



Research Article

SOCIO-CONSTITUTIONAL VILE'S ASPECT OF PHILIPPAFOOT ON THE BASICALLY OF VIRTUES

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ABSTRACT

The human being is the only animal capable of moral behavior. He is a normal person who can accomplish great things. It is evident that only human life is exemplary. Sadly, when it comes to politics and development, the same person who has free will and reason also becomes a barrier to other people's expression of those qualities. This is because people eschew moral qualities by promoting other qualities that are in opposition to temperance, depending on the way of thinking in which they fit. Our society continues to suffer from numerous viles as a result of this situation: moral, spiritual, and material: Who is to blame in such circumstances? Is it the individual or the socio protected framework that changes society? Where has the idea of ethical behavior that comes naturally gone? The purpose of this study is to assist individuals in comprehending the significance of virtue in one's life, its function in development, and the constitutional agenda. We can reestablish a solid foundation for society by bringing virtue to society. Instead of just dealing with the side effects, we can use Foot's concept of prudential morals to solve our problems quickly. In addition, a moral life inspires a moral society, which in turn establishes moral

constitutional practices that guarantee comprehensive growth. PhilippaFoot's goodness adds to the development of a more prudent society. In today's society, virtue is a highly prized trait. This brings about social change. Social change is made possible by Foot's concept of virtue. This is because human instinct is the first step toward change, which then leads to human activity that has an overall impact on society.

KEYWORDS

Prudence, morals, legislative issues, development, and social change.

INTRODUCTION

The issue about uprightness has been endemic beginning from the very outset of mankind. Across all cultural traditions, the idea of doing well and not being vile has been discussed in various forums. Despite the fact that this law has not been enacted by the state, every social custom recognizes the presence of nature and its compulsion to act accordingly. Despite the fact that it misses the mark on unambiguous term, it is at times expressed concerning regular regulation. Christians see this law as a way for God to tell people what he wants. This is because eternal law is divine reason. The natural order must be maintained and not disturbed in accordance with God's will. In addition, all demonstrations and movements are guided by the requesting power and divine insight. As a

result, ethics are lived but not carefully considered. Individuals have simply started to consider the profound quality's substance and power of commitment through philosophical prerequisites over the long run. They want to think about human instinct right now.

However, a number of solutions to morality-related questions have been proposed. These are questions that many academics that are looking for moral wisdom and universal values open their minds to. While some of these concepts take a conventional stance, others are more organic. Therefore, contemporary scholars have always been unable to settle on a widespread set of principles for people in issues of ethical quality. Yet again their affirmations have been the subject

of help and resistance contentions, progressing from proposal to absolute opposite, blend, and afterward back to proposition. After that, a never-ending cycle of unanswered questions begins. However, despite all of these challenge, it is abundantly clear that the human being is capable of leading a moral life. This is because humans are the only rational beings with a mind that is analytical and curious.

Human dignity is under attack almost everywhere, especially from new scientific discoveries, at this time. Suffering and incurable illnesses are the consequences of constitutional insatiableness and technological advancement. It is abundantly clear from this that humanity continues to be enslaved in this manner. It has even impacted human way of behaving to go amiss from the regular request. This is due to the fact that man has neglected virtues over time not out of ignorance but rather because of the schools of thought to which he or she belongs. Some of these schools of thought have thought about virtue as a second strategy. They rather promote their own beliefs. A good illustration of this would be when individuals with their own interests in mind want to discourage abortion at all costs.

The issue keeps on being a far and wide issue, in spite of the various endeavors of our recognized researchers to reestablish human pride by underscoring the meaning of uprightness in day to day existence. In the present social orders, it appears to go on and on forever. Consequently, numerous earlier philosopher-cosmologists attempted to resolve the ethical issue to varying degrees. Scientists and thinkers of the recent past have also tried to find a solution to this problem, but none of them have succeeded, especially in politics.

