opens analytical approach to the question of truth. According to Thomas Aquinas, God is the absolute truth and nothing can exist without God. This created a feeling of negation that contributed positively to the development of thought. The Christian God the Creator thus becomes the key element in the philosophy of nature.

2.3 Renaissance period

The Renaissance period represents a break in the philosophy of nature. Development of individual sciences, if they deserved to be called sciences at the time, marked the end of philosophy in its old sense of the word. Astronomy, medicine, nature science were less and less about the love of wisdom. Practice and observation were on the increase, experiments were multiplying, and new findings followed. Natural philosophers were no longer nature scientists. They tended to specialise, their main orientation being towards science, explanation, logical deductions and experiments. Philosophy was becoming an independent science which, on the one hand, formed the link between increasingly diversified sciences and, on the other hand, focused on the search for cause, essence and meaning of all phenomena. In this way, the philosophers of nature rid themselves of the annoying part of nature science, and what remained was the sophisticated activity of thinking, although different from the antique thinking. In the course of these changes, the contact with the development of sciences was partly lost, but logical conclusions enabled philosophers to not only follow in the footsteps of other sciences but also, surprising though it may seem, direct the course of all fundamental sciences. Their role was most important in theoretical physics and theoretical biology. No separation from paradigms was possible without a deep philosophical movement. Science can achieve almost anything, but then, at a certain point of its asymptotic approach to truth, it suddenly stops. It may become exceedingly involved with itself, creating doctrines and even dogmas that are harmful to the development of mankind in general. The progress in geometry from the simple notion of Euclidian space towards multidimensional spaces with multiple curvatures which astronomers are able to prove experimentally today is a perfect example of the distance philosophical thought is able to overcome. Similarly inspiring is the progress from Newton mechanics to relativity theories and, finally, to quantum mechanics, or the development of evolution theory spurred by the Darwinism. Such breaks in science can not derive from experiments alone, there needs to be a root change that can only be caused by an appropriate reaction between a theoretical science and its philosophy.

2.4 Modern times

The 20th century was famous for its diversity of thought. Similarly, so were all sciences. Eras and philosophical

klasikov se ohranja v nemškogovorečem območju. Opazna značilnost je odvisnost od družbenopolitičnih razmer. Nemške filozofe tridesetih let prejšnjega stoletja izrazito označuje bodisi arianstvo bodisi antiarianstvo. Sovjetski filozofi narave so seveda izrazito realsocialistični. Vse močnejša prevlada pa je v zadnjih desetletjih opazna iz Združenih držav Amerike, od koder prihajajo nekakšne praktične filozofije, tiste, ki se na tak ali drugačen način splačajo, če smem uporabiti kar to vulgarno besedo. Pogosto so mešanice srednjeevropskih, recimo nemških klasikov, imajo malo pridiha daljnega Vzhoda, in so ameriško vehementne. Nekatere od njih imajo zelo kratek rok trajanja, so nekakšne pop-filozofije. Zaradi splošne globalizacije in široke uporabe angleščine v svetu se te struje hitro širijo. Tiste filozofije, ki se ukvarjajo z naravo, so prav tako izrazito praktične – in seveda s tem skorajda niso več filozofije. V bistvu se pod tem imenom danes vedno bolj razumemo okoljske etike, ki obravnavajo odnos med človekom in naravo, še pogosteje med človekom in njegovim okoljem. Gre za premik v atropologizem. Človek je središče vsega in filozofija narave v bistvu danes, razen nekaterih preostankov klasičnih, na primer kozmoloških šol ali teoretičnih, obravnava človeka. Narava kot taka je pravzaprav izrinjena.

3 Varstvo narave – različni pristopi k stroki

Dejavnost varstva narave načelno obravnava odnos človek – narava. Ta odnos v osnovi lahko razdelimo na intrinzični odnos, kjer naravi priznavamo njeno lastno vrednost in utilitaristični odnos, kjer je vrednost narave merimo z njeno uporabnostjo za človeka. Čeprav je človek del narave, sta oba odnosa logična in smiselna, pri obeh sta oba pola, torej človek na eni in narava na drugi strani globalno jasno opredeljiva zaradi tako imenovane socialne evolucije človeka, ki je človeka kot misleče bitje izločilo iz izključne odvisnosti od biološke. (Težave se pojavijo pri tretjem odnosu, ki ga večkrat srečamo pri obravnavah te tematike in ki ne sodi v kontekst tega prispevka. To je odnos človek – okolje, kjer okolje ni jasno določen nasprotni pojem, saj je sam po sebi zelo antropološki in v večini primerov tu človek vzpostavlja odnos s samim sabo). Torej govorim o odnosu človek – narava, s čemer se končno dejavnost varstva narave v ožjem smislu tudi dejansko ukvarja.

Danes se z varstvom narave ukvarjajo mnogi. Ali je to utemeljeno in ali gre dejansko za varovanje narave ali morda le za spreminjanje vplivov (na primer v težje merljive v najbolj grobih primerih) se dokaj hitro pokaže v kriznih primerih. Če je dejavnost pristna, torej pristno varstvo narave, bo kot takšna vzdržala, sicer bo občasno kompenzirala prizadevanja s še večjim uničevanjem narave, kot bi ga sicer. Večino ekonomskih dejavnosti, ki si nadenejo krilatice bio in eko, lahko s stališča dejanskega prispevka k varovanju

schools arose every couple of years, populations were increasing and so were the numbers of philosophers, even philosophers of nature. Each philosopher of nature had his/her own drawer, his/her own classification. Some classical philosophers still worked in German areas. They were well-known for their dependence upon social and political circumstances. German philosophers of the 1930s were either supporters of the Soviet philosophers or devoted advocates of Real Socialism. In recent years, the USA have strengthened the foothold in philosophy through the introduction of practical philosophies, that is the philosophies that pay, in one way or the other. These philosophies contain some elements of Central European, say German classical philosophers, a dash of the Far East and the vehemence of the USA. Some of them, called pop-philosophies, are rather short-breathed. However, globalisation trends and worldwide usage of English greatly contribute to their expansion. Even the philosophies dealing with nature have their expressed practical side – and, of course, barely deserve to be named philosophies. Today, philosophy of nature is more and more about environmental ethics, focusing on the relationship between man and nature, and more often so, between man and his environment. A turn towards anthropologism. Man is at the centre of all things and, with the exception of some remains of the classical, cosmological or theoretical schools, the philosophy of nature is primarily involved with man. Nature as such has been pushed out.

3 Different approaches to nature conservation

In principle, nature conservation deals with the man-nature relationship. In its basic form, this relationship can be divided into an intrinsic relation which readily acknowledges the value of nature, and the utilitarian relation in which the value of nature is measured through its usability for man. Although man is a part of nature, both relations are logical and sensible and in both the two poles, man on the one side and nature on the other, are easy to determine on account of the social evolution of man, which excluded man as a thinking being from being utterly dependant on biological evolution. (More difficult to define, however, is the third relation which is often encountered in debates on this issue and which is not relevant to this paper. This is the man–environment relation in which the environment does not have a clear counterpart since it is in itself highly anthropological and in most cases this connection is about man forming a relation with himself.) I shall therefore address the man–nature relation, which is, after all, in the focus of nature conservation activities.

Today, many people are involved in nature conservation. Crisis situations, however, are quick to reveal whether this dedication is in fact to nature conservation or to impact modifications (e.g. modification into impact forms that are hard to measure). If the activity is a result of dedicated nature conservation efforts, it will survive. Otherwise, it will occasionally compensate its efforts with even more severe degradations of nature than it would normally cause. Most economic activities decorated with prefixes eco- and bio-, can only be evaluated for their actual contribution to nature conservation from the standpoint of current economic

narave ocenjujemo v času ekonomskih problemov. Poglejmo si nekaj najbolj pogosto opaženih pristopov k varstvu narave.

