



**COURSE DATA**

**DATA SUBJECT**

**Code:** 33283  
**Name:** Bioethics and ecological ethics  
**Cycle:** Undergraduate Studies  
**ECTS Credits:** 6  
**Academic year:** 2026-27

**STUDY (S)**

Degree	Center	Acad. year	Period
1004 - Degree in Philosophy	Facultat de Filosofia i Ciències de l'Educació	3	First quarter
1004 - Degree in Philosophy	Facultat de Filosofia i Ciències de l'Educació		First quarter
1012 - Degree in Philosophy	Facultat de Filosofia i Ciències de l'Educació	3	First quarter
1012 - Degree in Philosophy	Facultat de Filosofia i Ciències de l'Educació	4	First quarter

**SUBJECT-MATTER**

Degree	Subject-matter	Character
1004 - Degree in Philosophy	Bioethics and ecological ethics	ELECTIVES
1004 - Degree in Philosophy	Bioethics and ecological ethics	ELECTIVES
1012 - Degree in Philosophy	Bioethics and ecological ethics	ELECTIVES
1012 - Degree in Philosophy	Bioethics and ecological ethics	ELECTIVES

**COORDINATION**

DOMINGO MORATALLA AGUSTIN

**SUMMARY**

The aim of the course is to understand the genesis, development, and structure of Bioethics and Ecological Ethics as two fundamental philosophical frameworks within Applied Ethics. Although they have followed different paths of development, there are common elements that are explored and analyzed throughout the course. Taking the Belmont Report as a point of departure for Bioethics and considering nature as an "object/subject of care," the course seeks to analyze the ethical-philosophical concept of "responsibility" as a principle, a practice, and a conceptual horizon from which the hermeneutical transformation of contemporary practical reason has taken place. How have phenomenology and hermeneutics articulated an ethical response to the integral care of life? The course aims to provide open-ended responses to this question in its personal, social, political, cultural, and historical dimensions.



The course will promote knowledge of the regulatory framework and the fundamental principles of Organic Law 10/2022, of 6 September, on the comprehensive guarantee of sexual freedom. Content related to equality and a gender perspective will be addressed, and attention will be given to strategies for the prevention, awareness-raising, and detection of situations of sexual violence in educational settings. At the same time, teaching practices aimed at the prevention and detection of sexual violence will be integrated, in coordination with the institutional resources and protocols established by the University of Valencia.

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## PREVIOUS KNOWLEDGE

### RELATIONSHIP TO OTHER SUBJECTS OF THE SAME DEGREE

There are no specified enrollment restrictions with other subjects of the curriculum.

### OTHER REQUIREMENTS

Relationship with other subjects of the same degree.

Enrollment restrictions have not been specified with other subjects in the curriculum.

Other types of requirements: no prior knowledge.

## COMPETENCES / LEARNING OUTCOMES

### 1004 - Degree in Philosophy

Accurately describe the results of the analysis of controversial and complex problems.

Acquire suitable professional skills.

Acquire the capacity to pose and solve problems, as well as to make decisions, in a limited time.

Appreciate autonomy and independence of judgement.

Be able to analyse, synthesise and interpret relevant cultural, social, political, ethical or scientific data, and to make reflective judgements about them from a non-androcentric perspective.

Be able to apply knowledge to practice.

Be able to apply knowledge to work in a professional manner and have competences for preparing and defending arguments and for solving problems within the field of study.

Be able to communicate in a foreign language.

Be able to convey information, ideas, problems and solutions to others (experts or not).

Be able to obtain information from different primary and secondary sources.

Be able to take on social and ethical commitments.



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Become aware of the ethical component and deontological principles of professional practice.

Be competent in the philosophical study of particular areas of research and human praxis, such as mind, knowledge, language, technology, science, society, culture, ethics, politics, law, religion, literature, arts and aesthetics, avoiding androcentric biases.

Be respectful of difference and plurality and avoid gender discrimination.

Capacidad de comunicación profesional oral y escrita en las lenguas propias de la Universitat de València.

Have critical and self-critical capacity.

Identify and evaluate clearly and rigorously the arguments presented either in texts or orally.

Identify the fundamental issues that underlie any type of debate.

Know how to apply and develop the professional's intervention.

Recognise human fallibility.

Recognise plurality and respect differences.

Saber aplicar los conocimientos adquiridos para clarificar o resolver determinados problemas ajenos al propio ámbito de conocimiento.

Students must have developed the learning skills needed to undertake further study with a high degree of autonomy.

