THE PRIMACY OF VIRTUES IN PREVENTING AND ERADICATING SOCIO-POLITICAL EVIL, IN THE PERSPECTIVE OF PHILIPPAFOOT

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Abstract – Among all animals, the human person is capable of leading a moral life. He is a rational being who is able to live a virtuous life. We can see that virtuous life which is solely human. Unfortunately, the same human person who is imbued with rationality and free-will, becomes an obstacle to the expression of that freedom and rationality of others, when it is a matter of politics and development. This is because people overthrow ethical values by promoting other values which are contrary to the virtues because of the schools of thought to which one belongs. This situation brings into our society, the perpetuation of many evils: moral, physical and metaphysical. In such conditions who shall we blame? Is it the socio-political system that transforms human person or the human person that transforms society? Where has gone the notion of virtue which is intrinsic to human being gone to? This study is meant to help human persons understand the importance of virtue in one's life and its role in socio-political and development agenda. The reawakening of virtue in society becomes a way for us to rebuild a firm foundation for society. Foot's notion of virtue ethics helps us to go to the root of our problems and sufferings instead of resolving the symptoms of the problems. Moreover, a proper life of virtue leads to a virtuous society whereby it establishes good political practices that ensure holistic development. Philippa Foot's virtue helps us to have a society of more virtuous people. The valorization of virtue in our contemporary society brings change in the society. Foot's notion of virtue opens doors for social transformation. This is because transformation has to start with the human nature and it is translated to human action which brings change to the entire society.

Keywords: Virtue, Ethics, Politics, Development, Social transformation.

1.1. Background of the Study

The issue about virtue has been endemic since the beginning of humanity. In all cultural traditions, the idea of doing good and avoiding evil has been discoursed in different fora. Every cultural tradition recognizes the existence and the obligatory force of nature that pushes man to act according to the right reason though this law has not been introduced in the State. Sometimes, it is stipulated in terms of natural law, even though there is no specific concept to name it. From the Christian perspective, this law is seen as a means by which God makes known to men his will. This is because eternal law is the divine reason. It is the will of God ordering the preservation of the natural order and forbidding its disruption.It is also the ordering power and divine wisdom that gives a direction on all acts and movements.[1] Thus, virtues are lived though not thought through, philosophically. It is only with time that people have begun to reflect on the content and the force of obligation of morality through philosophical requirements. This is the time they feel the need to reflect on the nature of man.

Nevertheless, several ideas have been raised as answers to the questions pertaining to morality. These questions open the mind of many scholars in search for universal value in quest of knowledge about morality. Some of these ideas take a conventional stand and others natural one. Thus, the matters of morality have never been agreed upon by thinkers up to date on what is the absolute code of conduct for human beings. Their statements have been argued for and against, at one time becoming thesis, then antithesis and finally synthesis and back to thesis again. It ends up in a vicious cycle of unsolved problem(s). However, the fact is clear and distinct that regardless of all these

challenges, the human person is capable of leading a moral life. This is because the human beings are the only rational beings that have an inquisitive and analytic mind.

Nowadays, it is a fact that we live in a time when human dignity is under assault from almost every quarter especially bynew scientific discoveries. Technological advancement and the political insatiability bring sufferings and incurable diseases. This is a clear sign that humanity is not yet free from this form of enslavement. It has led man even to live not in accordance with the dictates of nature. This is so because man has, with time, overlooked the issue of virtues not because of ignorance but rather because of the schools of thought one belongs. Some of these schools of thought have considered the issue of virtue as a second plan. They rather promote own beliefs. A case in mind is when people fostering own interests want to promote abortion by all means.

After many efforts that have been done in the past by our great scholars towards restoring human person's dignity by bringing out the importance of virtue in human's life, the problem continues to be an endemic challenge. It appears to be unending in the contemporary societies. Therefore, many earlier cosmologists who were also philosophers as well have tried their best to solve the problem of ethics with minimal success. The recent scientists and thinkers have tried also to resolve this issue but none of them has achieved an absolute convincing solution to the problem, especially when it comes to the matter of politics.