3.1 Formalistični pristop

Bistvo tega gledanja na naravo je iskanje oblik in kombinacij oblik, ki se v njej pojavljajo. Formalisti se običajno ne ustavljajo le ob makrooblikah, ampak posegajo tudi v detajle, ki jih kasneje v obliki uporabnih ali okrasnih predmetov bolj ali manj abstraktno prenašajo v človeškemu očesu dosegljive dimenzije. To poglobljanje je običajno parcialno, saj ostane na oblikovni ravni, celo v funkcionalnost se spušča le takrat, ko je že prej spoznana s strani neformalistov in kadar je ta človeku v danem trenutku uporabna.

V tipičnem formalizmu je značilno tudi ocenjevanje vrednosti in rangiranje posameznih predelov narave. Po principu številčne redkosti nastajajo sinteze kot so "ogrožena živa bitja", po principu oblikovno-estetske značilnosti pa "varovani ekosistemi" in podobno. Ti objekti so zaradi tega gledanja več vredni na račun okoliških, kivaravipredstavljajopravtakoenakovreden del, čeprav so na videz čisto običajni, celo neugledni. Zaradi njihove navidezne manjvrednosti jih zato "lahko žrtvujemo" za preprečevanje anarhije obiskovanja, to je v ureditev za sodobnega človeka-turista dostopnih poti in infrastrukture kot opreme tako imenovanih naravnih spomenikov.

3.2 Antroposuperiorni pristop

Izvortakegagledanjajeskorajgotovovpoenostavljenih razlagah judovskih in grških nauk, ki so podlaga sedanji krščanski evropski kulturi. Ti nauki strogo ločujejo človeka od rastlin in živali, čeprav jih v naravi družijo izrazito enotna lastnost, to je življenje. Duševna razlika med človekom in živalmi je posplošena tudi na biološki nivo. Človek je pri razlagi Biblije spregledal Božji nauk "skrbita za vrt". Besede "podvrzita si zemljo in ji gospodujta", niso vzete kot gospodarno uporabljanje zemeljskih dobrin, ampak kot izkoriščanje do tiste mere, ki dokazljivo ne ogroža človeka. Žal sta mera in dokazljivost časovno spemnljiva pojma. Kljub osnovnemu nasprotju samega nauka se človek predrzne zagrešiti izvorni greh - delati se vladarja nad vsem, torej enakega Bogu. Človek se odloča jemati Bogu, namesto prejemati od njega. Večina starozaveznih prerokov svari pred takim odnosom, nekateri od njih naravo čutijo kot veličino Stvarnika.

Dodatno je ta pristop spodbujen s pridobitniško potrošniško miselnost liberalnega kapitalizma, ki ji narava služi kot poceni vir surovin. Posameznik v proizvodnem procesu je zadosti odtrgan od pristne narave, saj jo uporablja le za rekreacijo (ki je prav tako čisto potrošništvo), da neposredno ne čuti njenega vpliva, niti nima fizično življenjskega stika z njo. Zaradi

problems. The following are some of the most prominent approaches to nature conservation.

3.1 Formalist approach

This conception of nature is based on the search for forms and combinations of forms that appear within it. Formalists do not only focus on macroforms but reach deeper, into the details they later transform into practical or decorative objects, transferring them in a more or less abstract form into dimensions easier on the human eye. In general, the insight is only partial as it remains on the design level and ventures into functionality only when it has previously been recognised by non-formalists and when humans consider this functionality useful.

Typical formalism is also characterised by the assessment of value and hierarchical classification of nature parts. Implementation of the principle of numerical rarity has resulted in the creation of syntheses such as "endangered living beings", whereas the principles of form and aesthetic features have led to the creation of "protected ecosystems", etc. As we can see, this approach increases the value of some objects at the expense of their surrounding structures which are equally important parts of nature although they look rather ordinary, even mediocre. On account of visual deficiencies, these forms "can be sacrificed" in order to prevent uncontrolled visitation. Roads and paths are constructed that are accessible to a modern visitor and infrastructure required for natural monuments is provided.

3.2 Anthroposuperior approach

The idea originates from simplified explanations of Jewish and Greek teachings upon which the present-day Christian European culture is built. In these teachings, man is strictly separated from plants and animals, although they are united in nature by a common trait, life. The spiritual difference between man and animals is generalised to extend to the biological level. In reading the Bible, man seems to have ignored God's order to "mind the garden". The words God says to Adam and Eve to "fill the land and subdue it..." do not refer to economical usage of natural resources, but to the use of land in form and extent that puts nature in no risk. Unfortunately, measure and provability are prone to change. Although clearly opposing God's instructions, man dares to commit the original sin. He wants to control and rule everything, make himself equal with God. Man decides to take from God instead of receiving from Him. Most Old Testament prophets warn of such a relationship, and some see in nature the magnificence of the Creator.

The approach is further promoted by the consumer and profit oriented liberal capitalism which uses nature as a cheap source of natural resources. An individual in a production process is separated from pristine nature to an extent that he/she only uses nature for recreation (merely a consumer activity) and feels no direct influence of nature nor has any physical contact with it. Because of his separation from nature, man does not feel the consequences of exploitation, as he constantly chooses

te odtujitve ne čuti posledic izkoriščanja, saj si za stik z njo v sprostitvene namene vedno znova izbira nove, neokrnjene prostore, stare, ki jih je sam omadeževal, pa prepušča kot delno že itak degradirane možnosti nadaljnega, običajno težko industrijskega izkoriščanja ali uničenja. Antroposuperiorni pristop je pravzaprav tudi vidik nekaterih sodobnih liberalističnih socioloških in psiholoških šol, ki človeka obravnavajo kot popolnoma neživalskega ali se tej povezanosti vsaj na veliko izogibljejo, s čemer človeško vrsto dvigujejo nad biosfero.

3.3 Tehnicistični pristop

Izvor pristopa, lahko bi rekli bolj metoda pristopa, izhaja iz klasične evropske medicine. Gre za enostavni vzporednici: človek-medicina, narava-varstvo narave. Če sta prvi komponenti v vzporednicah živi, pomeni, da lahko "zbolita", torej je potrebno z določeno akcijo to bodisi preprečiti ali v skrajnem primeru zdraviti. Preprosta aplikacija v naravo metodološko seveda ne zdrži, saj je znanje o ostali živi naravi in njenih procesih neprimerljivo s količino znanja o človeškem telesu. Metode zdravljenja človeka so relativno preizkušene, zato gre medicina s svojimi raziskovalno usmerjenimi sorodnimi znanostmi v iskanje rešitve podaljšanja življenja, s čemer prihaja pogosto v nasprotje celo s svojo lastno humanostjo, ki je na videz preseгла biološke danosti človeka.

V tem pristopu gre torej za delovanje, ki s tehniko, kot pridobitvijo sodobnosti, posega v naravno okolje v smislu zdravljenja oziroma popravljanja uničenega. Nekakšen moralni čut, da je vse, kar je človek kruto izkoristil, za vsako ceno treba sanirati. Te sanacije v praksi s strani narave ne pomenijo generalne rešitve, saj gre pogosto le za dislociranje človeku škodljivih ali neuglednih lastnih stranskih proizvodov, pa tudi ekonomskega interesa gradbenih in strojniških strok, ki večinoma predstavljajo tehnicizem v varstvu narave, ni mogoče zakriti. To pomeni, da tehnicisti želijo naravi, predvsem pa človeku pomagati s tem, da na primer gradijo tehnično kar najbolj dovršene čistilne naprave, ali odpadke kar najbolj učinkovito predelujejo in varno shranjujejo. V ekonomskem smislu zato v njihovem interesu ni zmanjševanje količine odpadkov, kar bi edino lahko razbremenilo naravo.

