

PHILOSOPHICAL PRINCIPLES THAT UNDERPIN AN ENVIRONMENTAL ETHICAL PROPOSAL

Andrés Felipe Sanmartín Sanmartín¹, Luis Fernando Garcés Giraldo²,
Conrado de Jesús Giraldo Zuluaga³

¹ Docente investigador adscrito a la Facultad de Derecho y Ciencias Forenses de la Institución Universitaria Tecnológico de Antioquia (Medellín, Colombia). Estudiante de doctorado en Filosofía en la Universidad Pontificia Bolivariana (Medellín, Colombia). ORCID: <https://orcid.org/0000-0002-3243-8360>

²Escuela de Posgrados de la Universidad Continental del Perú, (Perú). ORCID: <https://orcid.org/0000-0003-3286-8704> (correspondence author).

³Docente Investigador titular Facultad de Filosofía y Coordinador académico de posgrados en Filosofía de la Universidad Pontificia Bolivariana (Medellín, Colombia). ORCID: <https://orcid.org/0000-0003-1885-9158>

abogadoasanmartin@gmail.com¹
lgarces@continental.edu.pe²
conrado.giraldo@upb.edu.co³

Abstract

- There has been a reflection on the care of the environment in relation to the way in which the resources it provides are being used; a situation that has generated concern due to the fact that many people still maintain the traditional theory that nature offers goods, products and/or resources in an unlimited way, and that, therefore, these will not cease to exist and it will not be possible for human beings to deplete them. This 'optimistic' view has been followed by detractors who claim the limitation and non-renewability of many of the existing resources. Now, taking into account the technological advances and the research networks in environmental matters that at a global level allow the impact of the use of natural resources to be measured and that are called "technologies applied to natural resources", lines of deepening are being generated, such as biochemical technology, industrial technology, chemical engineering and technology, environmental technology, food technologies, technological processes, among others, which allow us to understand the importance and urgency of preserving the environment as a vital unit that sustains existence. Thus, the research sought to identify the philosophical principles that support an environmental ethical proposal through the current doctrinal contributions relevant to the theme, which was adjusted to a qualitative research approach. Finally, it was concluded that the most important philosophical principles that currently support this proposal are human dignity, well-being, precaution, prevention, conservation, planning, reparation and responsibility.

Keywords: biocentrism, ethics, environment, philosophical principles and virtue.

Introduction

Initially, it must be stated that the concept of environment has been defined according to the UNDP^{4*} (2010) as follows:

The word environment is most commonly used in reference to the "natural" environment, or the sum of all the living and abiotic components that surround an organism, or group of organisms. The natural environment comprises physical components, such as air,

^{4*} The acronym UNDP refers to the United Nations Development Program, which was created through the merger of the United Nations Expanded Technical Assistance Program, which was created in 1949 and through the United Nations Special Fund, which was established in 1959.

temperature, relief, soils and bodies of water as well as living components, plants, animals and microorganisms. In contrast to the "natural environment," there is also the "built environment," which comprises all man-made elements and processes. (p. 2)

Therefore, it must be considered that the environment is the natural and physical environment that sustains life as we know it, and therefore, through human action we can consider not only its protection and care but also its neglect and destruction. Well, directing efforts to understand the way in which we should act in relation to the preservation, protection and care of this is not only a necessity, but it is also an urgency that allows us to foresee some of the main consequences that are currently being suffered, such as the contamination of water sources, the lack of access to drinking water, health problems that affect health due to the emergence of epidemics, the degradation of coral reefs, shortages of basic food, heat waves, air pollution, among others, all of them with great human influence due to greater awareness and ethical action.

Under the concept of environmental awareness, the United Nations Organization, through the Environment Program (*hereinafter UNEP*), has developed a guide for Latin America and the Caribbean aimed at the care and preservation of the environment. In this regard, it has been mentioned that this environmental education is conceived as:

It is an ongoing process in which individuals and communities become aware of their environment and learn the knowledge, values, skills, experience, and determination that enables them to act, individually and collectively, in solving present and future environmental problems (UNEP, 2023, p. 3).

It can be deduced from the above that one of the strong tasks in environmental matters consists of the adequate training of future generations. Training oriented through ethical attitudes that allow the promotion and apprehension of principles, values, knowledge and experiences, through which awareness can be strengthened for the care of the natural environment, resources and biodiversity (biological and ecological) found in the different ecosystems.

From this perspective, it is essential to mention that the formation of awareness for the care of the environment must be linked to the understanding and application of philosophical principles that in the day to day serve as an example to improve the relationship with the natural environment, so that an alternative in the ethical formation of the person is highlighted and at the same time serve as a basis for an environmental ethical proposal. Well, the most relevant philosophical principles through which the proposal is intended to be based are: *dignity, well-being, precaution, prevention, conservation, planning, repair, cooperation and responsibility*.

Finally, it is recalled that the principles mentioned above are configured as a proposal that will serve to raise a proposal that aims to build an environmental ethics based on Aristotelian virtue.

Frame of reference

Regarding this frame of reference, it should be noted that the concepts that serve as a guide to the development of the framework are: *biocentrism, care, ethics, environment and philosophical principles*. According to Schmidt (2016) the concept of *biocentrism* is understood as:

(...), a multi-referential doctrine from the level of epistemology situates life as a measure of human existence on this planet, not only from the ethical-biological sense that was initially given to it in the 70s, but from the paradigm of pluricentric knowledge framed in the Age of Biology (p. 43).

With this proposal, the idea of advocating for a proposal that privileges life in its different manifestations, through which it seeks to generate a sense of deep respect for the environment and for everything in it, is understood. In this sense, the doctrinaires Camacho and Chávez (2023) recall that betting on this vision implies not only understanding our needs but also realizing what our role is as human beings, in this sense, they emphasize that:

(...), the theory of biocentrism does not leave aside the humanistic approach; on the contrary, it becomes important with respect to the current needs of the world, since it includes the environment as an essential part of the existence of the human being and not as a mere tool that can be exploited and discarded, contemplating its importance as a source of biodiversity, habitat and life. (p. 9).

Assuming a biocentric view or position implies trying to comply with a series of responsibilities and commitments to the environment, without this implying forgetting to apply the rules and generate an educational culture within the States, so that a better awareness of care for others is achieved, but which in turn allows reflecting the care of oneself (ethics) and the care of others (politics).

Therefore, it must be recognized that the concept of *care* is configured in Greek culture through the word "*epimeleia*" (επιμελεια), which refers to a form of care that the person knows and applies. The "*epimeleia heautou*" (επιμελεια εαυτου) is also identified as a way of taking care of oneself, dedicating oneself and taking care of oneself, through which ethics is identified as a way of life tending to study human behavior, actions and, above all, the way in which desires, tastes and needs are destined.

Next, the concept of "*epimeleia*" (επιμελεια) εξτενδσ το τηε ωορλδ οφ τηε *Uropolis*" (πολις), that is, it has a great relationship with the exercise of politics, since it is assumed from Greece as Aristotle states^{5*} man as a "*political animal*" (ζοομ πολιτιχοσ), who has a responsibility to *others*, this because he lives in community (κοινοονια), so it can be deduced that "we see that every community is instituted with a view to a good, it is clear that they all tend to a good" (Aristotle, 2008, 1-1252a). In this sense, care in political terms is only achieved when ethics has been understood and apprehended, that is, when ethics has been made a way of life, because those *who have not learned to take care of themselves* (□□□□□□□□□□) cannot *take care of others* (ετοσ).