Heraclitus in his time would argue that "Fire or God is the universal reason that unifies all things and commands them to move and change in accordance with thought and rational principles. Thus, whatever appear to be disjoined events and contradictory forces are in reality harmonized…therefore, good and ill are one."[2] This means that there is no act which is either morally good or bad since everything is directed by Fire or God. Democritus on the other hand equated morality with cheerfulness that is best achieved through moderation in all things with the cultivation of culture.[3]

Then came the sophists who doubted any possibility of attaining common knowledge and moral values, hence, taking a relativistic stand 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."[4] This put ethical values at the disposal of individual communities. This has relevance and authority only to the people in such a place which brings about relativism as opposed to universal moral standards. Socrates and Plato would later criticize this position and equate virtue with knowledge. 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."[5] This would be developed further by Aristotle.

Aristotle in defining what virtue is began by stating three things that are found in the soul, that is, passions, faculties and state of character and thus virtue must be one of these. By passion he says: " appetite… and in general the feelings accompanied by pleasure and pain; by pleasure faculties the things in virtue of which we are said to be capable of feeling… for example, pity; by states of character the things in the virtue of which we stand well or badly with reference to the passions."[6]

From this explanation, he disassociates virtue as well as vices with both passion and faculties. According to him, we are neither praised nor blamed because of passions and neither are we good or bad because of faculties since "…none of the moral virtues arises in us by nature; for nothing that exists by nature can form a habit contrary to its nature."[7] It, thus, follows that in respect to its genus, virtue should be states of character. Aristotle further argues that, virtue must not only be described as a state of character but also what sort of state it is. Here, Aristotle opposes and formulates the answer to Plato's argument that virtue is taught. He argued that virtue is an intermediate between excess and defect and relatively to us because it is same for all.[8] Virtue is therefore, a state of character concerned with choice, lying in a mean relative to us and being determined by a rational principle by which the man of practical wisdom would determine it.[9] It also equals the inner desire and orientation that one has.

Indeed, the Stoics begin by showing a certain nuance by bringing the ethics closer to reason by saying: "That a divine *Logos* permeated the whole universe and that man participates in this *Logos* in a special way."[10] As a result, they remove the difference between nature and reason. Therefore, there is no longer a demarcation between nature and reason. Furthermore, they say that acting according to reason and acting according to nature is one and the same thing.[11]According to them, law, the product of reason, is closely linked to nature. From this point of view of the Stoics, there is a certain discontinuity or at least discordance between the cosmic order of the universe and the principle established in each reasonable being. This allows the rational being to distinguish between what is good and what is wrong, and also to choose accordingly. For, already at that time, there is a certain demarcation in terms of nature and human reason: "The first Stoic school insisted on nature, the objective element, while the intermediate Stoic school focuses instead on human reason, subjective element."[12]

During Christian era, philosophy was theocentric. It was concerned with virtues too. By the words of Jesus on the question of the law, that He did not come to abolish the law, but to accomplish it, Christians make a connection with the *Decalogue*.[13] The *Decalogue* is considered as a universal law. It is in the modern and contemporary period where different schools of thought: determinism, existentialism, utilitarianism, economists and positivism distinguish the notion of morality and some even do away with morality completely. For instance, Thomas Aquinas is on his own, in developing the doctrine of the theological virtues of faith, hope and charity, and in his theocentric doctrine of happiness. He uses an Aristotelian framework where he points out happiness as man's last end. There are different emphases and new elements in Aquinas' ethics: often he puts things in a more detailedmanner than Aristotle does; it is possible to learn a great deal more from Aquinas that from Aristotle.[14]

Nowadays, when we raise the question of ethics, the Catholic Church sends us to four main contexts. First, ethics goes with the rise of a culture that limits rationality to hard sciences and abandons moral life to relativism. Secondly, in the consideration of relativistic individualism which considers that each individual is the source of own values and that society is the result of a pure contract between individuals who choose to constitute all the norms by themselves; ethics is significant. Thirdly, in the line with aggressive secularism that wants to exclude believers from public debate; ethics cannot be ignored. Fourthly, in the aspect of threats of abuse of power, even totalitarianism, that is hidden by legal positivism and conveyed by certain ideologies; ethics still plays a significant role.

