



Filozofski fakultet
Sveučilišta u Rijeci
Odsjek za filozofiju
Katedra za estetiku

estetika

Aesthetic Education through Narrative Art and Its Value for the Humanities

Uspostavni istraživački projekt
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Katedra za estetiku i epistemologiju pri Odsjeku za filozofiju Filozofskog fakulteta u Rijeci i poziva Vas na predavanje

What Does It Mean to Protect “Nature” in the Anthropocene Era?

dr. sc. David Rozen (Sveučilište Pardubice)

u četvrtak, 14. svibnja 2026. s početkom u 13,00 sati u učionici 412 na Filozofskom fakultetu

Predavanje se održava kao dio aktivnosti HRZZ uspostavnog istraživačkog projekta *Estetsko obrazovanje putem narativne umjetnosti i njegova važnost za humanistiku* u suradnji s projektom *Democracy, Inclusiveness, Cities* (uniri-iz-25-152), NextGeneration EU.

Sažetak: What does it mean to protect “nature” in the Anthropocene era? The question has become urgent because contemporary nature protection seems both necessary and disoriented. Established conservation ideals are increasingly challenged by climate change, biodiversity loss, and the pervasive human transformation of ecosystems; yet the debate about how to proceed remains *confused* and *stuck*. My presentation approaches this impasse philosophically. Rather than asking which conservation strategy is simply correct, it asks what is being protected, from what, and toward what desired state. I use Wittgenstein’s idea of an attitude — a basal practical orientation that shapes how something is perceived, understood, valued, and acted upon — as an analytical tool to show that rival answers are shaped not only by different concepts of “nature,” but by deeper *attitudes toward nature*. The talk distinguishes two dominant attitudes, *nature as wilderness* and *nature as a reservoir of resources*, and then traces the possible emergence of a third: *nature as homes*. By clarifying how these attitudes organize the space within which explicit arguments about nature protection become intelligible, the presentation also reveals the “veils of objectivity” behind which particular visions of how humans ought to live are often presented as neutral facts. The central claim is that nature protection is therefore not merely a technical or scientific matter, but at core an *ethico-political question* about how and in which world we want to live.