Likewise, a third care is designated that refers to science (episteme - επιστεμε) as *care for things*, through which it is essential to link knowledge to ethics (ethos - ετοσ) and these two with

^{5*}" *Self-sufficiency is the end and the best. From these it is evident that the city is by nature, and that man is apoliticallife, and that the city is by nature and not by chance is a fool. He is either a Cretan or a man: just as the son of Homer is ridiculed.*" Aristóteles, 2008. 1. 1253^a

politics (politics - πολιτικά), since it is not possible *to take care of things* without having a full awareness of *oneself* and what it implies *take care of others*.

In this regard, the Spanish Latin Dictionary (1960) presents the word care, it is recalled that this concept comes from the Latin "*curo*", "*cure*" and refers to "care, attention and solicitude" (p. 120). In addition, this word also designates care as: "administration, direction, treatment, concern, concern, and love" (p. 120).

Likewise, from the Latin word "*cure*" or care, the word "*curatio*" arises, which refers to "the action of occupying, caring for and treating" (p.120). The word "*curature*" is also highlighted, through which "diligent, attentive care" is designated (p.120). In addition to the above, the Romans also assimilated within the concept of care, the concept of "*diligentia*" – "*diligenter*", through which they manifested a form of care typical of a person "diligent, attentive, scrupulous, compliant, careful and a lover of the truth" (p. 141).

From this concept, the importance that should be given to the environment as an indispensable part of the development and sustenance of existence is highlighted. In the words of Aristotle, subsistence depends on nature, in this regard he states that:

(...), life cannot be preserved without food, the difference in food has made the way of life of animals different (...). Nature has determined their habits to make it easier for them to obtain food. (...). The faculty of acquiring subsistence is evidently given by nature to all living beings from birth to their end, since nature does nothing in vain and without an end, therefore everything is naturally made for man's sake. (1. 1256a - 1256b).

Consequently, it is thanks to the causes generated by man that laudable conditions arise, but at the same time negative and adverse consequences appear to his own existence and conservation, therefore, in a third moment, the concept of ethics is addressed because a large part of the problems that are currently had in relation to the environment derive from a lack, namely: *the non-living of ethics*. Well, the word ethics comes from the Greek (ethos - ηθος) ωηχη ηασ βεεν δεφινεδ ασ *custom*. In the words of Aristotle^{6*}, it should be remembered that:

As there are two kinds of virtue, dianoetics and ethics, dianoethics owes its origin and its increase mainly to teaching, and therefore requires experience and time; ethics, on the other hand, comes from custom, so even its name is formed by a small modification of custom (Aristotle, 2018. 2. 1103a-15).

This approach presented by Aristotle in his Nicomachean Ethics is related to a way of life, to a way of being that is aimed at studying human behavior. In this sense, it is recalled that human beings are assisted by responsibilities derived from their actions, so they must always understand in each case and at all times what they must do, so that there is always in their intention the ability to reason about their actions.

^{6*} And of the twofold nature of virtue, of the intellectual, and of morality, the intellectual, the most important of teaching, has both the genesis and the increase, through experience. It is also a matter of time, and the moral of the ethos is circumscribed, hence the name has formed a small deviation from the ethos. Aristóteles, 2018. 2. 1103^a-15.

However, if the benevolence of actions is understood and care for the environment is assumed as an obligation of duty, not only the human relationship with the environment could be improved, but also the negative impact on account of undue human decisions would be favorable for its conservation. In this way, and in a fourth moment, the concept of *environment* according to the FAO^{7*} (1996) is understood as:

(...), the product of the dynamic interaction of all the elements, objects and living beings present in a place. All organisms live in the midst of other living organisms, inanimate objects, and elements, subject to various influences and events. This set constitutes its environment. Plants and animals depend on the components and characteristics of the environment to grow and reproduce. Throughout their evolution, many species have developed a tolerance to resist certain limitations. This tolerance or *adaptation* is a process that allows them to live under environmental conditions that may not be suitable for other species. (Topic 7, p. 16).

From this definition, it is possible to understand the breadth of the concept of environment contextualized to the natural environment in which life takes place, with all the implications and interactions of the systems that coexist in it. In other words, the UN (1997) states that this concept refers to: "The totality of external conditions that affect the life, development and survival of an organism" (p. 76). Indeed, the scholars Pérez and Oviedo (2019) express on the concept of environment that:

(...), it is then seen as meaning of "environment", or "environment"; it is a multi-thematic, complex and transdisciplinary term. It has numerous elements into which it can be decomposed, so it constitutes a material system, governed by energy, patterns of behavior and relationships. Its integrating character, with properties that the parts do not have, with an organizing role of the whole with respect to its components, argue the above definition. The environment also has a vertical structure determined by the relationship between all the spheres of the geographical envelope, which are combined differently in the different geographical spaces expressed as a horizontal structure. The set of variables to represent the environment is subject to variations, fundamentally, according to the level of aggregation (the whole) or disaggregation (the parts), the scale and the information available. (p. 178).

Under this doctrinal perspective, the importance of relating the concept of the environment with the concept of *philosophical principles* can be deduced, because through these a better understanding of the actions that must be developed as ways of preserving life through the care of the environment can be configured. In a fifth moment, the concept of *philosophical principles* is presented as a way of manifesting which are those actions that constitute an example to follow, required of any person, State or organization.

It should be noted that the concept of *principle* comes from the Greek (arjé, arché - αρχή) ωηχηη ρεφερσ το τηε *principle of reality*. Well, it was the pre-Socratic philosophers – precisely

^{7*} Food and Agriculture Organization of the United Nations.

Anaximander – who used this concept to refer to the natural principle or natural element from which others and all things come.

However, the concept of principle also refers to a natural, material and/or physical reality (physis – φυσισ), της ιδιότητος της φύσεως της Πρε-Σοκρατικής φιλοσοφίας εκπροσωπούμενη της εξηλεκτικότητας οφ ρεαλισμ τήρουνη α σερισ οφ ελεμεντς, αμονγ ωηιχη water (ὕδωρ), air (ἀήρ, ἀέρος), *apeiron* (πέρας - ἄπειρον), fire (πῦρ - πῦρ □ □), earth (γῆ - γαῖα), being (εἶμαι – εἶμί), among others. (Cf. Aristotle, *Met.*, I, 988b-20). Principles that account for or serve as presuppositions to understand what exists and are also identified as theoretical foundations that serve to know the world since from the context of the Pre-Socratic philosophers they constituted theories about the rational origin or the why of things.

Next, every principle must be aware that the natural principles that have as their object to know reality serve to explain it and, therefore, determine it, hence a distinction is made and at the same time a correlation is found between the principles of being (*principium essendi*) and the principles of knowledge (*principium cognoscendi*).

The above is in line with the same reference that Aristotle makes when he indicates that one thing is being and another is knowledge, therefore, he asserts that there is something common to all principles, namely: *being, origin or generation and knowledge*. In the words of the author:

Therefore it is common to all principles to be the first from which something is either made or known. And of these, some are intrinsic and others extrinsic. Hence nature, element, intelligence, design, substance, and final cause are the principle, for the principle of knowledge and of the movement of many things is the Good and the Beautiful^{8**}. (Aristotle, *Met.*, I, 1013a, 20). Δ

Well, the principle is the *first thing* (τὸ πρῶτον) that in the context of the present exercise allows us to orient the reflection to the principles that derive from knowledge and, therefore, from the sciences, since according to the *Stagirite* "the sciences are all the more exact the more directly they deal with the first principles" (Aristotle, *Met.*, A 2, 982a 25).

Principles, as they are part of knowledge, are classified according to Ferrater (1994) as "principles common to all kinds of knowledge and the principles of each class of knowledge" (p. 2907), therefore, as it is a matter of joining forces in this case to better understand the way in which the environment should be protected, we speak of *philosophical* principles due to their essentially practical and realistic nature, that is, once they are configured as a proposal, they can be applied as social tools or public policies that can guide human behavior.