These contexts constitute interference to virtue to the point that it is being neglected or forgotten. It can also be understood that people have developed new values that are contrary to the moral values. For example, almost all over the world, it is well-knownthat murder is considered to be a crime, but today some people can give an excuse or easily justify such an act. In the recent times, scholars like Karol Wojtyla and MacIntyre revive the issue of morality, especially virtue ethics,by placing the human person at the center of ethical issues. According to them, the human being must be respected as a person not as a thing or means to achieve any goal(s).[15]In addition, it is sensible that everyone or every human person wants to be respected as a human person not as an object. Therefore, discovering one's dignity is regarded as the source of one's happiness, whichmakes one's experience a sense of being full person, thus, avoiding so many conflicts. This means that by means of virtue ethics, we are able not only to live a good life but also to restore the dignity of the human being as a person not as a thing.[16]

1.2.Statement of the Problem

Among all animals, the human person is capable of leading a moral life. He is the only being that is created in the image and likeness of God; an intelligent being endowed with spirituality, freedom and subjective feelings, an "*imago Dei*."[17]He is the animal that is conscious of his being and decides to be the kind of person he wants to be. Therefore, moral or virtuous life is solely human. For instance, most of unethical behaviour is solely blamed on man and not on other beings.

Unfortunately nowadays, the same human person who is imbued with rationality and free-will becomes an obstacle to the expression of that freedom and rationality of others, when it is a matter of politics and development. This is because many people overthrow ethical values by promoting other values which are contrary to the virtues. A case in mind is when squatters are rendered homeless and the land is given to private developer(s). Should the human being be destroyed for the sake of socio-political affairs or development interests? This raises ethical questions about who the human person is and what his mission in the world is.

From the preceding arguments, it is realized that there is a dysfunction between what society should be if there were virtuous people and what the society is because of lack of virtuous. Therefore, this study is meant to promote virtue as a solution to socio-political evil. This is becausevirtue ethics has the capacity to change people's behaviour.According to Foot, virtue ethics establishes good political practices that ensure holistic development.[18] There is also a huge connection and interchangeable relations between ethics, politics and development because it is the same human person who is the principal agent inthese societal components.

1.3.Objectives of the Study

The study has the following objectives:

i.   To analyze Foot's notion of virtue.
ii.   To examine the salient current socio-political evils.
iii.   To show the primacy of virtue in preventing and eradicating socio-political evil.

1.4.Scope and Limitation of the Study

This study deals with moral issues in our contemporary society by using the primacy of virtue. The researcher first of all brings out the meaning of virtues and who a virtuous person is while clarifying other related concepts. This takes us to a short history of ethics and morality, especially virtues; how they come about and the various developments of these concepts. The researcher also discusses other philosophers' understanding of ethics, morality and virtue. This helps the researcher to point out some of the socio-political evils that are in our contemporary society because of lack of virtuous people. Here, the concern is to show how the same human person who is ethical and rational becomes, at times, irrational and immoral when it comes to socio-political affairs. The human person is at the center of the two components, that is, ethics and politics.

Nevertheless, the study shows the importance of virtue as a solution for socio-political evils. At this stage, the significant role that virtues play in the socio-political and development agendabecomes clears.[19] Therefore, at any time the human being should not be destroyed for the sake of socio-political and development interest.[20] His dignity as a human person must be respected at all times.[21] This brings us to discover the important role that the philosopher plays in our contemporary society.