3.4 Konservatorski pristop

Glavna težnja pristopa je ohranjanje stanja, druga pa iz nje izhaja in jo stopnjuje: vračanje v prvotno stanje. Na prvi pogled sta ti dve aktivnosti pozitivni, toda v svoji pojavnosti sta nastrojeni proti naravi oziroma proti življenju. Največji absurdi v tej smeri se kažejo ob ohranjanju starih dreves ali stanj nekaterih ekosistemov, ki so za naše oči lepši kot prvobitni. Pri vračanju v prvotno stanje se v praksi pogosto pokaže kratkoročnost tega mišljenja - prvotno stanje

new, unspoilt areas for his relaxation and leaves the natural areas he had himself damaged to further, severe industrial exploitation or destruction. The anthropo-superior approach is also adopted by certain modern liberalist sociological or psychological schools which regard man as completely separated from animals or avoid admitting any links between man and nature, thus raising human race above the biosphere.

3.3 Technician approach

The method of the approach derives from classical European medicine. It is based on two simple parallels: man-medicine, nature-nature conservation. If the first components in these two relations are alive, they can also "get sick", and certain actions are required to either prevent or cure such a state. A simple application of this method into nature is understandably not possible in terms of methodology, because knowledge of living nature and its processes is not comparable with the quantity of knowledge on the human body. Besides, the methods for curing people are relatively well-proven, and medicine and its related research-oriented sciences are searching for a solution to prolong life, which occasionally creates a conflict between medicine and its own humanity that has seemingly moved beyond the biological features of man.

This approach is centred on operation, using techniques as a gadget of modern times to intervene with the natural environment in terms of curing or repairing what has been destroyed. It is motivated by a moral sense that everything man has ruthlessly exploited must be restored at any cost. In practice, restoration is not a generally acceptable solution for nature, since it often settles for a mere dislocation of harmful or negative side products of own activities and because it fails to conceal the importance of the economic interest for construction and engineering companies who are the main representatives of the technician approach in nature conservation. In short, technicians wish to help nature and man by constructing state-of-the-art cleaning devices and by developing highly efficient ways to process and store waste. In the economic sense, their aim is not to reduce the quantity of waste, which is the only way to reduce the pressure on nature.

3.4 Conservationist approach

The main orientation of the approach is to preserve the state of affairs, whereas an additional aim derives from it and upgrades it to include restoration to the original state. At first, the two activities seem positive, but in fact they are against nature and life. The absurdity of the approach is best seen from the efforts to preserve old trees and the state of certain ecosystems which are to our eyes more beautiful than the original ones. In practice, restoration to the original state often shows how short-breathed the method is – the original state is at best measured with historic memory, and quite frequently personal memory is applied. Actually, it often means restoration to the state that is far from the original.

se namreč meri v najboljšem primeru z zgodovinskim spominom, v nekaterih primerih pa kar z osebnim. To pogosto pomeni vračanje na stanje, ki celo ni nujno prvobitno.

Pristop skriva še eno potrošniško usmerjeno miselnost. Tako, kot je ohranjanje in obnavljanje nekaterih stavbnih kulturnih spomenikov ponekod stvar prestiža, tudi vračanje degradirane narave v prvotno stanje z izredno visokimi stroški vzpostavitve in zaradi sedanjega pomanjkljivega znanja še visokih stroškov vzdrževanja, ostaja domena zelo bogatih družb ali posameznikov.

3.5 Sofisticistični pristop

Znanost se je v zadnjih dveh stoletjih ali celo manj tako močno razvila v stroke in specialnosti, da je popolnoma zgubila celostnost. Delno v to celostnost sega le še splošno pedagoški sloj posameznih strok, ki pa je povečini matičnim strokam odmaknjen, prepuščen samemu sebi in pogosto tava več desetletij za ugotovitvami matice. Vzrok takemu stanju je strahotno povečana količina informacij in z avtomatizacijo izredno pospešeno pridobivanje novih. Človeški um te množice novosti ni sposoben niti držati v svoji zavesti, kje šele pretvoriti v novo kvaliteto. V zadnjih desetletjih se razvija nova povezovalna dejavnost, strojna informatika, ki prevzema vsa rutinska dela upravljanja podatkov. S tem je znanstveniku, si seveda obvlada vsebino, dana časovna možnost iskanja novih zaključkov in vračanja k splošnemu. Strojno možganje hkrati lahko omogoča iskanje primerno enostavnejše, popolnoma in neprilagojeno resnične in tudi splošneje razumevne oblike predstavitve ugotovitev. Seveda je ob tem nujno, da je stroj v službi človeka in ne obratno, kot žal opažamo v praksi.

Z varstvom narave se najintenzivneje ukvarjajo naravoslovne vede, predvsem geološke in biološke, delno kemijske, manj pa bazične fizikalne. Razdrobljene naravoslovne stroke in specialnosti zaenkrat ne najdejo skupnega jezika: že v izrazoslovju prihaja do nasprotij in skrajno različnega razumevanja pojmov. Vsebinske in idejne razlike varstva narave večinoma izvirajo iz premočnega favoriziranja metode v vsaki posamezni stroki, ki zavira spoznanje vsebine kot celote. Konkretno to pomeni, da geolog drugače pojmuje kompleksen objekt v naravi kot na primer biolog ali celo kot njemu mnogo bolj soroden geomorfolog.

Poseben fenomen pri tem pristopu so aplikativne stroke, ki se ukvarjajo z naravo in imajo močan, zgodovinsko pogojen miselni vpliv na javno mnenje. Tako je gozdarstvo, ki močno prednjači, sledijo lovstvo/gojitev divjadi, robolov/robogojstvo in vse vrste kmetijstva. Vse se ukvarjajo z živimi objekti, nekatere celo v njihovem popolnoma naravnem okolju. Vendarle gre pri vseh za ekonomije, ki so

The approach has another commercial side to it. We all know that the conservation and restoration of certain architectural monuments is sometimes a matter of prestige. Similarly, restoration of degraded nature to its original state involves extremely high costs of establishment and maintenance (the latter mainly due to insufficient knowledge) which is why it remains in the domain of rich societies and rich individuals.

3.5 Sophistication approach

Over the last two centuries or even less, science has developed so many disciplines and special areas of expertise that its integral nature has been entirely lost. In part, the integrity of science is preserved in the pedagogical layer of certain disciplines which are, however, separated from original sciences and left to wander in confusion behind the main findings of the scientific discipline. This situation is a result of a terrifying increase in the quantity of information and immediate access to new information through automation practices. The human mind is not able to store the information in its consciousness, let alone transform it into a new quality. Over the last decades, a new connecting discipline has been developing, called mechanical information science, which has been taking over all the routine tasks of data management. A scientist with a profound knowledge of the content is thus given more time to search for new conclusions and references to generalisations. At the same time, mechanical brains enable a search for such a cognitive form of presentation of findings that is simpler, entirely and utterly true and clearly understandable. It is imperative, however, that the machine works for the man and not the opposite, as is frequently the case in practice.

Nature conservation is most intensively studied by nature sciences, in particular geological and biological sciences, partly chemical sciences and, to a lesser extent, by basic physical sciences. So far, fragmented nature science disciplines and areas of expertise have not found a common language. The differences even appear in terminology, providing users with different interpretations of the same terms. The differences in the content and underlying principles of nature conservation mainly proceed from excessive favouring of a certain discipline method, thus preventing a thorough study of the topic as a whole. As it is, a geologist perceives a complex object in nature in a different way as a biologist or even a geomorphologist.