Heraclitus argued at the time, "Fire or God is the universal reason that unites all things and commands them to move and change in accordance with thought and rational principles." Consequently, what appear to be disjointed events and opposing forces are actually coordinated—the good and the bad are one. There is no behavior that is morally acceptable because Fire or God orders everything. On the other hand, the sophists took a relativistic stance based on Protagoras' dictum that "man is the measure of all things, of the things that are, that they are, and of the things that are not, that they are not." This was a reference to the fact that "man is the measure of all things." On the other hand,

Democritus equated morality with happiness, which is best achieved through moderation in all matters and the development of culture. Ethical principles became more accessible to individual communities as a result. Only those who live in an environment that encourages relativism rather than universal moral standards are affected by this and hold authority over it. Socrates and Plato, who equated virtue with knowledge, would later criticize this position. Socrates argues that "if virtue has to do with making soul as good as possible, it is necessary to know what makes the soul good." This would be developed further by Aristotle.

Aristotle said that virtue must be one of three things in the soul when he first tried to define it: the state of character, faculties, and passions. He says, "appetition, and generally the emotions of pleasure and pain;" with fervor. by delight resources, which are the things for which we are supposed to have the option to feel, similar to feel sorry for; by character states, which are the characteristics based on how well or poorly we perform in relation to our passions. In view of this clarification, he isolates righteousness from bad habit from energy and resources. He asserts that neither our passions nor our faculties are to

blame for our actions because "...none of the moral virtues arises in us by nature." because it is impossible for anything natural to form a habit that is contrary to its nature. Accordingly, it follows that excellence ought to be conditions of character corresponding to its sort. Aristotle likewise contends that ideals should be portrayed as a condition of character as well as thusly. Aristotle argues against Plato's claim that virtue can be taught in this manner in his response. He argued that since ethics are universal, they fall somewhere in between excess and deformity. As a result, temperance is a character trait that is concerned with making decisions. It is a mean comparison to us because the standard by which a man of practical shrewdness would make decisions is not completely established. It also responds to one's own internal longing and sense of direction.

In mark of truth, the Stoics start by showing a specific subtlety by carrying morals nearer to reason by expressing: that man is a unique participant in a divine Logos that runs throughout the universe. They eliminate the distinction between reason and nature as a result. Consequently, there is no longer a distinction between reason and nature. Additionally, they

assert that acting in accordance with reason and nature are the same thing. They claim that; Law and nature are closely related. As per the Stoics, there is a sure brokenness, or possibly strife, between the rule that is laid out in each sensible being and the vast request of the universe. A rational being is able to distinguish between right and wrong and make decisions accordingly as a result. Since there is now a line among nature and human explanation by then: The primary indifferent school accentuated nature as the objective part, though the middle unemotional school stressed human explanation as the emotional part. The Christian era was characterized by theocentric philosophy. It was also interested in virtues. Christians connect Jesus' words about the law in the Decalogue, stating that He came not to abolish the law but to carry it out. The Decalogue is viewed as a general regulation. During the cutting edge and contemporary period, different ways of thinking: The idea of morality is distinguished by economists, positivism, determinism, existentialism, utilitarianism, and others. Some even reject morality entirely. For instance, Thomas Aquinas is the only person to have come up with the theocentric conception of happiness and the theological virtues of faith, hope, and

charity. He utilizes an Aristotelian structure to contend that satisfaction is a definitive objective of man. There are new and distinct focuses in Aquinas' ethics: He frequently provides more in-depth descriptions than Aristotle does; We can learn a lot more from Aquinas than from Aristotle. At the point when we discuss morals today, the Catholic Church focuses us in four principal bearings. First, ethics goes hand in hand with the rise of a culture that abandons moral life for relativism and confines rationality to the hard sciences. Second, ethics is essential when relativistic individualism is taken into consideration, which holds that each individual is the source of their own values and that society is the result of a straightforward contract between individuals who choose to set all of the rules on their own. Thirdly, in keeping with the goal of aggressive secularism to exclude believers from public discourse; Morals are unquestionable. Fourthly, in relation to the dangers of using force improperly, including authoritarianism, which are obscured by legal positivism and propagated by particular belief systems; In fact, morals play a big role.