Methodology

^{8**}For all the principles have in common the first is that of which it is or is done or is known : but of these things which do not exist are but those which are excepted. For nature is the beginning , and the element , and the intellect, and the will, and the essence , and the being : for many are the beginning of knowledge, and of motion the good and the good. (Aristóteles, *Met.*, I, 1013^a 20).

The methodology through which this research exercise is developed is ascribed to the qualitative approach. In this way, Hernández, Fernández and Baptista (2014) recall that this approach:

(...), provides depth to the data, dispersion, interpretive richness, contextualization of the environment or environment, details and unique experiences. It also provides a "fresh, natural and holistic" point of view of phenomena, as well as flexibility. (...). The ultimate scope of qualitative studies often consists of understanding a complex phenomenon. The emphasis is not on measuring the variables of the phenomenon, but on understanding it. (p. 18)

However, in order to develop the research proposal, it will initially be sought through the presentation of a state-of-the-art review of the constitutional and normative assumptions in Colombia, and the international contributions provided by organizations such as UN, UNESCO, WWF, GREENPEACE, IUCN, WRI, WNO, etc., and the relevant doctrinal contributions to the subject, the above, adjusted to a qualitative research approach

In a second and final moment, it is intended to identify the philosophical principles that serve as the basis for an environmental ethical proposal, an aspect that will be accompanied by the reading and analysis of the main theories that support the subject and that will allow generating a hermeneutical proposal or "new agreement" on the way to assume the principles as conditions that affect the way of life of people and their social coexistence.

Finally, it should be mentioned that the proposal will be accompanied by the study and analysis of primary and secondary sources, with which the specialized literature on the subject will be reviewed and the respective hermeneutical contributions will be presented.

Methodological design used in the research

The methodological design that is intended to be implemented in the research process begins through the search and eventual review of the literature from secondary sources, through which the exploration of the main concepts that are related to the main topic of study can be configured. In this sense, a qualitative research approach is suggested that, through the hermeneutical method supported by Gadamer,⁹ allows us to understand what are the philosophical principles that serve as the basis for environmental ethics.

However, the exercise involved in reviewing the literature is structured in the following steps:

A. Identification of the need for review: the literature related to the topic of environmental care has been growing, due to the increasing interest in understanding its usefulness, importance and the relationship it has with the different areas of knowledge.

⁹ This hermeneutical method conforms to the so-called *hermeneutical circle*, necessary in this process of research as an element that allows us to understand history combined with real life, since, as Gadamer states: "Like real life, history interests us only when it refers to our previous judgment about things, men and times. Any understanding of something significant presupposes that we bring a set of such prejudices. Heidegger called this situation the hermeneutical circle: we understand only what we already know; we perceive only what we put in. This seems inadmissible if measured with the criterion of knowledge of the natural sciences; but only in this way is historical understanding possible. It is not a question, according to Heidegger, of avoiding this circle, but of using it correctly." (Gadamer, 1998, p. 40)

Likewise, there is an interest that not only projects the deepening of the subject at the national and international level, but also from the binding force of the norms, jurisprudence and international treaties and conventions presented by organizations that seek to make contributions aimed at the preservation and care of the environment for the preservation of life as we know it.

Next, bearing in mind that there are currently multiple doctrinal elements that help to deepen the importance of proposing this research proposal, the recommendation presented by Petticrew and Roberts (2006) is accepted, through which "it is necessary to have the topic and the research questions clearly defined, to avoid the risk that the review becomes unmanageable". therefore, the structure of the search for information is presented based on the following questions:

- What doctrinal contributions in the field of ethics and care for the environment stand out in the last ten years?
- What philosophical principles could serve as a foundation for the consolidation of an environmental ethical proposal?

B. Definición de estrategias de búsqueda bibliográfica: se definieron las fuentes de información que brindaron soporte a esta investigación incorporando fuentes de información de corte internacional indexadas en Scopus, entre las que se resaltan: Analytic Philosophy, Ancient Philosophy, Behavior and Philosophy, Biology and Philosophy, Boston Studies in the Philosophy and History of Science, British Journal for the Philosophy of Science, Critical Review of International Social and Political Philosophy (CRISPP), Cultura International Journal of Philosophy of Culture and Axiology, Epistemology and Philosophy of Science, Aristoteles Semitico-Latinus, Studia Neoaristotelica, Studies in Environmental Science, Sustainable Environment Research, The National environmental Journal, Journal of Earth Sciences and Environment, entre otras.

C. Evaluation and analysis of the selected sources of information: taking into account the selected secondary sources of information, the doctrinal contributions that are directly related to the questions defined in the initial phase were explored. In this way, the categories that were defined to divide the information were: *environment, biocentrism, care, ethics, philosophical principles and virtue*.

Finally, it should be mentioned that through the steps described above, it has been intended to comply with the structure of the thematic review and, therefore, both the questions and the categories presented serve as guidance for the presentation and argumentation of the results and the discussion.

Results

Addressing philosophical principles implies understanding the visions and contributions that philosophers have presented within their theories and ways of thinking. The following is a review of the main contributions that have been identified as principles and/or contributions of philosophy for the construction of an environmental ethical proposal, namely:

1.1 Philosophical principles that underpin an environmental ethical proposal

It should be noted that the philosophical principles dealt with in this section are: *human dignity, well-being, planning, precaution, prevention, conservation, reparation and responsibility*. The methodology that constitutes the development of each of these elements that make up a nomoarchival or principlialist in environmental matters will be presented by making an

initial contextualization of the principle with its definition, in order to justify the relationship between them, which gives way to the discussion section.

1.1.1 Principle of human dignity.

The concept of dignity does not properly appear as *dignitas – dignitatis* in Roman culture, since in ancient Greece the concept that comes closest to it is configured through the word *axios* as *worthy* (αξιός), *axia* as *value* (αξία), *axiom* as *prestige* (αξιομα) and even *timé* as *honor* (τιμῆ). In the words of García (1997) it is recalled that:

In relation to the prestige enjoyed by prominent politicians, *axiomas* appears regularly in Thucydides. In Plato *axioma* in the meaning of value, prestige, it rarely appears, thus, once referred to the city (Prot. 337d); again, to philosophy (Rep. 495 d 4); it is most frequently found in Demosthenes referring to the city and the Greeks. In Hellenic philosophy, *axioma* is used to refer to man's place in the cosmos and the rank of his spirit or soul. In the Stoics it comes to mean, simply, courage. (p. 2).

This argument is reinforced by the statement presented by Aristotle in his *Nicomachean Ethics* when he uses the concept *timen* (τιμην) to refer to a person's honor. The author indicates in this regard: "as far as dignity and unworthiness are concerned, the middle ground is hello magnanimity^{10*}" (Aristotle, EN., LII 1107b 20).

However, a relationship between the concepts of freedom (ἐλευθερία) and *dignitas* is also identified from Greece, since only a free man has a will (εκουγιον – βουλησιζ), choice (προαιρεσιζ) and action (πραξειζ), in this way, this form of honor is part of what Aristotle calls the result of virtue, since in his *Nicomachean Ethics* it is recalled that "honor is the reward of virtue^{11**}" (Aristotle, EN., IV 1123b 35). In addition to the above, in Rome the concept *dignitas – dignitatis* refers according to the *Diccionario Ilustrado Latino - Español* (1960) to: "personal value, dignity, merit, virtue, consideration, esteem, condition and masculine beauty" (p. 141).