A special feature of the sophistication approach is applied disciplines which deal with nature and have a strong, historically conditioned influence on public opinion. Applied disciplines range from forestry as the most important field, to hunting/game farming, fishing/fish farming and all agricultural practices. All these disciplines are involved with living organisms, some even with living organisms in their completely natural environment. Primarily, these disciplines are economic branches, and in the past they used to be indifferent to the parts of nature which did not seem to belong to their field of work. It is understandable, however, that the economic branches

bile v preteklosti do tistih delov narave, ki na videz niso posegali v njihov delovni prostor, indiferentna. Popolnoma razumljivo je, da so ravno te gospodarske panoge, ki imajo neposreden stik z živim, prve sprevidile potrebnost drugačnega odnosa do ostale narave. Tu gre seveda zopet za ekonomski pritisk, saj bi nadaljevanje prejšnjih načinov izkoriščanja panogo lahko hitro privedlo v kolaps. Ta ugotovitev in njeno izvajanje dokaj močno prispeva k varovanju prvobitne narave, predvsem življenja v njej, v kolikor ne gre le za prikrito, pogosto imenovano bio ali sonaravno gospodarjenje, ki bi ga kvečjemu lahko primerjali z varovanjem gojene narave. Večkrat se izkaže, da je gospodarjenje sonaravno samo v tolikšni meri, kolikor je to ustrezno trenutni ekonomski naravnosti.

3.6 Modelistični pristop

Princip modeliranja je izdelati model ali nekakšno enačbo, s pomočjo katere bo možno enake ali podobne pojave relativno enostavno obdelati oziroma iz danih dejanskih ali teoretičnih vhodnih podatkov napovedati rezultat.

Model se sestavi iz treh osnovnih modulov. Vhodnega, kamor zberemo kar največ dostopnih podatkov, operativnega, kjer podatke predelujemo in izhodnega, v katerem dokončno oblikujemo rezultat. Model je nujno večkrat preizkušen. Taki modeli so izredno uporabni v konstrukcijskih panogah, fiziki, tehniki in eksperimentalni kemiji, saj so neprimerno cenejši od neposrednih poizkusov, hkrati pa z možnostjo izdelave makete dodatno pokažejo lastnosti obravnavanega objekta.

Taki modeli so seveda priročna metoda tudi v strokah, ki se ukvarjajo z živo naravo, v tem smislu tudi za naravovarstvo. Vendar se tu pojavi osnovni problem - kompleksnost narave. Problem se javlja že pri izoliranih in relativno preprostih fizioloških ali etoloških poskusih v izoliranih laboratorijih, neprimerno pa se stopnjuje pri ekologiji neposredno v naravi. Zaradi znanih omejitev strojnih možganov, s katerimi večinoma upravljamo modele, je nemogoče upoštevati vse dejavnike, ki se lahko pojavijo na vhodnih modulih. Prav tako dosedanje znanje ne omogoča učinkovite določitve operandov v centralnem delu, še manj poteka operacije, ki je zaenkrat sestavljena iz veliko več neznank kot je enačb, kar seveda onemogoča že samo postavitev modela.

3.7 Juristični pristop

Večina držav v svetu ima oblikovana pravna orodja, ki varujejo naravo in zaradi katerih povzročitelj prekrška odgovarja pred družbo, ki je pravne norme sprejela. Pravni pristop se zavzema, da se za vse možne prekrške proti naravi uvedejo klavzule, po katerih naj se kršitelj kaznuje.

that are in direct contact with the living nature were also the first to realise the necessity of a different approach to the remaining nature. The movement was spurred by economic pressure, as scientists became aware that continuation of past exploitation practices would quickly lead to the collapse of the discipline. Implementation of this finding has greatly contributed to the conservation of indigenous nature, especially its living components, provided that conservation practices are not just a pretend bio or sustainable management that can at best be classified as protection of cultivated nature. Frequently, management is sustainable only in as far as it suits current economic tendencies.

3.6 Modelling approach

The principle of modelling is to produce a model or an equation which would simplify the processing of identical or similar phenomena and enable people to predict the outcome on the basis of given actual or theoretical input data.

The model consists of three base modules: the input module, where the maximum possible quantity of accessible data are collected, the operation module, where data are processed, and the output module, where the final result is designed. The model should be amply tested. Such models are highly suitable for use in construction, physics, technics and experimental chemistry because they are much less expensive than direct experiments and because they provide a better presentation of an object discussed by producing a mock-up object.

Models are also a useful method in disciplines dealing with living nature, such as nature conservation. Nevertheless, modelling approach is faced with a fundamental issue – the complexity of nature. It arises in isolated and relatively simple physiological or ecological tests in isolated laboratories, and intensifies in ecology tests performed in the nature. Owing to the known limitations of the mechanical brain which is commonly used to control models, it is impossible to consider all the factors that can appear in input modules. Similarly, current knowledge does not enable efficient determination of operands in the central part, let alone the proceedings of the operation containing a much higher number of unknown quantities than equations, which makes creation of the model impossible.

3.7 Juristic approach

Most countries in the world have legal tools for nature protection, which means that a person who commits an offence is liable to the society that has adopted these legal norms. Juristic approach strives for the introduction of rules and regulations covering all potential offences against nature, according to which perpetrators should be punished.

The approach is faced with two major problems. First, there is a legal or procedural delay of which exploiters frequently

Pristop vsebuje dva glavna problema. Prvi je pravna oziroma proceduralna zamuda, ki jo izkoriščevalci običajno izkoristijo za izpolnitev svojih, najpogosteje ekonomsko usmerjenih interesov. Dejanje proti naravi je morda moralno jasno sporno, vendar v pravnem sistemu ni izrecno prepovedano, torej je dovoljeno. Izkaže se, da je v tem smislu dovršenost pravnih sistemov odvisna od celostnega poznavanja problematike varovanja narave in ažurnega spremljanja sprememb, predvsem na novo nastajajočih oblik izkoriščanja. Drugi problem varstva narave pod pravnim pristopom je ta, da je posamezniku kljub zakonu omogočeno uničevanje - seveda s tveganjem kazni. Če je kazen ekonomsko gledano ugodnejša kot z dejanjem pridobljeni profit, se taka kršenja v brez moralnih krogih lahko redno ponavljajo. Ekonomiji podrejeno naravo torej kljub zakonom lahko uničujemo.

Narava je zatorej verjetno v formalnem in vsebinskem smislu preobsežna za tlačenje v zakone. Pravno vrednotenje zato nujno ne more v zadovoljivi meri ustrezati. Kot taka je nekako hiperjuristična, podobno kot na primer morala ali ustvarjalnost, ki jima pravna znanost ne more niti približno ustrezno slediti.

3.8 Mitologistični pristop

Praktično vsa svetovna ljudstva v preteklosti in še v sedanosti poznajo božanstva, ki so povezana z naravo, v nekaterih mitologijah v živih bitjih žive duhovna bitja, spet v drugih so sveta sama živa bitja.

Pristop se je razvijal vzporedno z razvojem poganskih religij, večinoma zaradi neznanja: vse, česar z razumom niso mogli doumeti, so uvrstili v nadnaravno sfero. Institucionalno se te vrste mitologij v večjem obsegu ohranjajo med arhaičnimi ljudstvi osrednje in južne Azije, v Evropskem kulturnem prostoru so jih v religioznem pogledu nadomestile bolj racionalno kompleksne vere. Predvsem na podeželju je kljub temu ostala množica vraž, urokov in ostankov poganskih praznovanj, povezanih z dogodki ali bitji v naravi. V mestnih okoljih se take primitivne oblike poganstva v glavnem ne pojavljajo, pač pa je dokaj moderno ukvarjanje z tako imenovanimi nadnaravnimi pojavi (vkolikor so to sploh nadnaravni) kot so telepatija, bioenergija raznih sevanj in podobno, ki prav tako vzbujajo strah pred neznanim.