Because of these circumstances, virtue is either ignored or forgotten. It's also understandable that

people have developed new moral principles-contrarian values. For instance, almost everywhere in the world, murder is known to be a crime; However, in today's society, some people are able to explain their actions with relative ease. Academics like Karol Wojtyla and MacIntyre have recently revived the subject of morality, particularly virtue ethics, by placing the human person at the center of ethical issues. Furthermore, it is reasonable for every human being to want to be valued as an individual rather than an object. They argue that people should be valued as individuals rather than as things or means of achieving any objective. Finding one's nobleness is, as a result, regarded as the source of one's happiness, giving one a sense of complete individuality and avoiding so many difficulties. This indicates that virtue ethics enable us to live a good life and restore the dignity of the human being as a person rather than a thing.

Problem statement

The human being is the only animal that can be moral. He is the only living thing that was created in the image and likeness of God; an "imago Dei" is a spiritual, free, and subjectively experienced intelligent being. He is the animal that chooses to be the person he wants to be because he is aware

of who he is. Subsequently, no one but people can carry on with a moral or upstanding life. For instance, rather than being attributed to other beings, the majority of unethical behavior is attributed solely to man.

Tragically, in today's world, a similar human being who is infused with wisdom and choice becomes a barrier to the opportunity and objectivity of others when it comes to legislative issues and improvement. This is because numerous people remove moral characteristics by progressing various characteristics which are contrary to the morals. When homeless vagrants are taken in and the land is given to a private developer, this is a major concern. Should the person be killed for social-constitutional or developmental reasons? Concerns about the nature of the human person and his place in the world are sparked by this.

As can be seen from the previous arguments, there is a gap between the society that exists as a result of a lack of good people and the society that should exist if there were good people. As a result, the purpose of this study is to combat social and constitutional vileness by promoting virtue. This is because virtue ethics have the power to alter behavior. Foot asserts that virtue ethics

establishes good constitutional practices that ensure holistic development because the same human being is the primary agent in these societal components. Additionally, ethics, politics, and development share a significant connection that can be interchanged.

Goals of the Review

The following are the objectives of the review:

To look into Foot's idea of virtue.

To investigate the most prominent social and constitutional issues of the moment.

To demonstrate the significance of virtue in the fight against vileness in society and the constitution.

The study's scope and limitations

The study's scope and limitations focus on how to deal with moral issues in today's society by emphasizing the primacy of righteousness. The scientist starts by characterizing ideals and characterizing who a righteous individual is, as well as clarifying other related ideas. This leads us to a short history of profound quality and morals, especially ideals; how these ideas evolved over time and how they came to be. The researcher

also discusses the ethical, moral, and virtue theories of other philosophers. This information can be used by the researcher to draw attention to some of the social and constitutional issues that our modern society faces as a result of a lack of moral people. The goal of this section is to demonstrate how a similarly moral and sane person can occasionally become unreasonable and indecent in relation to socio-constitutional endeavors. Politics and ethics both focus on the individual human being.

Regardless, the review shows the meaning of prudence as a solution for social and sacred issues. The significance of virtues to the social, constitutional, and development agenda becomes abundantly clear at this point. Accordingly, no individual ought to at any point be annihilated for social, protected, or improvement interests. His human dignity should always be respected. As a result, we gain an understanding of the philosopher's significance to our current society.

This study is first and foremost constrained by the virtues-centered nature of our topic. Additionally, a significant number of Philippa Foot's books are unavailable in printed form. Despite the fact that some of these resources are available in different languages. All of our electronic resources, articles,

journals, and documents can be accessed online. They have provided sufficient significant information about our field of study. We also acknowledge the enormous scope of the task at hand, particularly in light of the current challenges facing society. To lay the preparation for ethicalness morals as an establishment for good protected rehearses in conveying comprehensive turn of events, we in this way address the issue of socio-sacred contemptible without professing to offer a thorough arrangement.