It should be noted that this concept has multiple connotations, so it is essential to emphasize that dignity belongs to the person but in the sense not only of belonging to the human race, but properly because there are conditions that favor the conservation of personal value, therefore, García (1997) recalls that this concept at the historical level reflects four dimensions, namely: the political-social, the religious, the ontological and the ethical. (p. 1)

For this reason, human dignity is assumed as the first of the principles of this proposal, since it directly touches on the *being* (εἶμαι), on the *person* (προσοπο), or on the political animal (ζωον πολιτικον) and active subject or agent of care (προσοχή, επιμέλεια, πρόσεξε), since although this principle is referred to as an intrinsic condition of the human being, it is essential to reflect on the importance of this in the context where it develops its existence, since the *Being* is *in the world* and, therefore, dignity and honor must help the rational animal (ζωον λόγον ἔχον) through the will, the choice and the action to take care of the environment that surrounds it and that serves as its sustenance, since it is not only enough to assume an attitude of reflection,

^{10*} "περι σε τιμεν και ατιμιαν μεσοτησ μεν με μεγαλοψυχια". (Aristotle, EN., LII 1107b 20).

^{11**} "For the honour of virtue is the honour" (Aristotle, EN., IV 1123b 35).

thought or desire towards life, but the ability to understand what should be done and what should be avoided, in accordance with the exercise of virtue, must be inscribed in the way of living.

In Aristotle's words, it is recognized that "good performance itself is an end"^{12*} (Aristotle, EN., VI 1140b 5). Finally, it should be remembered that in Greek culture three forms of care were identified (επιμελεια εαυτ, πολιτικη, επιστευμη) that according to Aristotle was necessary to identify virtue as a way of life, highlighting politics as an essential element of this exercise that must, in any case, pursue an end, and therefore:

If, then, there is some end of our actions which we will for its own sake and others for it, and we do not choose everything for anything else—for so it will go on ad infinitum, so that desire would be empty and vain—it is evident that this end will be the good and the best. And so, will not their knowledge have a great influence on our lives, and, like archers who have a target, shall we not reach ours better? (Aristotle, EN., I 2 1094a 20).

From the above, it can be deduced that the human being, when understanding himself as a being who possesses reason, must recognize not only the need to seek virtue as the ultimate goal of his action, but that his own dignity must serve to improve his relationship with the environment, since it is through it that life develops in conditions of well-being (εὐδαιμονία). since in the words of Aristotle, it is deduced that man finds his well-being in nature, since it is assumed as:

(...), the generation of things that grow, (...), that from which the first movement proceeds in each of the natural entities, (...), the first element, formless and immutable from its own power, from which one of the natural entities is or is made, and (...), the substance of Δ the natural entities^{13*}. (Aristotle, Met., 4, 1014b^a 15).

And although it must be recognized that in ancient Greece the concept of "dignity" was not mentioned, the exercise of virtue is deduced in the action of the human being that allows him to direct his actions to the best, that is, to the most just and praiseworthy of goods, therefore, the principle of dignity with respect to the importance that the environment has today, It serves as a basis to agree that the awareness of care, well-being and protection of this is aimed at achieving increasingly perfect and beneficial conditions for the community (πολις) and for humanity, which implies understanding the commitment we have to leave our next generations better living conditions on Earth.

Currently, dignity is a very relevant issue in the Colombian legal system, so in this regard the Constitutional Court has mentioned in this regard that:

The Corporation has identified three clear and distinguishable guidelines: (i) human dignity understood as autonomy or as the possibility of designing a life plan and determining oneself according to its characteristics; (ii) human dignity understood as certain concrete material conditions of existence; and (iii) human dignity understood as

^{12*} "εστι γαρ αυτη η ευπραξια τελος" (Aristotle, EN., VI 1140b 5).

^{13*} Nature is called in a way the genesis of plants,

the intangibility of non-patrimonial property, physical integrity and moral integrity. (Constitutional Court. Judgment T-291 of 2016).

It should be noted that in this conceptualization provided by the Constitutional Court, it can be deduced that in environmental matters in relation to the care of nature, human dignity is related to the object of research as it is assumed as the obtaining of those necessary conditions that are material and that sustain existence, in that from nature itself man provides himself with the resources he needs to develop life, but at the same time, dignity is also oriented from this ethical proposal as an exercise of autonomy that favors the design of the so-called "*life plan*" and hence the proposal finds its foundation in this principle because from there the need for the change from anthropocentric paradigm to a new biocentric model is justified. not only privileging life, but also the environment, resources and environment that serve for human sustenance.

And what better way to act having dignity (*dignitas*) and virtue (μεσότης – *just mean*) as an essential element of action, understanding that through them not only the good must be sought, but also happiness, and hence, a better way to assume this principle as a way of life is to reflect through good conduct the example through just actions^{14**}.

1.1.2 Principle of well-being.

The principle of well-being in environmental matters recognizes not only the dignity of the person as an essential basis for the development of conditions of common interest, but is also based on the axiological context of "*valuing the environment*", going beyond the simple use of resources. As can be glimpsed in the concept, "*well-being*" represents a way of *Being*, of *Living*, of *Acting* and of *Remaining* on earth under conditions of sustainability, since what benefits the human being translates into care for the environment, since "*the common home*" is protected to make life sustainable and existence pleasant.

In this way, talking about a healthy, safe, healthy, sustainable, clean and beneficial environment for human beings implies understanding that human well-being is the result of human responsibility, therefore, in its experience the development and sustenance of life is materialized, in addition to reciprocity in terms of protection, since in conditions of reasonableness the fact of using the resources of the environment without thinking about the future cannot be proportional and, above all, in the consequences that could be generated by *neglecting* it and the resources it provides.

In this sense, the UN (2018) has mentioned that:

Human beings are part of nature and our human rights are interrelated with the environment in which we live. Environmental damage interferes with the enjoyment of

^{14**} And what the demon does : for it is almost as if life is said and deed. And it seems that the things that are sought for the sake of the Gospel are all there is to what is said. "El hombre feliz vive bien y obra bien, pues se dice que viene a ser una buena vida y buena conducta. Es claro cómo, además, que lo que hemos dicho incluye todos los requisitos de la felicidad". (Aristóteles, EN., I 1098b 20).

human rights, and the exercise of those rights contributes to protecting the environment and promoting sustainable development. (p. 3).

In addition to the above, the importance of this principle must be manifested in the context of an ethical way of life capable of overcoming the anthropocentric paradigm, through which the human being is master and lord of everything, so that he has ample and sufficient resources, without measuring and understanding the limit that his action implies for himself and for future generations. since with an unlimited conception of resources, it identifies its action adjusted to the idea of nature as *an "unlimited provider"* for the satisfaction of its needs.

Hence, through the principle of well-being, *human* beings are not only reminded of the limitation of natural resources, but also of their responsibility as an active agent of protection, in order to educate them in the biocentric paradigm that, although it does not annul *human well-being* and needs, privileges rationality as an essential element of consciousness. by forming a culture capable of modifying behaviors that allow us to assume the environment as a source of life, survival and biodiversity. In this order of ideas, it should be remembered that this principle is directly related to the concept of sustainable development, which has been chosen by different regulatory and doctrinal sources.

As can be seen, sustainable development allows us to infer that Colombian law initially assumes it as an element that favors economic growth, since life itself implies the use, enjoyment and/or exploitation of the natural resources that are required for the sustenance of life, therefore, it is inferred that without the exercise of protection in favor of nature, personal and social well-being could not be effectively guaranteed.

In this sense, the sense of sustainable development in the face of the current reality of environmental protection leaves much to be desired in the way we live, that is, in the set of practices and events that have been socially normalized and, without further ado, define our reality under the paradigm of excessive consumerism. Hence, talking about well-being as an essential principle for the construction of an environmental ethical proposal allows philosophical reflection to be directed towards human behavior and, above all, regarding the way in which it has built and consolidated a paradigm of sustainability and selfish well-being that puts at risk the existence, personal dignity and that of future generations.