Pri takih pogledih se človek nekako izloči iz narave, ki zanj predstavlja silo, ki je s svojim umom in sredstvi ne obvladuje. Parcialno gledano je taka narava s tem pasivno varovana, večinoma pa gre za dislocirano izkoriščanje. Mitologiziran človek v strahu pred naravnimi dogodki dovoljuje drugače mislečim, da mu iz narave prinašajo dobrine.

Neke vrste mitologijo kaže tudi vegetarjanstvo v Vzhodni Aziji, ki selektivno varuje živali, ki so primerne za prehrano. V Evropo se mit prenaša kot okleščena,

take advantage in pursuit of their interests of economic nature. From the moral standpoint, an act against nature may clearly be contentious, but if it is not explicitly prohibited by law, it is considered allowed. In this respect, perfection of judicial systems depends on the holistic knowledge of nature conservation issues and on keeping up to date with recent changes, in particular with regard to the emerging forms of exploitation. Another nature conservation problem seen from the standpoint of judicial approach is that despite the law, an individual can still destroy nature – at the risk of being punished, of course. If the punishment is lower in economic terms than the profit obtained through the act, such violations may continue in 'moral-free' circles. Nature, subordinated to economy, can thus be destroyed despite legal protection.

In terms of form and content, nature is probably too extensive to be squeezed into the law. And that is why legal evaluations can not be satisfactory. As such, nature is hyper-juristic, much like morals or creativity which are impossible to encompass or comprehend by the judicial science.

3.8 Mythological approach

In the past and even today, all world nations have cherished their own mythological beings connected with nature. In some mythologies, spiritual beings inhabit living beings, and in other mythologies living beings themselves are considered holy.

This approach has been developing in line with pagan religions, mostly because of ignorance: everything that could not be explained through reason was classified as belonging to the supernatural world. Institutionally, these religions are organised on a large scale among archaic nations of the Central and East Asia, whereas they have been replaced by rationally more complex religions in the European cultural space. Nevertheless, many superstitious beliefs, spells and remnants of pagan festivities, linked to either natural phenomena or creatures in nature, have lingered to the present day, especially in rural areas. In urban areas, primitive forms of paganism are of rare occurrence. Studies and practice of supernatural phenomena (if supernatural at all) such as telepaty, bioenergy of various forms of radiation and similar practices that promote fear of the unknown have come to enjoy high popularity.

In a way, these practices exclude man from nature which to him represents a force he can not control with his mind and means. Nature is partly and passively protected, but in most cases this nature protection is actually a dislocated exploitation. A person who is inspired by mythology and in fear of natural phenomena allows others to supply him with goods from nature.

Some form of mythology is also present in the vegetarianism in Eastern Asia, which selectively protects animals fit for food. The myth is transferred to Europe as a commercially-oriented, extravagant activity which is devoid of its true meaning and can rarely be considered a spiritual value of man.

potrošniško in v ekstravaganco naravnana in manj kot duhovna vrlina človeka.

3.9 Pristop primitivizma

Za razliko od ostalih, ki so se pojavili vzporedno ali znotraj razvoja družb sedaj prevladujočih civilizacij, se je ta pristop razvijal v prazgodovini učlovečevanja. Z današnjim jezikom bi ga bolje označili kot ostanek preteklosti, saj se danes v polnosti pojavlja le še med izoliranimi ljudstvi osrednje Afrike, Južne Amerike in Tihomorskih otočij. Zaradi njihovega nepotrošniškega načina življenja in nujnega vklapljanja njihove kulture v naravne procese, to naravo varujejo, ker se zavedajo neposredne kratkoročne življenjske odvisnosti od nje.

Teh "divjakov" človek gospodarsko prevladujočih svetovnih civilizacij, ki se iz narave organsko izloča, ne smatra za sebi enakovredno raso, ampak gleda nanje kot na polživalsko bitje potrebno inkulturacije. Z velikopoteznim misionarjenjem, ki je pri velikih narodih vedno imelo ekonomsko ozadje, je izničena prenekatera taka kultura. V sedanjih prevladujoči nesuženjski obliki medčloveških odnosov se ohranjajo le drobcji tega pristopa, in sicer le v primeru, če je primitivno ljudstvo zadosti veliko za biološko oziroma genetsko kontinuiteto, če je zadosti majhno, da za zahodnjaka ni ekonomsko zanimivo in če njihova okolica ne vsebuje surovin hitrega zaslužka. Nekateri smeri tega pristopa so se zlasti v osrednji in jugovzhodni Aziji razvile v pobožanstvenje narave v Evropi pa v panteizem – seveda preko filozofskih utemeljitev.

V zahodnem svetu je ostanek takega gledanja na naravo oziroma neke vrste poganstvo značilno za nerazvite predele, kjer se ljudje ekstenzivno ukvarjajo s kmetijstvom. Za ohranitev so v teh primerih morali biti dani posebni pogoji, med katerimi so najvažnejši, da se mitologija narave ni razvila v premočno poosebljanje božanstev, da človek množice neznank v naravi ni takoj pobožanstvil, ampak da je v njem ostal zdrav raziskovalni duh, ki neznano neintitucionalno spoštuje kot življenjsko danost in ki je za normalno preživetje morda sploh ni potrebno razložiti. Taka miselnost sama v sebi omogoča izredno učinkovito varovanje narave in dovoljuje samo smiselno izrabo za človekovo nepotrošno življenje. Pristop je našel tudi presenetljivo skladje s praktičnim novozaveznim krščanstvom.

3.10 Sukcesionistični pristop

Kot nasprotje formalizmu in drugim antropocentričnim se v sodobnem varstvu narave pojavlja sukcesionizem. Temeljna misel, ki jo pristop postavlja za pravilno je, da mora človek naravi pustiti vse procese, kar ob sedanjih močni degradaciji posebej velja za sanacijske: vse vrste renaturacije je narava sama sposobna najbolje

3.9 Primitivist approach

Unlike other approaches which appeared parallel to or within the developing societies of dominant civilisations, primitivist approach developed in the ancient history of mankind. In the language of today, the approach would best be described as a remnant of the past since it is preserved today in its entirety only among the isolated nations of Central Africa, South America and the Pacific Islands. Uncommercialised way of life and necessary integration of culture into natural processes have made these nations aware of their direct and imminent dependency upon nature and motivated them to protect it.

The people of economically powerful world civilisations, who have organically separated themselves from nature, do not regard these "savages" as their equals. They treat them as semi-animals in need of inculturation. Numerous cultures were destroyed through large-scale missionary activities which have in large nations always been closely linked to economic interests.

In the non-slave relationship among humans, which prevails in the modern society, only bits and pieces of the primitivist approach are preserved, namely in determining whether a primitive nation is sufficiently big to have a biological or genetic continuity, or whether it is either small enough not to attract any economic interest of the western world or its surrounding areas do not contain any sources of fast income.

In certain geographical variations of the approach, mainly in Central and South-East Asia, godly features are attributed to nature. Supported with philosophical justifications, they developed into panteism in Europe.

In the western world, such a perception of nature or a type of paganism is typical of undeveloped areas where people are actively involved in agriculture. The primitivist approach was only able to survive in special conditions, the most important being that the mythology of nature did not develop into an over-personification of gods, that man did not create gods for every unknown natural phenomenon, but maintained a healthy curious spirit which treated the unknown as a fact of life that did not necessarily require thorough explanations and understanding in order to enable normal survival. Such thinking in itself provides for a highly efficient form of nature protection and only permits sustainable uses of nature for uncommercialised life. The approach is in surprising harmony with practical New Testament Christianity.