Significance of the Study

By emphasizing virtue ethics, this research will make it possible for us to address the root causes of our socio-economic issues and find a suitable solution. The ethical idea that people are rational beings endowed with the rational faculties may be influenced by this study. It will aid individuals in comprehending human nature's significance and its place in the social constitutional and development agenda. It will engage us to reevaluate the human person as prudent and protected animal. The study will help us rethink our place in society, particularly with regard to virtue ethics as a method for implementing good constitutional practices. This is because life

becomes enjoyable or livable for everyone when we have moral people in our society. The society is run well when good people are given leadership roles. As a result, it will become a source for people's well-being and the development of society. In any case, there is also the possibility that a physical activity will fail to resolve a real problem unless it tries to address the problem's hidden causes. Subsequently, to pause and destroy the detestable that plague our general public, we want to begin at the base. After all, if the foundations are destroyed, nothing lasts. As a result, we can reestablish a solid foundation for our society by returning to morality and righteousness. It will likely engage humankind, especially the young, in the contemporary society, to be more stressed in looking and analyzing over their inspiration and success. This study may also be beneficial to intellectuals and other stakeholders concerned with ethical issues. This study's discoveries open up new viewpoints on profound quality overall and goodness morals specifically. It will help us comprehend how a righteous person is best positioned to take initiative. Since it stresses moral specialists as entire individuals and fills in as an ethical counteractant to bombing moralities in the public eye, Foot's temperance morals are challenging to

apply in the present society. Her view is that goodness should at the same time forestall and treat cultural viles. The virtue ethics theory also focuses on the answer to the question of how to live a good life or be a good person. Therefore, it is not short; rather, a person's entire life is affected. Humans are agents of moral responsibility for their actions because they are rational beings. Because of this, The study may lead to a new way of thinking about politics that goes beyond the traditional idea that politics is a game of duty. As a result, the study will help us gain a better understanding of the connection and purpose between ethics and politics.

Justification for the Study

The purpose of this work is to stoke the public's desire to inquire further about themselves and find clear answers to their questions; solutions that are beneficial to humanity and advance human dignity. If ethics is viewed as a study of human behavior, this will only be possible. This is because humans are moral beings, which means that ethics and humanity go hand in hand. Additionally, we now know that the purpose of human life and virtue are inseparable concepts. In addition to the fact that Philippa foots treat prudence morals overall, yet she likewise

advances female thinkers in this field, which is the reason we picked her as the aide for this review.

Another reason we chose this topic was the fact that ethics first aids in character growth. Because of this, we are able to select the decency that should be ended and the vile behavior that should be avoided. Second, it furnishes us with the core values whereupon legislative issues, financial matters, advancement, and the law work. These are known as virtues by Foot. Thus, morals fills in as a worker here, helping us in responding to the accompanying requests: how society ought to be organized? Who ought to lead? How ought to the resources be divided? These kinds of questions are necessary for planning, defining, and organizing institutions that serve humanity. This work aims to discuss the significance of moral individuals in constitutional leadership today. It is based on the contributions of Foot's theory of virtue ethics, which ultimately help us think of virtue ethics as a way to solve problems in society and the constitution.

METHODOLOGY

This study utilizes Foot's scientific methodology as its examination philosophy. In addition to the

ability to evaluate the facts and information pertinent to the research that is being carried out, the analytical method also requires the ability to think critically. By selecting the appropriate procedure, the method unquestionably assists us in determining the issue and locating a solution. Consequently, we employ the procedure to generate hypotheses or solutions that we can either accept, reject, or modify. It continuously provides room for improvement as opportunities arise and makes use of primary and secondary materials, such as journals, commentaries, e-resources, and other publications relevant to the study.

This method is used to get important information that helps come up with new ideas. It helps us break down the work of other researchers who have worked in a similar field. The purpose of this approach is to produce high-quality work by gaining a thorough understanding of the subject. It ought to explain, comprehend, and decipher the significance of human experiences. In addition, it helps us adhere to intellectual processes and avoid bias and prejudice in order to accomplish the intended objectives.

