

Ecología Aplicada y Filosofía

Biología de la Conservación

¿Por qué conservar?

-Respuesta obvia

-Respuesta no obvia, que merece reflexión y fundamentación

Filosofía: doctrina que invita a evitar automatismos

Razones

Biocentrismo (interés intrínseco) versus Antropocentrismo
(interés utilitario)

Valor intrínseco, utilitario o instrumental, no-asociado al uso

Biocentrismo: “interés” de animales y plantas, derechos autónomos

Antropocentrismo: Bienes (alimento, medicina, química),
Servicios (polinización, regulación del clima, reciclado, fijación de N)

A no-asociado al uso: Beneficios estéticos o “espirituales”

Similitudes y diferencias con la conservación del patrimonio cultural

Reasons to conserve nature

Pearson, RE (2016) TREE

Reconciliar enfoques

Modelo

Ejes definidos por los niveles de organización biológica y la escala espacial

Regulación y valoración monetaria

... we need to urgently apply all arguments...

Vamos, Mendiesta... Ningún pronóstico meteorológico tendencioso defendrá jamás a...

BARLOW



Lo que me molesta de la Eulogia no es su pesimismo, Mendiesta... Es que siempre tiene razón.



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En tiempos de **posverdad**

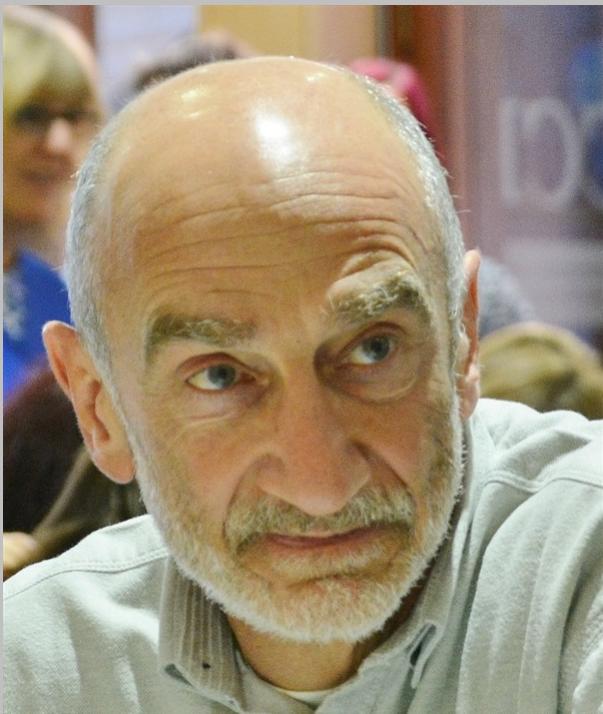
¿Qué responsabilidad tienen los conservacionistas con la ciencia y la cultura en general?

¿Cuál es el significado del término?

Denota las circunstancias en las que **los hechos objetivos influyen menos en la formación de la opinión pública que las apelaciones a la emoción y a las creencias personales.**

Dicho de otra manera: para amplios sectores, **que algo aparente ser verdad se vuelve más importante que la propia verdad**, sobre todo si coincide con su sentido común.

Los promotores del Brexit, por ejemplo, tuvieron éxito porque, entre otras cosas, confirmaron los prejuicios de muchos ingleses asegurándoles que al salir de la Unión Europea se ahorrarían 435 millones de dólares por semana, una falsedad que reconocieron como tal sólo después de ganar el referéndum, cuando ya no les convenía sostenerla.