However, in the words of the Constitutional Court (2021) it is recalled that: "the environment is essential for the well-being of man and for the enjoyment of fundamental human rights, and even that of life itself" (Constitutional Court. Judgment C-300 of 2021)

This contribution considers the urgency of questioning the way in which people live and make decisions not only individually but also at the level of the State, which can affect the life, health and well-being of the people who cohabit the planet. Meanwhile, well-being as a way of feeling good, living peacefully, enjoying health and having the necessary resources for the sustenance of existence implies assuming an attitude of conscience and respect, understanding conscience as a way of knowing and acting rationally, and at the same time assuming, allows respect to be understood as an exercise through which ethical behavior is energized and action is projected as an example.

It should be remembered that the principle of well-being is identified in the Political Constitution of 1991 as a guarantee of enjoyment in relation to the sustenance of life, but at the same time also as a social purpose of the State in relation to the improvement of the quality of

life, hence it is recalled in this context what is provided in this regard in articles 79 and 366 above, namely:

Article 79. Everyone has the right to enjoy a healthy environment. The Law shall guarantee the participation of the community in decisions that may affect it. It is the duty of the State to protect the diversity and integrity of the environment, to conserve areas of special ecological importance and to promote education for the achievement of these ends. (...).

Article 366. The general welfare and the improvement of the quality of life of the population are social purposes of the State. (National Constituent Assembly, 1991).

From this perspective, this constitutional contribution is derived from a sense of personal well-being aimed at guaranteeing life in conditions of dignity, but it also reveals a social well-being aimed at materializing the basic conditions that allow the improvement of the quality of life of the national population. Finally, as Peña (2004) states:

(...), only from the perspective of individual and social well-being does it make sense to refer to sustainable development, which would otherwise be simply an academic exercise or a resource for politicians and certain non-governmental organizations to justify themselves. Indeed, although nature is a good that has its own entity and whose conservation is in itself an objective that must be defended, if only for aesthetic and ethical reasons, it should not be forgotten that demanding sacrifices from present generations in favor of future generations can only be done by thinking that man is the king of nature. despite the fact that on many occasions he behaves with her like an unscrupulous tyrant. (p. 8).

Well, with an articulated work between pedagogy and consciousness, it has been essential to remind human beings of the need that derives from the effective enjoyment of the environment in conditions of health and well-being, because moving away from the anthropocentric paradigm to accommodate our way of life in biocentrism, can constitute a better way of valuing the environment as a space of life not only for our current sustenance but also for that of future ones Generations.

1.1.3 Principle of planning, precaution and prevention.

Planning has been used over time as a tool or mechanism that from the different areas of knowledge favors not only the optimization of resources but also the development of strategies or work routes that allow improving a process, in order to make it more efficient.

In fact, planning has become a mandatory reference that has favored social and economic development and growth, therefore, it is assumed as a strategic reference that is related to the exercise of leadership and management at the social, institutional, business and state levels, increasingly adjusting to the needs of people and, therefore, fostering a culture that seeks to rationalize decision-making.

Thus, planning is spoken of at the scientific level and also in areas that belong to the human sciences, such as economics, politics, sociology, education, law, administration, among others, being significant to note that due to its importance at the social and legal level it is spoken

of as the principle of planning, and in this way, it is observed that in environmental matters it constitutes a reference of mandatory compliance with regard to the action of the State and its territorial entities in the exercise of the constitutional mandates of care and protection of natural resources, from which it is deduced that even the population must not only understand the purpose of this principle in the constitutional framework but also that the actions of individuals themselves they must respect the planning that constitutes the State in the exercise of its duty as guarantor of the healthy environment as a social guarantee.

Such is the case that Article 80 of the Constitution establishes in this regard that:

The State shall plan the management and use of natural resources to ensure their sustainable development, conservation, restoration, or replacement. In addition, it must prevent and control environmental deterioration factors, impose legal sanctions and demand reparation for the damage caused. It will also cooperate with other nations in the protection of ecosystems located in border areas. (National Constituent Assembly, 1991).

This orientation, prescribed by the 1991 Constitution, is related to other factors that emphasize the importance of preserving the environment in adequate conditions for the development of life, such as sustainability, conservation, responsibility, citizen participation, precaution and prevention. Likewise, it is relevant to emphasize that planning as a principle is an action that must link all social actors, especially the State, which has the task of seeking strategies that favor its exercise both at the institutional and social levels so that it can develop increasingly fair and equitable actions.

In Colombia, planning is understood in three dimensions: *economic, social and physical*. This is from the presuppositions of Law 99 of 1993 (Article 1, numeral 14). In this way, it should be stated that this law provides for the following:

Article 68. *On the environmental planning of territorial entities.* To guarantee the comprehensive planning by the State of the management and use of natural resources in order to guarantee their sustainable development, conservation, restoration or replacement. (Congress of the Republic, 1993).

As can be seen, the harmonization rules are aimed at ensuring that such planning is comprehensive, that is, that it is aimed at managing and taking advantage of natural resources with respect to people's livelihood, but at the same time generating strategies that mitigate environmental impact. In fact, this strategy has been present in the different states, therefore, in the words of Lopera (2014), the importance of this principle is insisted upon:

From the second half of the twentieth century to the present, new theoretical postulates of development have been formulated, such as the Theory of Human Development and the Theories of Sustainable Development. These models force countries to think of planning as a process that transcends economic growth, which understands development as a process that involves distributive justice, the ownership of resources and the concentration of capital, as well as the freedom and autonomy of peoples, the realization of human capacities and the protection of the social environment. cultural and ecological. Processes capable of modifying structural phenomena, which imply the co-responsibility of citizens

and require a State that guarantees human rights and social equity. The planning of economic, social and environmental life is mediated by aspects of a political, economic and conceptual nature. (p. 36).

However, thanks to adequate planning by the State, it can be said that in environmental matters the precautionary principle is incorporated, understood as an obligatory step to follow in terms of environmental preservation, since it is defined as the ability to act with foresight, moderation or caution. It should be noted that precaution in environmental matters serves to identify the urgency of acting with conscience, since the same inability and human unawareness to prevent the consequences generated by the intervention in nature is taken as a reference, however, being aware of the adverse effects on environmental conservation, through this exercise a greater awareness of care should be generated, since the risk can be greater to the extent that one does not act with knowledge, awareness and, above all, safeguarding the general interest. In Colombia, for example, the Constitutional Court (2008) has stated in this regard:

(...), the *precautionary principle* is currently a hermeneutical tool of great value to determine the need for intervention by public authorities in the face of potential damage to the environment and public health. The use of this tool is not contrary to any constitutional principle. However, it should be borne in mind that this is an *exceptional* and *alternative* approach to the principle of scientific certainty. (Constitutional Court. Judgment T-299 of 2008).

Taking into account this contribution, it can be deduced that in Colombia the exercise of *precaution* is not only an action that the State must comply with, but also individuals are obliged to observe their actions with diligence and caution, specifically when they are related to the intervention of the environment. Likewise, it is found that through Law 99 of 1993 (*by which the Ministry of the Environment was created*) precaution is identified as an action that, based on science, favors the urgent intervention of people and the State, in accordance with what this law prescribes:

Article 1. General environmental principles. (...). **6.** The formulation of environmental policies shall take into account the outcome of the scientific research process. However, environmental authorities and individuals shall apply the precautionary principle according to which, when there is a danger of serious and irreversible damage, the lack of absolute scientific certainty should not be used as a reason to postpone the adoption of effective measures to prevent environmental degradation. (Congress of the Republic, 1993)

The above is also framed in the principle of prevention, that is, in the promotion of actions aimed at avoiding damage or slight and/or serious deterioration in environmental matters, since the knowledge we currently have should allow us to promote a fuller awareness of care and protection for natural resources and the environment. It can be deduced that with the observance of these principles (*planning, precaution and prevention*) the ability to value the environment and to respond with just actions to its care, because as Aristotle recalls (...), "οὕτω δὴ καὶ τὰ μὲν δίκαια πράττοντες" (L.II. 1103b), that is, "by practicing justice we become just" (p.19). And under this assumption is that the exercise of environmental care and protection

must be considered fair, since it is through nature that we sustain existence, therefore, the exercise of these three principles must direct human action to right reason^{15*}, which from an environmental perspective means glimpsing the importance of conserving resources in pursuit of future generations. through actions aimed at preventing pollution, protecting biodiversity, preserving ecosystems and, above all, generating actions that allow the restoration of environments disturbed or affected by human intervention.