THEORETICAL FRAMEWORK

Foot's way of thinking of righteousness morals fills in as the reason for the review. Natural normatively or naturalistic theory of ethics is the name of her theory. We use this theory to address current ethical issues in our society, primarily those involving disrespect for human dignity, because it opposes subjectivism. This is in light of the fact that, once in a while, in legislative issues, generally speaking, and during the time spent drive, the pride of the human individual is destroyed for individual interests. Should the individual be killed for advancement and socio protected objectives? In order to give societal issues that are experienced as a result of a lack of ethics in politics or of virtuous people in politics meaning from a politics perspective, this study calls for a review. Foot's moral perspective is that moral naturalism holds that values are picked, which is the reason they are parts of subjectivism. Because of this understanding, it is easier to criticize the prevalent views in moral philosophy that moral judgments are merely emotional expressions of emotions and do not take into account anything about the actual world.

LITERATURE REVIEW

Numerous scholastics have thought of the possibility of uprightness morals, and Foot is one of them. In this study, we will use some academics who have written about the analytical method in ethics. Because of their concepts, we will acquire a deeper comprehension of the connection that exists between politics and ethics. This raises the question of what the intended outcome is. In order to provide an overall purposeful or teleological explanation of the universe and, in limited ways, the purpose of a human being to explain this, Aristotle proposed the theory of finality. He distinguished between a number of objectives, one of which was crucial; the second is the intrinsic end, where actions are performed for their own sake; that which is done for other purposes as a means. Additionally, when we learn what people strive for as individuals; Clearly, this has to be the main benefit. Because of their nature, Aristotle thought that was the Good of Humanity. In this way, Aristotle set off on a mission to find the construction of human instinct as the groundwork of profound quality; that which is only available to humans. "Our human end 'isn't simple life,' since that is evidently shared even by vegetables," he concludes in this manner. The shocking life follows, "yet this again obviously is normal to...every creature." There is

still the "active life of the element that has a rational principle" The profound quality issue emerges from a contention between the unreasonable and objective parts. Since we know, similarly as in Plato's charioteer purposeful anecdote, that the contention among normal and silly spirits leads to moral issues. We have resolved that the point at which the spirit can find some kind of harmony or the middle point between two limits is where we can continue living an ethical life. This is referred to as virtue by Aristotle. Hence, "is a condition of character worried about the decision, lying in a mean...determined by a normal principle...by what man of useful insight would decide it," ideals is a condition of character. However, not every thought or action is malicious; In point of fact, some names connote vileness, so they ought to be avoided. Therefore, in order to determine whether such actions are harmful, rational deliberation is required.

Aquinas developed two seemingly distinct schools of moral philosophy after Aristotle. Aquinas affirms, from one perspective, that whether an activity helps or frustrates us from our actual human end, which is bliss, decides if it is fortunate or unfortunate. He characterizes joy

as culmination, flawlessness, or wellbeing. Therefore, achieving happiness necessitates a range of academic and moral excellences that enable us to comprehend the concept of happiness and motivate us to seek it in a dependable and consistent manner. On the other hand, Aquinas maintains that we will never achieve life's ultimate or complete happiness. He views the supernatural union with God as beatitude. Therefore, virtue alone cannot guarantee happiness. We can only be content when we are in union with God because He is our fullness. In his Treatise on Human Nature, David Hume developed ethics based on his empiricist theory of the mind. He distinguished between natural virtues, for which our approval is not contingent on any cultural interventions or social rules, and artificial virtues, which are based on the existence of conventional rules for the common good for their existence as character and their ethical merit. Natural virtues are more refined and complete forms of human sentiments that we can anticipate to find even in individuals who do not belong to any society, whereas artificial virtues are those that we require for successful objective cooperation. As a result, some Excellencies are acquired while others are inherent. Genuine virtuosity — or somebody who

has it — should be exhibited, all things considered, circumstances to be perceived. As a result, being virtuous requires more than just having something; it also requires knowing how to use it.