3.10 Succession approach

Successionism has developed in the modern nature conservation science as a counterpart to formalism and other forms of anthropocentrism. The main thought the approach supports is that man must let nature carry out all its processes, including restoration of degraded nature. The nature can best implement all restoration activities. Successionists have separated themselves from the time dimension of a human life and from the subjectiveness of

izvesti. Sukcesionisti so se nekako odtrgali od časovne dimenzije človekovega življenja in subjektivnosti človekovega gledanja in jih zato ne moti, če je del narave dalj časa prizadet - v očeh formalistov neurejen - ne glede na povzročitelja: naravno katastrofo ali človekov poseg.

Druga tema sukcesionistov je brezpogojno sprejemanje življenja kot rojstva, življenja v ožjem pomenu in smrti, gledano s stališča osebk, vrste ali ekosistema. Bistvena razlika od ostalih pristopov je dopuščanje smrti ali z drugimi besedami, ne trudi se za umetno podaljševanje življenja.

Sukcesionistični pristop je kratkoročno gledano izredno krut in celo nesmislen. Pravi, celo ekonomsko upravičen pomen pokaže šele v daljših razdobjih. Upravičenost takega ravnanja utemeljuje z evolijskimi dejstvi, po katerih narava vsak element, ki ga razvije, v primeru močne neskladnosti, izloči. Človek se je sicer že sam izločil iz biosfere, vendar pa le zavestna izločitev elementa samega ne pomeni tudi resnične izločitve iz narave: pomislimo le na dejstvo, da se človek miselno izogiblje velikemu delu narave, ki jetudi njegov regulator, to so patološki mikroorganizmi. V tem smislu je verjetno trenutno najbolj ogrožena prav "najbolj napredna" bela rasa, ki je v povprečju z biološkega in tudi praktično življenjskega vidika najmanj vitalna.

Problem sukcesionizma je vklopitev sodobnega človeka v sodobno naravo. Načelno je to nemogoče, predstavniki pa zagovarjajo mišljenje o nujni spreobrnitvi človeka oziroma človeštva k nepotrošnemu načinu življenja in ne k spreminjanju narave pod lažnim nazivom popraviljanja pokvarjenega. V tem smislu priznava človeka kot del narave le, če zavestno izrablja naravo izključno za svoje materialno in duhovno preživetje. V vseh drugih primerih, ko je cilj izkoriščanja dobiček (višek), je človek naravi vedno nasproten, posebno nasproten ji je v primerih prikritega izkoriščanja dobrin, ki se pogosto skriva celo pod imenom varstvo narave.

4 Problemi nekaterih pristopov k varstvu narave

Glavni problem opisanih pristopov je, da do narave ne pristopajo celostno, da jim manjkajo posamezni ključni elementi ali pa so v njihovih pristopih ti elementi nepovezani. Mitologizem in primitivizem še imata na videz morda nekaj možnosti, da se razvijeta v zdravo in učinkovito varstvo narave v tretjem svetu, vendar je spričo globalizacije to vedno bolj vprašljivo. Shema predstavlja poskus razporeditve pristopov na logično piramido dejavnega naravovarstva. Trdim, da je piramida s tako razporejenimi splošnimi dejavnostmi, daje izjemno velika zagotovila za uspeh. Značilno za razvoj varstva narave v svetu in z zamudo tudi v Sloveniji pa je žal malo obrnjena piramida: v začetku razvoja stroke so bile dejansko najbolj pomembne

man's standpoint and do not feel the need to intervene if a part of nature is affected - formalists would say, unregulated - for some time, regardless what the cause of the impact is: a natural disaster or a human action.

The other belief successionists share is an unconditional acceptance of the notion of life as birth, life in its narrow sense, and death, of an individual, a species or an ecosystem. What sets this approach apart from other approaches is that it permits death or, in other words, does not strive to artificially prolong life.

The successionist approach is extremely cruel and even absurd in its short-term efforts. Its economically justified role only becomes evident in long periods. Evolution is used to justify the existence of the successionist approach because each element that develops in nature is also eliminated from it in case of severe non-conformity. Man has already separated himself from the biosphere, but a conscious separation of an element from nature does not actually mean its exclusion from nature: we only need to remember that man has been trying to avoid pathological microorganisms, which actually represent a large part of nature. In this respect, the "most advanced", white race is currently most at risk, being least vital from the biological and practical standpoints.

The problem of successionism is how to integrate a modern human being into modern nature. In principle, this is impossible, but successionists promote the idea of the urgent reformation of man and mankind towards the uncommercial way of life and away from the actions that alter nature under the false pretences of repairing something broken. In this sense, successionism only recognises man as a part of nature if he consciously uses nature for its material and spiritual survival. Whenever the goal of human exploitation is profit (yield), man is in opposition to nature, and this opposition is particularly notable in cases of resource exploitation hiding behind the term nature conservation.

4 Problems related to certain nature conservation approaches

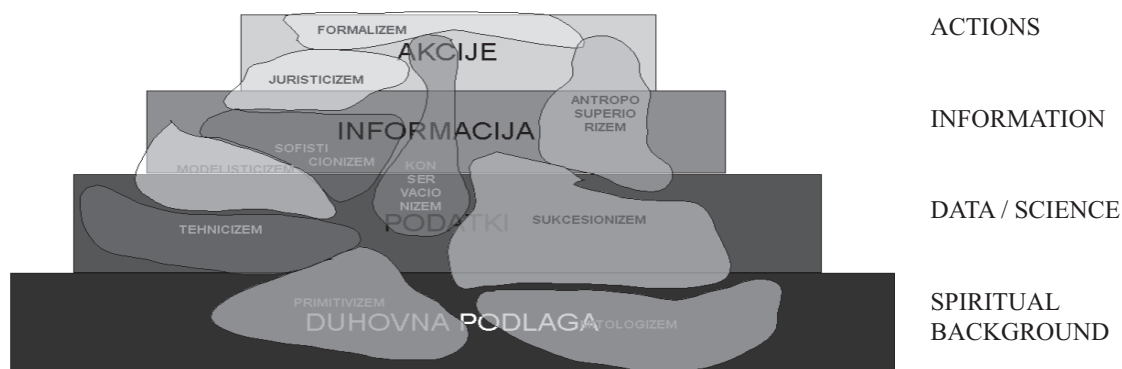
The main problem of the approaches described is the absence of a holistic approach to nature. They either lack certain key elements or these are not connected into a coherent whole. The mythological approach and primitivism seem to have some opportunities to develop into healthy and efficient nature protection practices in the third world, but globalisation makes such a development more and more questionable. The diagram shows an attempt to present various approaches in a logical pyramid of active nature conservation practices. I firmly believe that success would be guaranteed if general nature conservation activities were distributed as presented in the pyramid. Unfortunately, nature conservation tendencies in the world and in Slovenia resemble a reverse pyramid: at the beginning of nature conservation development, most attention was paid to activities based on intuitive judgement. It was followed by mass collection of data in forms of lists and records, but with weak analyses and intuitive evaluation. Only later,

akcije, ki so temeljile na intuitivnih presojah. Sledilo je množično zbiranje podatkov v obliki seznamov, kartotek – vendar s šibko analizo in intuitivnim vrednotenjem. Šele rezultati analiz in iz njih izhajajoče poglobljeno vrednotenje je prineslo naravovarstveno informacijo. Kvaliteta je seveda odvisna od izvornih podatkov in obvladovanja analiz.