This study,first of all,is limited by the area of our topic whereby we are focusing on virtues. Also many of the books of Philippa Foot are not available in hard copies. While some of these materials are in foreign languages. The e-resources, articles, journals and documents that we have are available online. They have been useful and sufficient in providing important information in our area of research. We recognize also that the task before us is monumental, especially considering the challenges in society today. Therefore, without pretending to give an exhaustive solution, we tackle the problem of socio-political evil in order to pave way for virtue ethics as a foundation for good political practicesin delivering holistic development.

1.5.Significance of the Study

This study will enable us to go to the root of our socio-political evil and find adequate solution by promoting virtue ethics. It will help human persons to understand the importance of human nature and its role in socio-political and

development agenda.[22]This study may be useful in influencing the ethical notion of people as rational beings gifted with the rational faculty. It will enable us to redefine the human person as rational and political animal. The study will help us to redefine our role in society, especially when it comes to the issues of virtue ethics as an approach towards good political practices. This is because when we have virtuous people in society the life becomes pleasantor livable for everyone. The society is well managed when the virtuous access the position of leadership. Consequently, it will become a source for development of the society and wellbeing of its people.

However, there is also the fact that an operation will fail to fix a physical injury unless it tries to solve the underlying causes of the problem. Therefore, to prevent and eradicate the evils in our society, we need to go back to the roots of these evils, because when the foundations are destroyed nothing stands firm. That is why going back to virtue ethics becomes a way for us to rebuild a firm foundation for our society. It will likely enable humanity, especially the young, in the contemporary society, to be more concerned in searching and investigating about their purpose and wellbeing. This study may also be useful for intellectuals and other stakeholders concerned with ethical issues. The information contained in this study provides new ways to understand morality generally and virtue ethics particularly. It will help us understand how a virtuous person is best placed for leadership.

The applicability of Foot's virtue ethics in the contemporary society is demanding because it accentuates on ethical agents as a whole persons, and its usefulness as a moral antidote to failing moralities in society.[23] Her vison is that virtue must be at the same time prevention and cureof societal evils. Moreover, the virtue ethics theory is concerned with answering the question of how to live a good life or how to be a good person. Hence, it is not momentary, instead it encompasses the whole life of a person. Human beings are rational beings thus they are agents of moral responsibility of their actions.[24] Thus, the study will possibly pave way to a new understanding of politics from the traditional conception whereby it is considered a duty game. The study, therefore, will enable us to enrich our understanding about the relationship between ethics and politics, and its goal.

1.6. Justification of the Study

This work is meant to reawaken our society's desire to ask more questions about ourselves and seek enlightened solutions to our problems; solutions that are at the service of humanity and which promote the nobility of the human person.[25] This task is possible only if we take ethics as a study of human behaviour. The reason for this is that ethics and human beings are concomitant since human beings are moral beings. We have also come to understand that there is a mutual connection between virtues and the end towhich human life aims. Our interest to choose Philippa Foot as the guiding philosopher for this study is not only that she treats virtue ethics as a whole but also as a way to promote the female philosophers in this discipline.

Another reason that pushed us to choose this topic is that, ethics first of all helps us in character formation. This enables us to determine the good that ought to be done as well as the evil to be avoided. This in turn enhances the acquisition of positive traits that Foot refers to as virtues.[26] Secondly, it provides us with the principles upon which politics, economics, development, and law operate. Thus, ethics here plays the role of a handmaid servant which helps us to answer the following questions: how the society ought to be organized? Who ought to rule? How ought the resourcesbe distributed? Such questions are fundamental in planning, defining and structuring institutions that render service to humanity. This work attempts to discuss the role of virtuous people in political leadership in our contemporary world. It is based on the contributions of Foot's theory of virtues ethics ultimately helping us look at virtue ethics as solution to socio-political evils.