In this sense, the principles of conservation and reparation will be discussed below, on the understanding that they constitute an obligatory reference for environmental action.

1.1.4 Principles of conservation and reparation.

Talking about conservation as a principle implies understanding human action in the natural environment, which has not always been exemplary and worthy of imitation, since in the same eagerness to grow, build and progress, human beings have privileged their comfort and well-being, forgetting the importance of resources for their sustainability. In this way, conservation is inferred as the set of actions aimed at protecting the environment. In the words of Arboleda (2016):

Awareness of environmental conservation is already global; Consequently, both the authorities and society have been strengthening the feeling of appreciation and conservation of the environment, as well as the rejection of activities that pollute and threaten the stability of the planet and the subsistence of the human species. (p. 10).

Conservation is derived from the exercise of an environmental awareness that has transcended the local context, so that we no longer speak only of preserving but also of repairing, since there is a better understanding of the effects that derive from human and industrial intervention. Next, conservation is predicated on care, so both exercises, which are assumed as preventive, lead to complying with the protection of the environment in an integral way, that is, housing in said protection the resources, and in the event that human action generates some damage, actions can be directed to restore it. or, to minimize the negative impact on nature and, therefore, prevent the well-being of present and future generations from being affected. From this point of view, conservation is materialized in the preservation of biodiversity, in the maintenance of ecological balance, in the preservation of flora and fauna and in the integral care of ecosystems, which contributes to an apprehension of values and the promotion of a culture that tends to ensure a healthy and balanced environment for human well-being and development.

This is possible through a preventive approach, through which sustainable management can be stimulated, since through this the degradation of the environment can be avoided, and in this way, such management should constitute permanent training to review human habits and customs, since one of the essential prerequisites for its fulfillment is framed in the rational use of natural resources. from which derives the possibility of generating public policies on the sustainability of the environment and its resources. And in relation to the principle of reparation, a direct relationship is identified between it and conservation, since as stated above, it is not possible to wait for environmental damage to occur in order to act rationally, since this exercise

^{15*} "To do what is common according to the right word and to obey" (L. II. 1103b 30). "Que hemos de actuar según la recta razón es un principio común y que damos por supuesto". (p. 20).

seeks to guarantee that any damage caused to the environment by human beings is compensated efficiently and effectively. since the ecological balance must be restored.

Likewise, reparation is predicated as a demand that people have in relation to intervention in the natural environment, since it implies the responsibility of assuming the costs and, therefore, the necessary measures of restoration, reparation and environmental restoration, and although in Colombia there are economic measures that seek to sanction through territorial entities actions contrary to the care of the environment, It should be stated that this principle is an orientation that aims to avoid the occurrence of conditions that generate risk or environmental deterioration. In this context, when talking about reparation both nationally and internationally, the issue of liability and compensation for damages is deduced, so it is essential to mention the so-called restitution *in natura* in the understanding that the possibility of returning the environment to its original state takes place in a technical way. through actions that guarantee their restoration or effective rehabilitation.

Bearing in mind that the environment is conceived as a heritage asset, it is essential to recognize the importance of compensating for the damages and/or losses caused to it and especially to the communities that may be affected due to the loss of ecology or the detriment of natural resources. Finally, and before giving way to the principles of cooperation and responsibility, it should be noted that conservation and reparation are complementary actions, since while the first seeks the first one has the purpose of preventing damage before its occurrence, the second becomes effective when the affectation is evident. imposing the necessary measures in order to correct the problem and seeking to minimize its impact.

1.1.5 Principle of responsibility.

In the exercise of environmental care, responsibility is identified as the basic principle of this proposal, since it is more precisely evident the human commitment that is oriented to the development of altruistic actions. Responsibility is assumed as a duty that implies the exercise of conscious and coherent actions, therefore, in politics Aristotle expresses that:

(...), it is characteristic of man in relation to other animals, that he only has a perception of good and evil, of right and wrong, and other values; well, the common possession of these is what forms house and polis.^{16*} (Politics. L. I. 1253a 15)

In this way, understanding that man is "by nature a social reality"^{17**} (Aristotle, EN., I 7 1097b 10), his way of life must mean that he assumes responsibilities both personally and in society, since Aristotle reminds us that: (...), "the function of man is a certain life, and this is an activity of the soul and reasonable actions" (Aristotle, EN., I 7 1098b 10), hence it is assumed that from Aristotle's ethics responsibility is understood as a form of voluntary action aimed at virtue, but in this case of the so-called ethical virtue of which Aristotle speaks in the Second Book of Nicomachean ethics, as that which proceeds from custom and which is not produced by us naturally, from which it can be deduced that its exercise derives from the capacity of the

^{16*}"That which is harmful , aswell as what is just and what is unjust : for this is the same to other people's lives , that which is only good and evil , and righteous , and unjust, and unjust . They have the feeling of others: but their communion makes a house and a city" Politics. L. I. 1253a (15).

^{17**} "επειδη φυσει πολιτικον ο ανθρωπος" Aristotle. (EN. I 7 1097b 10).

human being to have a natural aptitude to receive and perfect it through habit (Aristotle. EN., II 1 1103a 15-25).

Consequently, the principle of responsibility allows us to understand the way in which we must direct our actions to just and worthy of imitation, since under this orientation the capacity to reason and choose that man has, should help him to identify the intention of his actions through deliberation and thought. Under this perception, it is considered relevant to highlight that although in Aristotle's philosophy there is no direct reference to the concept of responsibility, when addressing his ethics, a series of characteristic elements of this principle are inferred, which, as observed above, lead to understanding the importance of daily exercises such as voluntary action (ἐκούσια), choice (προαίρεσις), deliberation (βούλευσις), thought (νόησις) and reasoning (διανοία).

From a perspective directed to the natural environment or the environment, responsibility is indispensable as an essential principle of human behavior, being decisive to highlight elements that must be present in the day to day such as knowledge, awareness, reflection and freedom, since according to Jonas (1995): (...). "Only the principle of responsibility can restore the innocence lost due to the degradation of the environment" (p. 1), and it is through these elements that the same responsibility serves as the basis of the proposal that is intended to be built, since it is through this that the other principles already mentioned are sustained. since when man manages to dimension the consequences (*positive or negative*) of his actions, he can assume the conservation of the environment and undertake mechanisms aimed at repairing it, all with the help of planning, precaution and prevention, since as it is known, the environment represents sustainability, well-being and human dignity, since it is through this and the resources that are found in it that our existence in conditions of subsistence has meaning. The foregoing, following the guidance of Jonas (1995), allows us to deduce that the need to apply and/or practice these principles, especially that of responsibility, since although:

Nature was not the object of human responsibility; she took care of herself and also took care of the man with pertinent persuasion and harassment. In the face of nature, ethics were not used, but intelligence and the capacity for invention. (p. 28).

A situation that reflects the intellectual capacity, invention, creation and human transformation in the environment is observed, the way in which the intervention of man in his environment has modified the living conditions of animals and other beings and ecosystems in nature is also considered the object of this reflection, noting in his rational capacity a lordship that linked to the concept of property configured the tenure of land and the excessive exploitation of resources in search of comfort, wealth, among other conditions that were defined with the intention of progress and "quality of life".