Students must have the ability to gather and interpret relevant data (usually in their field of study) to make judgements that take relevant social, scientific or ethical issues into consideration.

## DESCRIPTION OF CONTENTS

### 1. The imperative of responsibility: hermeneutics and professional ethics

Ethics of responsibility and Ethics of Conviction. Hermeneutics and the birth of applied ethics. Research with human beings: ethical, political and cultural problems. Possibilities and limits of instrumental rationality. Genesis of Bioethics and Ecological Ethics as applied ethics. Will Bioethics save Ethics?

The birth of bioethics. The principlist model: the principles of Bioethics. Genesis, development and application of the principles of Bioethics. Belmont report. The traditional principles: Beneficence,



## **2. Bioethics and ethics of the health professions**

Autonomy, Justice and Non-maleficence.

## **3. The communitarian model**

## **4. The European model of deliberative Bioethics**

The European model of deliberative Bioethics: bioethics and hermeneutics. Health care and justice ethics committees. Ethics of Justice and Ethics of Care. Environmentalism, Pacifism and Feminism as derivations in the Ethics of Care. The aims and goals of medicine

## **5. Ethics of the health professions**

Ethics of the health professions. Ethics of health organizations. Institutions and Practices. Internal Assets and External Assets. Instruments for the ethical evaluation of healthcare organizations: codes of ethics, codes of good practices, quality and management assessment systems (ISO, EFQM, etc.).

## **6. From clinical bioethics to global bioethics**

From clinical Bioethics to global Bioethics. Nature as an ethical, political and axiological problem. Biology and Ethics. Neurosciences and Neuroethics. Environmentalism, Pacifism and Feminism. Animals rights. The rights of future Generations

## **7. Paradigms of Ecological Ethics**

Paradigms of Ecological Ethics: Macro-Bioethics and Environment. The debate on Humanism and the concept of Quality of Life. Liberal Eugenics and the future of human Nature. The biotechnology revolution.

## **8. Development ethics.**

Development ethics. Genesis, structure and models of sustainability for a global justice. Sustainability, Climate Change and the Environment. Ethics of development professionals: development projects, cultural traditions and moral convictions. Genesis, structure and evolution of the capabilities approach. Development on a human scale.

## **WORKLOAD**

**PRESENCIAL ACTIVITIES**

Activity	Hours
Tutorials	5,00
Theory	30,00
Seminar	15,00
<b>Total hours</b>	<b>50,00</b>

**NON PRESENCIAL ACTIVITIES**

Activity	Hours
Attendance at other activities	5,00
Individual or group project	0,00
Independent study and work	40,00
Preparation of lessons	15,00
Preparation for assessment activities	40,00
Resolution of case studies	0,00
<b>Total hours</b>	<b>100,00</b>

**TEACHING METHODOLOGY**

**THEORETICAL CLASSES:** We will start from the students' own experience and from the daily problems related to each of the topics. This experiential starting point will pose certain problems that will be tackled in the classes through the corresponding syllabus. The hermeneutical method based on the dialectic of the question and the answer will allow us to pose the "theoria" as an answer and, in turn, to rethink the problems. Discover the problem, analyze, and clarify the different options or theoretical answers, contribute to an integration of ecological challenges to the history of ethics and contemporary philosophy. We will use classic ecological ethics texts to carry out this hermeneutical approach.

The purpose is to promote students' judgment capacity in the teaching/learning process, and, for this in the theoretical classes the reasoned participation and the philosophical foundation of the answers will be encouraged.

**SEMINARS:**

Their purpose is to promote personalized information research work and deliberation by moral traditions. This personalized work will be put together with several classmates in order to generate groups that represent or symbolize the different ethical traditions. By doing so, we will promote teamwork and an interdisciplinary approach to the challenges or problems posed by ecological ethics.

By promoting meaningful participation, we facilitate both the theoretical class and the practice (through deliberately shared personalized work) which are tools to promote what dialogical hermeneutics propose as "fusion of horizons". In this way we update the Socratic method, a typical approach in the most classical philosophical tradition and the renewal of dialectics from hermeneutics.

**EVALUATION**

2. Participation in seminars-practices: 15%.



5%.

Fraudulent conduct in assessment tests and plagiarism in assessment work will be considered in accordance with the UV Assessment and Grading Regulations (ACGUV 108/2017) and the Protocol for Action against Fraudulent Practices (ACGUV 123/2020). The use of technologies (including AI) to create assessment materials without prior and express authorization from the teaching staff will prevent them from being considered as self-authored and will be treated according to current regulations and the UV Code of Coexistence and Good Practices (ACGUV 300/2023, DOGV, no. 9747/18.12.2023).