1.7. Research Methodology

The research methodology of this study isthe analytic approach as used by Foot. Analytical method involves critical thinking skills and evaluation of facts and information relative to the research being conducted.[27] The method

certainly helps us to identify the problem and solve it by choosing an appropriate process. We, therefore, make use of the process to hypothesize or propose solutionswhere we can accept, reject, or modify the hypothesis. It continuously also gives room to improve the process as the opportunities arise.[28] It makes use of primary sources and secondary materials like journals, commentaries, e-resources and other publications that are relevant to the study.

This method is used to find out critical details adding to new ideas. It helps us analyze the works of other scholars who have worked in the same area of study. This method ought to describe, understand and interpret the meanings of experiences of human life.[29] The aim of using this method is to understand the meaning of the topic deeply for quality work. Also, as a research method, it helps us to follow intellectual processes, to avoid prejudice as well as bias in order to realize the targeted objectives.[30]

1.8. Theoretical Framework

The study is guided by Foot's approach of virtue ethics. Her theory is called naturalistic theory of ethics or natural normativity. This theory is opposed to subjectivism.[31] Therefore, we makeuse of this theory to deal with current ethical issues in our society mostly where the dignity of the human person is disrespected. This is because, sometimes, in politics in general, and in the process of leadership, the dignity of the human person is destroyed for personal interests. Should the human being be destroyed for the sake of socio-political and development interests? Foot's ethical point of view is that ethical naturalism holds that values are chosen, hence, are aspects of subjectivism.[32] This understanding facilitates the critiquing of the dominant views in moral philosophy that moral judgements consider nothing about the actual world but are merely expressions of emotions, thus, a need to recognize that moral ideas are grounded in human life.[33]This study calls for a review of societal problemsthat are experienced due to a lack of ethics in politics or of lack of virtuous people in politics in order to give them meaning from apolitics' perspective.

1.9. Literature Review

The concept of virtue ethics has been developed by many scholars and Foot stands out among them. In this study, we shall use some of those scholars who have written about the analytic method in ethics. Their ideas will help us to come to a better understanding of the relationship between ethics and politics. Some of the books we shall use as the source of insights as well as sources of material for developing this masterpiece are,*The Republic of* Plato*,* Aquinas' *Summa Theologica* and *Commentaries on the Nichomachean Ethics,* Hume's *Treatise of Human Nature*, Machiavelli's masterpiece *The Prince,* Kant's *The Metaphysics of Morals,* Karol Wijtyla's *Acting Person, The Morality* of MacIntyre, Foot Philippa's *Theories of Ethics* and his*Virtues and Vices and Other Essays in Moral Philosophy* among others.

Aristotle centers his moral theory on the belief that a person as well as everything else in nature has a distinctive end to achieve and a function to fulfill. He, thus, begins his *NichomacheanEthics* by phrasing that "Every art and every inquiry and similarly every action and pursuit, is thought to aim at some good."[34] The question that arises here is what is the good that is aimed at? To explain this, Aristotle formulated the theory of finality which at large gives a purposive or teleological[35] explanation of the universe,[36] and in a limited way the purpose of a human person. He distinguished between kinds of ends, one being instrumental; that which is done as a means for other ends and the second one is intrinsic end for which acts are done for their own sake; clearly this must be the good and the chief good.[37]

Moreover when we discover what people aim at as humans; in accordance with their nature, that must be for Aristotle the *Good of Humanity*. Aristotle, therefore, set out to discover the basis of morality in the structure of human nature; that which is peculiar to human beings alone. He, thus, discovers that "our human end 'is not mere life' because that plainly is shared even by vegetables. Next there is life of sensation, 'but this again manifestly is common to…every animal.' There remains then 'an active life of the element that has a rational principle."[38]

There is conflict between the irrational and rational elements which raises morality problem. Since we have the knowledge that conflict between rational and irrational soul is what gives rise to moral problem, just as in Plato's allegory of the charioteer. Therefore, we have come to the conclusion that it is when the soul is able to strike the balance or the mean between two extremes that we lead a moral life. This is what Aristotle refers to as virtue. Virtue, thus, "is a state of character concerned with the choice, lying in a mean…determined by a rational principle…by which man of practical wisdom would determine it."[39] However, not every action or passion admitsa mean, because some names imply badness and, therefore, they should be avoided. Rational deliberation is, therefore, needed to be able to discern such acts that are bad in their nature.