Ti trije segmenti, torej podatki, informacije in akcije prispevajo odgovore na vprašanja: KAJ? in KAKO?. Ostaja pa nam bistveno vprašanje: ČEMU?

analysis results and deep evaluations based on these results produced nature conservation information. The quality of information, however, depends on original data and analysis management.

And these three segments - data, information and action - make up the answers to the questions WHAT? and HOW? The fundamental question remains: WHY?



Shema: Logična piramida dejavnega naravovarstva z okvirno opredelitvijo posameznih pristopov. / Diagram: Logical pyramid of active nature conservation practices and tentative approach definitions

5 Pristop k vprašanju ČEMU

Trdim, da je najprej treba zgraditi trdno duhovno podlago. In sicer v nas samih, posameznikih, in v celotni stroki. Za prvo, individualno, praktično ni nasveta – vsak ga mora najti sam. Za stroko pa se je zadeve treba lotiti načrtno. Torej, zgraditi moramo filozofijo varstva narave.

Če se zdaj vrnemo na kratek pregled in štiri postaje filozofije narave v začetku prispevka, se pravzaprav z veseljem ozremo na četrto časovno točko: sedanje filozofije narave se dejansko približujejo varstvu narave in se pravzaprav ponujajo, da jih uporabimo za temelj. Filozofija, ki naj bi služila kot temelj mora biti taka, da je na njej mogoče zgraditi celotno etiko varstva narave. Zato mora zadostiti dvema pogojema. Prvič, razložiti mora, kako je človekov odnos do narave pripeljal svet do nivoja krize, s katero se danes soočamo. Drugič, pokazati mora, kako človekov odnos do narave lahko postane pozitiven. Pozitiven odnos pomeni najprej spoštovanje do narave. Ali naravovarstveniki spoštujemo naravo? Spoštujemo dejansko in v resnici? Jo sploh zadosti poznamo, da bi jo lahko spoštovali – oziroma jo dojemamo v njeni kompleksnosti?

5 Approach to the question WHY and WHAT FOR

I believe we first need to build a solid spiritual basis. In ourselves, individuals, and in the entire science. As regards individual spiritual basis, there is no advice. One must find it alone. As regards science, however, careful planning is needed. A philosophy of nature conservation must be developed.

If we return to the quick overview of the four stages in the philosophy of nature at the beginning of this paper, we can be quite pleased to find out that the fourth stage, modern philosophy of nature, is actually drawing closer to nature conservation. Any philosophy to be used as the spiritual basis needs to be suitable and stable enough for the entire ethics of nature conservation to be built on it. It should therefore meet two conditions. Firstly, it must explain how the man's relation to nature has led the world to the environmental crisis which we face today. Secondly, it shall show how a man's relation to nature can become more positive. Positive attitude is first and foremost about respect for nature. Do we, nature conservationists, respect nature? Do we really sincerely respect it? Do we know nature enough to respect it, do we comprehend it in all its complexity?

5.1 Primer interkulturalnega pristopa

Zanimive rešitve je nakazal singapurski filozof Alvin Lim. Iz angleških, pravzaprav ameriško zaznamovanih prevodov nemškega juda Martina Bubra je zasnoval jasno podobo temelja filozofije narave, ki naj usmerja človekov odnos do narave. Nedvomno Buber ne sodi med najtežje razumljive nemško pišoče filozofe, pa tudi njegove razlage odnosov med osebami so izjemno čiste, nekako univerzalne. Vendar je za vzhodnjaka moral biti ta miselni preskok kar velik. Po drugi strani si Evropejci pravzaprav ne moremo do potankosti predstavljati vzhodnjaškega odnosa do narave. Sistem, ki temelji na njihovi tisočletni kulturi, je bistveno drugačen. K nam prihajajo večinoma nepristne oblike, ki prinašajo tisto, kar družbi naše kulturne sredine ustreza. Zaradi svoje zanimivosti in prodornosti večinoma v celoti tudi zameglijo originalno filozofijo in duhovnost, hkrati pa se tudi vzhodnjaki vse bolj sekularizirajo spričo močnih globalizacijskih vplivov. Lim pa je združil kulture in ustvaril interkulturalni pristop, ki lahko postane kvalitetna duhovna podlaga varstvu narave.

Martin Buber v svoji filozofiji dialoga razpravlja o odnosih, ki se dogajajo med osebo (jazom) in bližnjim. Bližnji je v našem primeru lahko katerokoli bitje razen mene. V delu *Odgovori na kritike*, Buber pravi:

“Izhajam iz preproste situacije: Dva človeka se zavzeto in odkrito pogovarjata. Poglejmo si nekatera dejstva take situacije, v kateri nam običajne kategorije ne zadostujejo. Pravzaprav bomo zelo hitro razpoznali fizično prisotnost dveh oseb, ki si izmenjujeta misli z besedami in kretnjami in tudi duševnost, ki se dogaja v njuni notranjosti. Vendar pa bo dialog, ki poteka med dvema človekoma, in v katerega se vpletajo vidna in zvočna dogajanja, ki hkrati izvira iz duševnosti obeh sogovornikov in je tudi odsev njunih notranjosti – v svojem pomenskem bistvu sam dialog ostane pogosto neopažen. Kakšen pomen ima, kam naj ga uvrstimo?”

Na njegovo filozofijo dialoga lahko gledamo kot na presojanje odnosov, ki so možni med osebo in bližnjim: Odnos jaz-ono in odnos jaz-ti.

Bubrova filozofija dialoga obravnava osebo kot razlagalca (hermenevtično), ker je vrsta odnosa, ki se pojavlja med osebo in bližnjim, odvisna od tega, kako si prav ta oseba razloži bližnjega. Če oseba gleda na bližnjega kot na ono, bo med njim nastal odnos jaz-ono. Če oseba pristopa do bližnjega kot do tija, nastane odnos jaz-ti. Ta hermenevtika je v delu *“Oddaljenost in odnos”* razdelana v smislu, ki ga Buber poimenuje *“dvostopenjsko nagibanje”*: Najprej vzpostavitev distance, potem vstopanje v odnos. Osnovno vzpostavitev distance (diafore) osebi pomeni raz-ločiti se od bitja, ki ni ona sama. Gre za premik, v katerem oseba določi bližnjega za bližnjega. Šele ta raz-ločitev omogoča osebi, da vstopa v odnos.

5.1 Intercultural approach

Alvin Lim, a philosopher from Singapore, has shown some interesting solutions. His basis for the philosophy of nature which is to regulate and direct human attitude to nature is based on the English (or, better, American) translations of the works by a German Jew Martin Buber. Buber's works are definitely not among those philosophical works that are difficult to comprehend, and his explanations of interpersonal relations are exceptionally clear, even universal. But for an Easterner, this must have been some mind jump. On the other hand, Europeans cannot fully understand the Eastern relation to nature. That system, based on a thousand-year culture, is significantly different from ours. Usually, we are confronted with unoriginal forms which only emphasize the elements that suit the society of our cultural environment. They are attractive and intriguing enough to blur the original philosophy and spirituality, and the Easterners are becoming more secularised in the light of strong globalisation influences. Lim, however, has brought together cultures and created an intercultural approach that can develop into a quality spiritual basis for nature conservation.

Buber's philosophy of the dialogue studies the relationships which can hold between the self and the other. The other is interpreted as any being which is not identical with the self. In his work *Replies to my critics*, Buber says:

“I proceed from a simple real situation: Two men are engrossed in a genuine dialogue. I want to appraise the facts of this situation. It turns out that the customary categories do not suffice for it. I mark: first the 'physical' phenomena of the two speaking and gesturing men, second the 'psychic' phenomena of it, what goes on 'in them'. But the meaningful dialogue itself that proceeds between the two men and into which the acoustic and optical events fit, the dialogue that arises out of the souls and is reflected in them, this remains unregistered. What is its nature, what is its place?”

