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## SOCIO-CONSTITUTIONAL VIRTUES: INVESTIGATING PHILIPPA FOOT'S ETHICAL FRAMEWORK

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### ABSTRACT

Philippa Foot's ethical framework offers valuable insights into the concept of socio-constitutional virtues, emphasizing the role of moral character in shaping social structures and institutions. This investigation delves into Foot's philosophical perspective, examining how her emphasis on virtues informs our understanding of societal norms, governance, and justice. By exploring the interplay between individual virtues and collective well-being, Foot's framework sheds light on the complexities of moral decision-making within socio-political contexts. Through a critical analysis of Foot's ideas, this study seeks to elucidate the implications of socio-constitutional virtues for ethical theory and social practice.

### KEYWORDS

Philippa Foot, ethical framework, socio-constitutional virtues, moral character, social structures, governance, justice, ethical theory, social practice.

### INTRODUCTION

Philippa Foot, a prominent figure in contemporary moral philosophy, introduced a distinctive ethical framework that emphasizes the significance of virtues

in shaping individual character and societal structures. Central to Foot's philosophical inquiry is the exploration of socio-constitutional virtues, which

encompass the moral qualities necessary for the establishment and maintenance of just and harmonious social orders. This introduction seeks to provide an overview of Foot's ethical framework and its implications for understanding the dynamics of morality within socio-political contexts.

Foot's approach to ethics diverges from traditional deontological and consequentialist perspectives, focusing instead on the cultivation of virtuous character traits as foundational to moral decision-making. Drawing inspiration from Aristotelian ethics, Foot argues that virtues such as courage, honesty, and justice are integral to the flourishing of individuals and communities. Moreover, she contends that these virtues play a crucial role in shaping social institutions and governance systems, influencing the distribution of rights, resources, and opportunities within society.

At the heart of Foot's ethical framework lies the concept of moral character, which she views as inherently intertwined with the fabric of social life. According to Foot, individuals possess the capacity to develop virtuous dispositions through habituation and moral education, thereby contributing to the cultivation of a virtuous society. However, Foot also acknowledges the complexities of moral decision-making within socio-political contexts, where competing interests and power dynamics often come into play.

By investigating Foot's ethical framework, this study aims to explore the implications of socio-constitutional virtues for understanding and navigating contemporary ethical dilemmas. Through a critical analysis of Foot's ideas, we seek to elucidate the role of virtues in shaping social structures, governance practices, and conceptions of justice. Ultimately, by engaging with Foot's insights, we can deepen our understanding of the ethical dimensions of social life and contribute to ongoing discussions about morality, citizenship, and the common good.

## 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.

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.

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.

## RESULTS

The investigation into Philippa Foot's ethical framework and its implications for socio-constitutional virtues has yielded significant insights into the dynamics of moral decision-making within social and political contexts. Through a comprehensive analysis of Foot's ideas, key findings include the identification

of virtues such as courage, honesty, and justice as foundational to the establishment and maintenance of just and harmonious social orders. Moreover, the interplay between individual virtues and collective well-being has been elucidated, highlighting the role of moral character in shaping societal norms, governance practices, and conceptions of justice.

## DISCUSSION

The discussion centers on the implications of socio-constitutional virtues for understanding and navigating contemporary ethical dilemmas. Foot's emphasis on virtues as essential components of moral character and social structures prompts critical reflections on the role of virtues in addressing issues such as social inequality, political corruption, and human rights violations. By cultivating virtuous dispositions and promoting ethical education, Foot's framework offers insights into fostering a culture of integrity, accountability, and social responsibility within communities and institutions.

Furthermore, the discussion delves into the complexities of applying socio-constitutional virtues in socio-political contexts, where competing interests and power dynamics often pose challenges to ethical decision-making. By critically engaging with Foot's ideas, scholars and practitioners can develop nuanced approaches to ethical reasoning that take into account the complexities of real-world situations and promote

the common good. Moreover, the discussion highlights the importance of interdisciplinary collaboration and dialogue in addressing socio-constitutional issues, drawing insights from fields such as political science, sociology, and law to inform ethical theory and practice.

## 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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