Following Aristotle, Aquinas developed two apparently varied traditions of moral philosophy. On the one hand, Aquinas asserts that an act is good or bad depending on whether it contributes to or deters us from our proper human end or final goal which is happiness. He conceives happiness in terms of completion, perfection, or wellbeing. Hence, achieving happiness requires a range of intellectual and moral virtues that enables us to understand the nature of happiness and move us to seek it in a reliable and consistent way. On the other hand, Aquinas maintains that we can never achieve exhaustive or final happiness in life which for him consists in beatitude or supernatural union with God. Hence, virtue alone cannot attain happiness. Therefore, we attain full happiness when we are in union with God because He is the fullness of our being.[40]

David Hume in his *Treatise of Human Nature* developed ethics based on his empiricist theory of the mind. He distinguished between natural-in that our approval of them does not depend upon any cultural interventions or social rules- and artificial virtues-that depend on the presence of conventional rules for the common good for their existence as character and for their ethical merit. Whereas natural virtues are more refined and completed forms of human sentiments we could expect to find even in people who belong to no society, artificial ones are those we need for successful objective cooperation. Thus, some virtues are inborn, while others are acquired. To recognize a real virtuous person or the one that possess as them it must be expressed in the concrete situation of life. Therefore, being virtuous is not just mere possession but how to put into practice what we possess.

Machiavelli developed humanistic ethics that runs through his work *The Prince* whereby the idea of virtue is important in explaining his political ideas on statecraft. Reason and rationality are not of importance here since for him the end justifies the means. Hence a good ruler is not necessarily a person who acts according to moral rules but one who achieves the end of a well-run State by whatever means. He equates virtue with an ability involving specific characteristics such as strength, energy, skill, courage to hold on to or acquire power through high office. This is to some extent related to Kant's deontology ethics where he views virtue as a kind of strength or fortitude of will to fulfill one's duties despite internal and external obstacles.[41]

From the above mentioned, we can see that many scholars have tried to portray Aristotle in their own individual ways of understanding. However, a large percentage of them have a deficiency in their presentation because they came to know Aristotle through the work of Avicenna and Averroes. These are the scholars who translated the work of Aristotle from Greek to Latin. They wrote important commentaries on Aristotle's philosophy. Therefore, there were problems relating to the translation. There is also a need to ascertain the validity of some of the claims and assertions made by some of these scholars about Aristotle, in particular, his ethics.

Karol Wojtyla in *Acting Person* which is authored for better understanding of man as aperson, firstlypresents person through his or her act whereby, a person shows who he or she is, while at the same time finding fulfillment. Secondly, he shows how humans are persons by uniting Metaphysics and Phenomenology. This shows how a

person is important and his or her dignity must not be sacrificed whatever the case could be. Thus, a person is the most treasured.[42]

Foot's thought has been used by different authors, especially the contemporary scholars to discuss and to analyze different issues about freedom and dignity of human person.[43] They have worked hard to help humanity understand the human person. In this study, we review some of these works. Though the interest to look into this topic is influenced by later thinkers, we belabor to develop from Foot's theory of virtue since she is also a great thinker on virtue ethics. Foot is also known for contributing to the revival of Aristotelian virtue ethics in contemporary Philosophy, though it is less well known that she emphatically disavowed being an adherent of this view as it is currently understood. This enables us to show how the discovering and understanding of human as an ethical animal or as a person not as an object can be helpful for us in our search for leadership. It helps us also know how to integrate the values and principles of ethics in politics.