Buber's philosophy of dialogue hence can be viewed as an account of relationships which can exist between the self and the other: the I-It and the I-Thou relationships.

Buber's philosophy of dialogue views the self as a hermeneutic agent, for the type of relationship that occurs between the self and the other depends on how the self interprets the other. If the self interprets the other as an It, the relationship between the self and the other will be the I-It relationship. If the self interprets the other as a Thou, the relationship between the self and the other will be an I-Thou relationship. In *Distance and Relation* this hermeneutic act is analysed in terms of what Buber describes as a 'twofold movement'. 'Primal setting at a distance' is followed by 'entering into relation'. The primal setting at a distance involves the self setting itself apart from the being which is not the self. This is the movement where the self identifies the other as the other. Identifying the other as the other allows a person to enter into a relation with it.

Katera je temeljna razlika med držama jaz-ono in jaz-ti? Odgovor najdemo v razlagi, kako si oseba razlaga bližnjega. Pri drži jaz-ono oseba bližnjemu ne priznava nobenih drugih zmožnosti kot le te, ki mu jih zanj sama določi. Hermenevitično gledano, osebo v tem primeru lahko razumemo kot da v sebi zgradi podobo bližnjega in mu potem to podobo na nek način vsili. Bližnjega ne tolmači kot objekt, ki bi imel še kakšne druge, njemu lastne zmožnosti. Zato gre pri drži jaz-ono za odnos do podobe bližnjega in ne do njegovega pravega bistva. Na drugi strani pa v drži jaz-ti oseba bližnjemu priznava njemu lastne zmožnosti, ki so lahko tudi drugačne od teh, ki mu jih sicer sama vsili ali jih od njega pričakuje. Oseba v tem primeru spoštuje drugačnost bližnjega.

Pri varstvu narave opazimo nakej podobnega v odnosu, opisanem v zgornji situaciji dveh ljudi: človeka smo sposobni definirati, naravo tudi nekako (podatki, naravovarstvena informacija), ustavi pa se nam pri odnosu, dialogu. Če smo zdaj to medčloveški odnos prenesli na odnos človek – narava (tudi Buber sam na nekaj mestih v svojih spisih tak odnos omenja), gre za to, da človek najprej ustvari in prizna distanco med seboj, torej med osebo, jazom in naravo. Poistovetenje ali celo zlitje z naravo torej ne vodi k pravemu odnosu. Šele ko je distanca ustvarjena, je možno vzpostaviti odnos, ki pa ne sme biti v smislu jaz-ono, torej brezoseben odnos do nečesa tretjega, zame nepomembnega, ampak pristen odnos z dejstvi, ki jih narava kot taka sama nudi. Tu ne gre za odnos do takšne narave, kakršno si jaz kot oseba ali mi kot naravovarstveniki predstavljamo, ampak za odnos do narave takšne kot ta je.

To je le en primer možne podlage za filozofijo varstva narave, v literaturi bi jih našli še več.

6 Sklep

Filozofske razprave so naravovarstvu dokaj tuje. Tuje in dolgočasne so tudi mnogim znanstvenikom. Prvi in drugi hočemo ali hočejo biti stvarni, recimo realni. Naj torej še sam postanem "realen".

Ob trenutno potekajočem projektu Šotna barja v TNP se postavljajo mnoga filozofsko-etična vprašanja, ki izhajajo iz čisto praktičnih problemov.

Osnovni je: Čemu varovati nikomur koristna močvirja sredi poključkih gozdov? Kaj ima človek od njih? Ne gre za pitno vodo, kakšne strašne estetike tudi ni, rezanje šote je ob tako majhnih površinah skrajno nerentabilno. Znanstveni pomen? Da, vendar le za peščico ljudi. Takšno razmišljanje kaj hitro privede naravovarstvenika v strokovno in tudi osebno stisko. Zaveda se, da je tisti del narave nekaj vreden, začel je vzpostavljati odnos z vrednoto, vendar se je ustavil pri podatkih, morda informaciji. In kaj zdaj s tem družbeno koristnega početi? Če nimamo v sebi osebne

What is the fundamental difference between the I-It and the I-Thou attitudes? The answer lies with how the self interprets the other. In the I-It attitude, the self does not interpret the other as having any possibilities beyond those which the self has determined for it. In hermeneutic terms, the self can be understood as constructing an image of the other and then imposes this image on the other in some way. The other is thus not recognised as having any other possibilities of its own. Hence in the I-It attitude, the self relates to its image of the other instead of the other. On the other hand, in the I-Thou attitude the self recognises that the other has possibilities of its own beyond those which the self expects or imposes. The self respects the otherness of the other.

Nature conservation resembles the above described situation of two people and their relationship: we are able to define a person, and we are somehow able to define Nature (data, nature conservation information), but we remain helpless when it comes to the relationship, the dialogue. If this interpersonal relationship is now applied to the Man-Nature relationship (Buber himself mentions such a relationship in his works), man first has to set and admit a distance between the self and the nature. Identification with nature or even becoming one with nature does not lead to a proper relationship. Only after a distance has been created, we can form a relationship which cannot be an I-It relationship, that is an impersonal relationship to something irrelevant, but a real relationship with facts that nature can itself provide. It is not about a relationship to Nature as me, a person, or we, nature conservationists, imagine, but a relationship to Nature as it is.

This is just a potential basis for the philosophy of nature conservation.

6 Conclusion

Philosophic treaties are not common in nature conservation. Even many scientists consider them strange and dull. But nature conservationists and scientists all want to be sensible. So let me be sensible and 'real'.

The current project "Peatbogs in Triglav National Park" sets many philosophical and ethical questions which all proceed from practical issues.

The main question is: Why should the wetlands lying amidst Pokljuka forests be protected? They are not any good for anybody. What benefit can humankind derive from them? It is not about the drinking water, nor some outstanding beauty, and cutting peat is unprofitable in so small areas. Scientific value? Yes, but just for a handful of people. Such thinking can bring a nature conservationist into a professional and personal crisis. He or she is aware of the value of that part of nature, he has started to establish a relationship with this natural feature, and still he stopped in the data-collection phase. How can society benefit from this natural feature? If conservationists have no personal foundation, or if the science has no common foundation, its philosophy, it frequently happens that professional nature conservationists prepare the

temelja, oziroma če stroka kot celota nima skupnega temelja, skupne filozofije, se običajno zgodi, da smo poklicni naravovarstveniki ustvarili podlage za turistične vodnike: naravne fenomene, za katere ne moremo niti razumeti, niti doumeti njihove uporabnosti, umestimo med turistično zanimive objekte. Naravi dejansko vsilimo lastnosti, ki so uokvirjene v naše dojemanje. Javno mnenje je sicer trenutno naklonjeno varovanju, toda veliko vprašanje je, ali je ta naklonjenost posledica notranjega odnosa do teh naravnih fenomenov, ali pa morda zgolj rezultat popolne neuporabnosti močvirij za človekove potrebe.

Naravovarstvo mora nujno zgraditi filozofijo naravovarstva.

groundwork for tourist guides and classify natural phenomena whose usability they cannot understand nor comprehend as tourist attractions. We force upon nature the features that are embedded in our thoughts and perceptions. Currently, public opinion is in favour of nature conservation, but we should ask ourselves whether this support stems from our inner relations towards these natural phenomena, or simply from the fact that wetlands are completely useless for human needs.

Nature conservation must develop a nature conservation philosophy.