Thus, the principle of responsibility today also seeks to efficiently protect the environment, human health, animal welfare and the conservation of resources and ecosystems, in the sense of avoiding damage that may be irreversible for *all* and, therefore, promoting a culture of awareness, through which conditions can be generated to ensure that the resources available in nature can be available both today and for future generations.

Discussion and conclusions

It is concluded that from a respect for human dignity, the practical exercise of virtue can be motivated, as a constant task that allows actions to be directed towards the best, that is, to the most just and praiseworthy of goods, therefore, the principle of dignity with respect to the importance that the environment has today, It serves as a basis to agree that the awareness of care, well-being and protection of this is aimed at achieving increasingly perfect and beneficial conditions for the community (polis) and for humanity, which implies understanding the commitment we have to leave our next generations better living conditions on Earth.

Likewise, according to the Aristotelian ideal of *spoudaios* (σπουδαῖος) referring to the human being capable of acting in a virtuous, balanced and diligent way, it is concluded that in Colombia human dignity is understood as autonomy or as the possibility of designing a life plan and determining oneself according to its characteristics, but at the same time it is also assumed as a set of concrete material conditions of existence and as the intangibility of non-existent goods. property, physical integrity and moral integrity.

In fact, it can be deduced that it is thanks to the experience of dignity and, above all, to its practical experience that the human being, aware of the care that he must practice in the environment, constitutes the experience of the principle of well-being, which applied in environmental matters recognizes not only the dignity of the person as an essential basis for the development of conditions of common interest, rather, it is based on the axiological context of "*valuing the environment*", going beyond the simple use of resources.

In fact, it is deduced that through the experience and exercise of "*well-being*" a way of *Being, of Living, of Acting* and of *Remaining* on earth under conditions of sustainability stands out, since what benefits the human being translates into care for the environment, since the same awareness of care that derives from it allows the human being to protect "*the common home*" to make life sustainable and existence pleasant.

In addition to the above, it is concluded that thanks to well-being understood as an experience of care, there is room as an ethical attitude from the Aristotelian idea of virtue the apprehension of the principle of planning, which constitutes a reference of mandatory compliance with regard to the action of the State and its territorial entities in the exercise of the constitutional mandates of care and protection of natural resources. from which it can be deduced that even the population must not only understand the purpose of this principle in the constitutional framework, but also that the actions of individuals themselves must respect the planning that constitutes the State in the exercise of its duty as guarantor of a healthy environment as a social guarantee.

In this sense, and with respect to the precautionary principle in environmental matters, it is concluded that it serves to identify the urgency of acting with conscience, since the same inability and human unawareness to prevent the consequences generated by the intervention in nature is taken as a reference, however, being aware of the adverse effects on environmental conservation, Through this exercise, a greater awareness of care should be generated, since the risk can be greater to the extent that one does not act with knowledge, awareness and, above all, safeguarding the general interest.

It is also concluded that with respect to the principle of prevention, that is, in the promotion of actions aimed at avoiding damage or slight and/or serious deterioration in environmental matters, the knowledge we currently have should allow us to promote a fuller awareness of care and protection for natural resources and the environment.

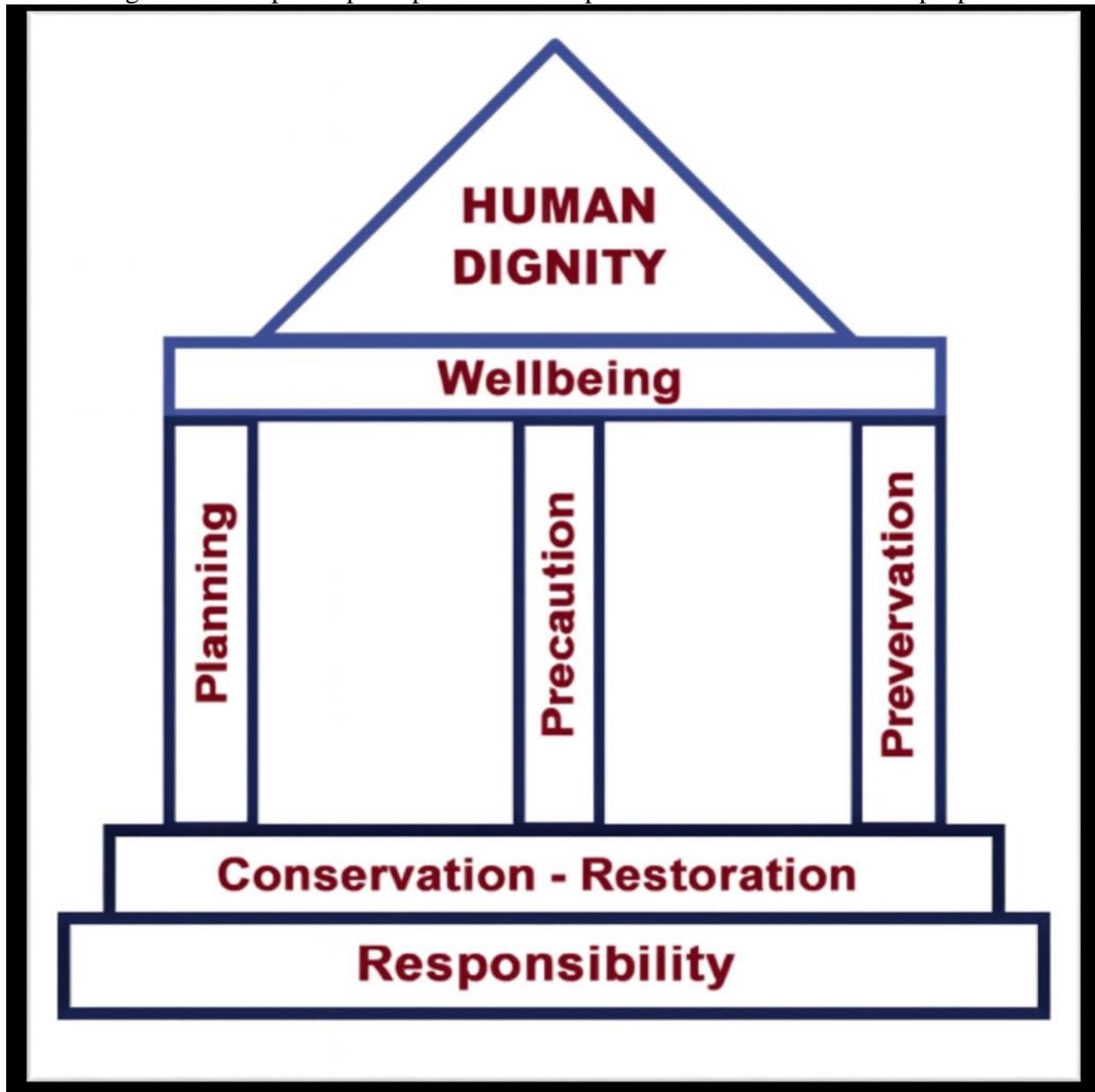
Regarding the principle of conservation, it is concluded that it implies understanding human action in the natural environment, which has not always been exemplary and worthy of imitation, since in the same eagerness to grow, build and progress, human beings have privileged their comfort and well-being, forgetting the importance of resources for their sustainability. In this way, conservation is inferred as the set of actions aimed at protecting the environment.

Regarding the principle of reparation, it is concluded that through it a direct relationship with the principle of conservation is identified, since it is not possible to wait for damage to occur in environmental matters in order to act rationally, so this exercise seeks to guarantee that any damage caused to the environment by human beings is compensated efficiently and effectively. since the ecological balance must be restored.

