TEST

**część 4: redakcja angielska tekstów;**

**część 5: korekta angielska tekstów i metryczek dla obiektów znajdujących się na wystawie głównej Muzeum Warszawy.**

Establishing national parks is a process that can be understood in terms of Martin Heidegger’s concept of the world-picture – an essentially modern way of “grasping the world as a picture” (Heidegger 2002, 67), encouraging moderns to act on the world as they act on a picture of their own making. National parks establish the “wild” within a picturesque order that requires a safe distance between nature and nature-lovers; they also territorialize “nature.” “Wild nature could no longer be conceptualized as an unlimited mental and practical resource *beyond,* but became a finite resource *within* the boundaries drawn by civilization”, write Bernhard Gissibl, Sabine Höhler, and Patrick Kupper, the authors of the introductionto a collection of essays on national parks from a historical, global perspective. However, establishing the order of the picturesque meant “not to exclude nature from civilization, but rather to incorporate certain forms of valued nature into schemes of national or imperial development” (Gissibl, Höhler, & Kupper 2012, 8).

 National parks were established to protect nature from the dangers of industrialization and agricultural modernization, and to immunize it against the capitalist land economy. However, at a conceptual level national parks defined the modern separation of nature and culture, at the same time obscuring under the name of “nature preservation” the entire process of purification to which nature had to be submitted (Latour 1993, 10–12) in order to become really “natural.” With nature conservation, an alternative project of modernity was born, paving the way to what Gissibl, Höhler, and Kupper call “preservationist modernization” (2012, 5). As they rightly observe, nature conservation, an expression of a peculiarly modern valuation of nature, became a benchmark of a society’s civil development, which allowed it to be phrased as a civilizing mission and used by international conservationists such as the founding director of UNESCO, Julian Huxley, as a moral yardstick to remind the newly independent former colonies that “in the modern world, a country without a national park can hardly be recognized as civilized” (Gissibl, Höhler & Kupper 2012, 9). However, “preservationist modernization” epitomized by national parks more often than not means the conditions “in which unused, wild nature came to be commodified by states and societies” (Gissibl, Höhler, & Kupper 2012, 5) to satisfy the modern desire for wilderness.