## REFERENCES

- Domingo, A. (1991). *Ecología y Solidaridad*. Sal Terrae, Madrid. Cuaderno completo. (1998) *La edad ecológica de la moral: IGLESIA VIVA*, 193, pp. 51-69. (2008) (ed con J.F. Lisón) *Ética, ciudadanía y desarrollo*. Ed. Universidad Valencia. Capítulos 1 y 15. Feito, L.(2011) (con D. Gracia y M. Sánchez), *Bioética. El estado de la cuestión*. Triacastela, Madrid. Págs. 209-219, 281-293. Hortal, A. (2003). Lo que la filosofía puede hacer a favor de la biomedicina: pensar la vida, en García-Baró, M. / Pinilla R. (coords.), *Pensar la vida*. UPCO, Madrid, 153-163. Jonas, H. (1997). *El principio responsabilidad*. Herder / Círculo de lectores, Barcelona. Págs. 25-63, 145-172. Tema 2 Couceiro, A. (ed.) (1999). *Bioética para clínicos*. Madrid, Triacastela. Págs. 17-93. Feito, L. (1997). *Estudios de bioética*. Dykinson, Madrid, 1997. Págs. 19-43. (2009) *Ética y Enfermería*. San Pablo-Universidad Comillas, Madrid. Págs. 51-86. (2012) (con T. Domingo, ed.). *Investigación en Bioética*. Dykinson, Madrid. Págs. 23-35. Gracia, D. (1989/2007). *Fundamentos de Bioética*. Madrid. Nueva ed. en Triacastela. Págs. 23-300. Tema 3 Bellver, V.(2000). ¿Clonar? *Ética y Derecho ante la clonación humana*. Comares, Granada. Págs. 9-77 Ferrer, J. J.-Alvarez, J. C. (2003). *Para fundamentar la Bioética*. Comillas-Desclée, Bilbao-Madrid. Págs. 121-405. Gafo, J.(1997). *Diez palabras clave en Bioética*. Verbo Divino, Estella. Voces: aborto, eutanasia. Núñez de Castro, I.(2008) *De la dignidad de*
- Cortina, A.; (2002) *Ética de las Biotecnologías*, ISEGORÍA 27, pp. 73-89. (2011) *Neuroética y Neuropolítica*. Tecnos, Madrid. Domingo, A.; (1996) *Ética y Ancianidad* en J. Gafo (ed.), *Ética y Ancianidad*. UPCO, Madrid, pp. 67-95. (2005) *Bioética y envejecimiento* en S. Pinazo/ M. Sánchez, *Gerontología*. Pearson, Madrid. (2010) *Menor maduro*, en M. de los Reyes (ed.), *Bioética y Pediatría*, SPCLM, Madrid. (2012) *Bioética y Filosofía: dos versiones rivales de la interdisciplinariedad*, en L. Feito/T. Domingo (ed.), (2012), pp. 205-216. Domingo, T.; (2011) *Bioética y Cine. De la narración a la deliberación*. San Pablo-Universidad Comillas, Madrid. Feito, L.; (1997) *Estudios de bioética*. Dykinson, Madrid, 1997. (1999a) *Ética y Enfermería. Bases para una ética del cuidado*. PPC, Madrid. (1999b) *El sueño de lo posible. Bioética y Terapia génica*. Publicaciones Universidad Comillas, Madrid. (2009) *Ética y Enfermería*. San Pablo-Universidad Comillas, Madrid. (2012) (con T. Domingo, ed.) *Investigación en Bioética*. Dykinson, Madrid. Fukuyama, F.; (2002) *El fin del hombre. Consecuencias de la revolución biotecnológica*. Ediciones B, Barcelona. Gafo, J.: (1994) *Ética y Legislación en Enfermería*. Universitas, Madrid. Júdez, J.; (2004) (ed. Con D. Gracia) *Ética en la práctica Clínica*. Triacastela, Madrid. Laín Entralgo, P.; (2003) *El médico y el enfermo*. Triacastela, Madrid (1ª Ed. Guadarrama, 1969) Reich, W. T.; (2010) *La palabra bioética: su nacimiento y el legado*



VNIVERSITAT ID VALÈNCIA

**Course Guide**  
**33283 Bioethics and ecological ethics**

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