As for the principle of responsibility, it is concluded that it must be assumed as a duty that implies the exercise of conscious and coherent actions, since in the words of Aristotle what is common is what constitutes the house and the polis, so responsibility is oriented to constitute a way of directing our actions to fair goods worthy of imitation. since under this orientation the ability to reason and choose that man has, should help him to identify the intention of his actions through deliberation and thought.

In addition to the above, it is concluded that when the human being manages to dimension the consequences (*positive or negative*) of his actions, he can assume the conservation of the environment as a task that allows him to undertake mechanisms aimed at repairing it, all with the help of planning, precaution and prevention. since as it is known, the environment represents sustainability, well-being and human dignity, since it is through it and the resources that are found in it that our existence in subsistence conditions makes sense. Likewise, and through the following image, the importance of fully considering the exercise of these principles in the framework of a proposal for the construction of an environmental ethics based on Aristotelian virtue is represented:

Image 1. Philosophical principles that underpin the environmental ethical proposal



Source: *Authors*.

In short, caring for the environment through these principles is a strategy that, in the face of the uncertainty of the virtuous action of human beings and with respect to the complexity of ecological systems, allows with its knowledge and strict application to avoid consequences that could be irreversible, thus promoting a development compatible with the preservation of our environment in conditions of balance and harmony.

Acknowledgments

Article derived from the Main Research Process called: "*Proposal for the construction of an environmental ethics based on Aristotelian virtue*" and which serves as a requirement to apply for the Title of Doctor of Philosophy. Universidad Pontificia Bolivariana, Medellín – Colombia, 2025.

References

- ARBOLEDA CARDONA, Sebastián. "Sustainable development: a tool for the preservation of the environment as a right for all". **Rev. P+L**, Caldas, v. 11, n. 1, p. 13-21, Jan. 2016 .
- ARISTOTLE. About generation and corruption. (*Trans. Ernesto La Croce*). Madrid: Ed. Gredos, 1987a.
- ARISTOTLE. Short treatises on natural history. (*Trans. Ernesto La Croce*). Madrid: Ed. Gredos, 1978b.
- ARISTOTLE. Nicomachean Ethics. (*Trans. María Araujo and Julian Marías*). Madrid: Ed. Centro de Estudios Políticos y Constitucionales, 2018.
- ARISTOTLE. Eudemia Ethics. (*Trans. Julio Pallí Bonet*). Barcelona: Ed. Gredos, 2011a.
- ARISTOTLE. Magna Moralia. (*Trans. Teresa Martínez Manzano*). Madrid: Ed. Gredos, 2011b.
- ARISTOTLE. Metaphysics. Madrid: Ed. Gredos.
- ARISTOTLE. Politics. Madrid: Ed. Gredos, 2008.
- COLOMBIA. **Political Constitution of 1991**. Bogotá: Editorial TEMIS, 1991.
- CAMACHO VINUEZA, D; CHÁVEZ RIVERA, B. "The biocentric theory as a protective foundation of nature in economic activity". **Law Review**. (39). 7-23, 2023 Available in <https://www.redalyc.org/journal/900/90075141002/html/>.
- COLOMBIA. **Congress of the Republic of Colombia**. Law 99 of 1993. D.O. No. 41.146. Available at: http://www.secretariassenado.gov.co/senado/basedoc/ley_0099_1993.html.
- COLOMBIA. **Constitutional Court of Colombia**. Judgment T-299 of 2008. Available at: <https://www.corteconstitucional.gov.co/relatoria/2008/t-299-08.htm>.
- COLOMBIA. **Constitutional Court of Colombia**. Judgment T-291 of 2016. Available at: <https://www.corteconstitucional.gov.co/relatoria/2016/t-291-16.htm>.
- COLOMBIA. **Constitutional Court of Colombia**. Constitutional Court. (2021). Judgment C-300 of 2021. Available in: <https://www.corteconstitucional.gov.co/relatoria/2021/c-300-21.htm>. Accessed on: July 22, 2025.
- Diccionario Ilustrado Latino Español. *Cure – Curatio. Diligentia – Diligenter*. Barcelona: Ed. SPES. S.A., 1960.
- FAO. TOPIC 7. The environment. 2019. Available in: <https://www.fao.org/4/w1309s/w1309s09.htm>.
- FERRATER, José. Philosophical Dictionary. Barcelona: Ed. Ariel, 1994.
- GADAMER, Hans. "Truth and Method II". Salamanca: Ed. Sígueme, 1998.
- GALLEGO, JIMENEZ, G; VIDAL RAMENTOL, S. "Value or Virtue in Education". Vivat Academy. (145). 23-39, 2019. Available in: <https://www.redalyc.org/journal/5257/525762352002/html/>.
- GARCÍA, Francisco. "The concept of dignity as an existential category. A journey of the concept throughout the History of Philosophy". **Electronic Journal of the Andalusian Association of Philosophy**. 1997. Available at: chrome-

extension://efaidnbmnnnibpcajpcglclefindmkaj/https://elbuho.revistasaaafi.es/buho1/Buho1/04%20dignidad.pdf.

HERNÁNDEZ SAMPIERI, R; FERNÁNDEZ COLLADO, C; BAPTISTA LUCIO, P. Research Methodology. Mexico. Ed. McGraw-Hill, 2014.

JONAS, Hans. "The principle of responsibility. Barcelona: Ed. Herder, 1995.

JONAS, Hans. "The Life Principle: Towards a Philosophical Biology". Madrid: Ed. Trotta, 2000.

LOPERA MEDINA, Mónica María. Historical and epistemological aspects of planning for development. **Rev. Gerenc. Polit. Salud**, Bogotá, v. 13, n. 26, p. 28-43, June 2014. Available from http://www.scielo.org.co/scielo.php?script=sci_arttext&pid=S1657-70272014000100003&lng=en&nrm=iso.

UN. Glossary of environmental statistics. 1997. Available at: https://unstats.un.org/unsd/envstats/Glossary/SeriesF/SeriesF_67S.pdf.

UN. Framework Principles on Human Rights and the Environment. 2018. Available in: https://www.ohchr.org/sites/default/files/Documents/Issues/Environment/SREnvironment/FP_ReportSpanish.PDF.

SORROW, Jesus. Sustainable development and social welfare: a reference to the Community of Galicia. **Galician Journal of Economics**. 2004; 13(1-2):0. [Accessed August 26, 2025]. ISSN: 1132-2799. Available in: <https://www.redalyc.org/articulo.oa?id=39113221>.

UNEP. Environmental Education Guide for LAC. 2023. Available at: <https://www.unep.org/es/noticias-y-reportajes/comunicado-de-prensa/nueva-guia-de-educacion-ambiental-para-alc-se-enfoca-en>.

PEREZ RODRIGUEZ, Nancy; OVIEDO ALVAREZ, Vivian. Environment, urban environment and Public Administration. **UH**, Havana, n. 287, p. 175-184, jun. 2019. Available in http://scielo.sld.cu/scielo.php?script=sci_arttext&pid=S0253-92762019000100175&lng=es&nrm=iso.

PETTICREW, Mark; ROBERTS, Helen. Systematic reviews in the social sciences: A practical guide. 2006. **Oxford**. Disponible en: <https://fcsalud.ua.es/en/portal-de-investigacion/documentos/tools-for-the-bibliographic-research/guide-of-systematic-reviews-in-social-sciences.pdf>.

SCHMIDT, Ludwig. Biocentrism: emerging paradigm of human knowledge. **Journal of Latin American Bioethics**. 18. 41-106, 2016. Available at: <http://www.saber.ula.ve/bitstream/handle/123456789/42493/articulo3.pdf?sequence=1>.

UNDP. Support Document. Environment. 2010. Available at: <https://eird.org/pr14/cd/documentos/espanol/Publicacionesrelevantes/Recuperacion/5-Med-Ambiente.pdf>.