Foot's notion of virtue becomes a mean to reawaken and to promote virtues in the contemporary society. For long time the issue about virtue seems to be covered by many tendencies whereby people have been developing values which are contrary to the life.The proper understanding of Foot's virtue ethics makesa new step towards a great change in our contemporary society. Furthermore, it leads to a virtuous society. In fact, every society aspires to have a holistic form of development that ensures members are assured of their common good. The benefits of the society's welfare are to be enjoyed by all those who take part in the facilitation of attaining inclusivity.[44] The above could only be made accessible when there is a society's virtue framework. Therefore, virtue pavesway for a better understanding of whom the human being is and his mission in the world. This could bring great change to our mentality and behaviour.

As a result, virtuous people in the society restore the human being as a person enjoying his dignity fully. These people help our society in its desire to pose more questions about ourselves and seek enlightened solutions to our problems; solutions that are in the service of humanity and that promote the nobility of the human person. This task is possible only if we promote virtue as excellency of human behaviour or conduct.[45] Virtue opens doors for socio-political transformation. Therefore, Foot with her notion of virtue ethics helps to value ethics in political leadership. There is a big connection or interchangeable relations between ethics, politics and development. The practice of virtue is a source of development of the society and wellbeing of its people.

Nevertheless, we believe that often very small changes can have a huge impact. From this perspective, the society cannot change without individuals in it changing, and a number of people need to change to make visible the difference in society. This brings us to the question of where we can get people to start behaving in a new way. Therefore, we need to create the environment for that change. This study is meant to contribute towards positively influencing the human person. With this, personal changed behaviour will reflect itself in society. It will help people focus on the appropriation of things that they can do and some concrete things that can be observed. By doing so our plan becomes more realistic since we can aim at changing the behaviour of a small group of people from within; this will attain a great number of people over time. Consequently, our aim becomes human centered. Transformation has to start with the human person and then go to human action which will bring change to the entire society.

Acknowledgements

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[8] Cf. Aristotle, *Nichomachean Ethics*, bk. II, 1106a28-32.

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[10] A. ARNTZ, *La loi naturelle et son histoire*, Traduit de l'anglais par les FF. Abel Chambert et Didier Piveteau, in Concilium, Revue Internationale de Théologie, n° 5, 1965, 42. (Trans. from French to English)

[11] Cf. A. Arntz, *La loi naturelle et son histoire*, 42.

[12] A. Arntz, *La loi naturelle et son histoire*, 42.

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[21] Dancă, *Values of the Human Person,* 347.

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[33]Cf. *Stanford Encyclopedia of Philosophy*, s.v. "Foot, Philippa".

[34] Aristotle, *Nichomachean Ethics in Basic Works of Aristotle*, bk. I 1094a1-2.

[35] Cf. Teleology-from Greek *telos* meaning end is the tendency efficient causes to realize definite results for its being of existence.

[36] Cf.John Patrick Noonan*, General Metaphysics* (Chicago: Loyola University Press, 1957), 232.

[37] Cf. Aristotle, *NichomacheanEthics,* 1094a22.

[38] Stumpf, *Socrates to Sartre,* 91.

[39] Aristotle, *Nichomachean Ethics,* bk. II Ch. 6 1106b 36-1107a1-2.

[40] Cf.Aristotle, *Nichomachean Ethics,* bk. II Ch. 6 1106b 36-1107a1-2.

[41] Cf. Immanuel Kant, &Gregor Mary, *The Metaphysics of Morals* (New York: Cambridge University Press, 1996), 205. Hence forth it will be referred to as "Kant& Mary, *The Metaphysics of Morals.*"

[42] Cf. Dancă,*Values of the Human Person*, 345-350.

[43] Cf. Dancă,*Values of the Human Person*, 345-350.

[44] Cf.Foot, *Virtues and Vices and Other Essays in Moral Philosophy*, 11.

[45]Cf. John Dewey and MacIntyre, *Virtue Ethics* (New York: Continuum International Publishing Group, 2006), 16, Adobe Digital Editions PDF. Hence forth it will be referred to as "Dewey and MacIntyre, *Virtue Ethics*".