In his work *The Sovereign*, Machiavelli created humanistic morals, and the idea of excellence assumes a huge part in making sense of his sacred thoughts regarding statecraft. Logic and reason are of little use in this circumstance because, in his opinion, the goal outweighs the means. In this way a nice ruler isn't exactly a person who goes about according to moral standards anyway one who achieves the completion of a particularly show State to whatever means. He considers virtue to be the capacity to hold or attain power through high office, which necessitates particular attributes like strength, vitality, skill, and courage. This has some connection to Kant's deontology ethics, in which he sees virtue as a kind of strength or willpower to do one's job despite both internal and external obstacles. As we can see from the abovementioned, numerous researchers have attempted to figure out Aristotle in their own special ways. However, a significant portion of them present poorly because they were introduced to Aristotle through the works of

Avicenna and Averroes. The works of Aristotle were translated into Latin by these academics. They provided Aristotle with significant philosophical commentaries. As a result, the translation was not perfect. The veracity of some of these academics' claims and assertions regarding Aristotle, particularly his ethics, must also be verified.

In the book *Acting Person*, which Karol Wojtyla wrote to help readers better understand men as individuals, Wojtyla first shows a person through their actions, demonstrating who they are and where they find fulfillment. Second, he shows how people are unique by combining phenomenology and metaphysics. This shows that an individual's poise ought not be forfeited, no matter what. As a result, a person is worth more than anything else. Numerous authors, particularly contemporary scholars, have utilized Foot's concept to discuss and examine a wide range of issues pertaining to freedom and human dignity. These academics have put in a lot of effort to help people comprehend the human condition. In this study, we examine a few of these works. Despite the influence of later thinkers on our interest in this subject, we delay developing from Foot's theory of virtue because she is also a great

thinker on virtue ethics. Foot is moreover known for adding to the recuperation of Aristotelian goodness ethics in contemporary Perspective; However, it is less noteworthy that she vehemently denied adhering to this viewpoint as it is currently perceived. This empowers us to show the way that, as we continued looking for initiative, it tends to be valuable to perceive and understand the individual as a moral creature or as an individual instead of an item. Additionally, it teaches us how to incorporate moral principles and values into politics.

In the present society, Foot's idea of ethicalness turns into a device for arousing and advancing temperances. For a considerable amount of time, it appears that the question of virtue has been the subject of numerous trends, with individuals developing values that are at odds with life. A new step in the direction of significant social change is the proper comprehension of Foot's virtue ethics. Moreover, it prompts an honorable society. In point of fact, having a holistic approach to development that ensures that all members will benefit from it is the objective of every society. Everyone who contributes to the process of promoting inclusivity ought to be able to reap the benefits of the welfare of society. The virtue

framework of a society is the only thing that would enable this. Consequently, virtue makes it possible to acquire a more in-depth understanding of one's own identity and place in the world. Our mentality and behavior could be significantly altered as a result of this.

As a result, upright people in the public reestablish the individual as a person fully embracing his pride. These individuals contribute to the desire of our society to investigate ourselves more deeply and seek enlightened solutions to our problems; arrangements that advance the nobility of the human individual and are useful to mankind. Only by promoting virtue as superior human behavior or conduct can this task be accomplished. The doors to social and constitutional change are opened by virtue. Accordingly, Foot's idea of excellence morals adds to the worth of morals in established administration. Politics, ethics, and development are all intertwined in significant ways or interchangeably. The practice of virtue drives both the development of a society and the well-being of its inhabitants.

CONCLUSION

Nevertheless, we are of the opinion that even the tiniest adjustments frequently have a significant impact. From this perspective, the people who make up the society can't change, so many people need to change to make the difference in the society clear. This brings us to the issue of getting people to change their behavior. Subsequently, we truly need to lay out the environment for that change. The objective of this exploration is to assist with having an effect in the existences of individuals. Consequently, society will observe the altered behavior of the individual. It will help people focus on the limited number of things they can do and a few significant things that can be observed. Our plan becomes more feasible because we can target internal behavior change in a small group. Over the long run, this will arrive at an enormous number of individuals. Consequently, our objective shifts to focusing on people. Transformation must begin with the human person, and then the human action that will bring about change throughout society must follow.

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