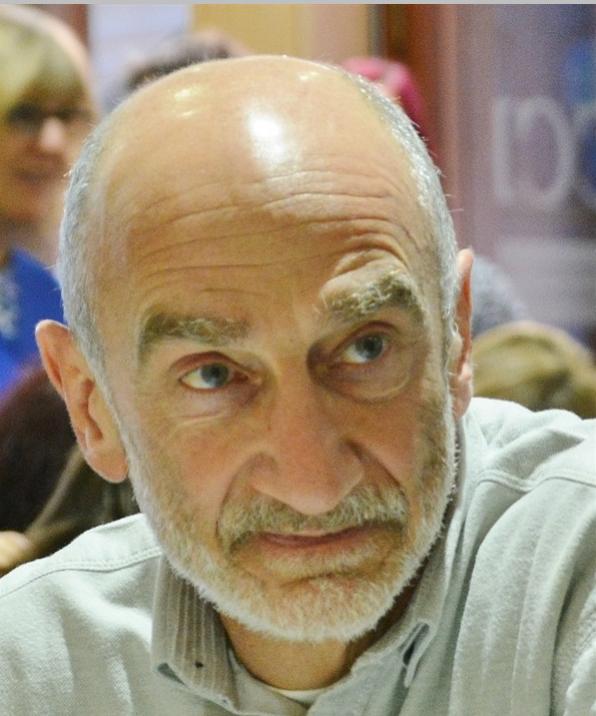


Mike Begon. University of Liverpool

The central problem is that, for us and for others, public opinion is being driven not by facts or rational argument (the truth), **but by emotion**, often manipulated emotion...

Experts everywhere find themselves being disregarded.

To take just one example: > 90% of expert economists concluded that the UK would be substantially worse off as a result of Brexit, but many of the public chose to ignore them, following widely publicized advice **to ignore the experts in favor of a more seductive alternative**.

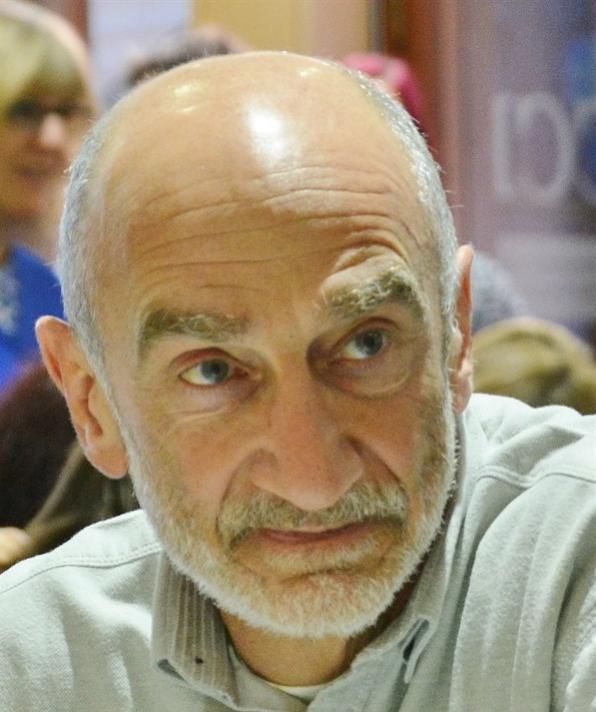
A close-up portrait of George Lakoff, a middle-aged man with a receding hairline, a full white beard, and blue eyes. He is wearing a light-colored zip-up hoodie and looking slightly to his left with a thoughtful expression.

George Lakoff, a cognitive linguist, suggested in his book *The Political Mind*, and elsewhere, that the mistake we are making, along with other scientists and other experts, is to **insist on seeing ourselves as the proud standard bearers of an intellectual tradition going back 300 years to The Enlightenment.**

We are still hopelessly in love with rational argument, still seduced by its power. Since that is what changes our own minds, surely it is the best way to change other minds.

Sadly, this is not so, according to Lakoff. Arguments in the public sphere **are not won, and never will be won, by those with the best evidence, but by those who appeal most effectively to the emotions.** And this is done by ‘framing’ those arguments in ‘**metaphors**’ that people understand, and then repeating those framings again and again.

Repeating ... the long-term future of our children and grandchildren... That would reflect a **metaphor** with which people can identify: the caring, selfless parent.



The supporters of those reactionary forces have realized, perhaps consciously, perhaps by intuition, that framing their arguments in appealing **metaphors** works, and they are using those framings in the service of misinformation and distortion.

We must do with the truth what they are doing with lies.

... **appealing phrases** that encapsulate our arguments, rather than running through the arguments themselves.

With policy makers, **it would be arrogant to pretend that we are the sole arbiters of ‘the truth’**, and that the truth as we see it, or even an agreed truth, can ever be the only determinant of policy.

We must abandon any feeling that behaving in the way we believe a scientist should behave is more important than achieving **our desired outcome**.

What do we think about winning some arguments while losing our intellectual tradition, which goes back 300 years to The Enlightenment?

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