



***Natural Law in Relation to Human Life as a Fundamental Value  
 in the Work of a Psychologist***  
***Prawo naturalne w odniesieniu do życia ludzkiego jako  
 wartość podstawowa w pracy psychologa***

**ABSTRACT**


---

**RESEARCH OBJECTIVE:** The theoretical goal of this article is to present the concept of natural law. The practical goal is to demonstrate the importance of natural law in relation to human life as a paramount value in the professional work of a psychologist.

---

**RESEARCH PROBLEM AND METHODS:** The research problem can be formulated as the question: What is the significance of a psychologist's approach to natural law in the context of respecting human life? This study utilizes a critical analysis and synthesis of literature on natural and statutory law, as well as the ethics of the psychology profession.

---

**PROCESS OF ARGUMENTATION:** A psychologist has a moral obligation to present the concept of natural and statutory law in the situation of making a patient/client decision regarding the value of human life, especially in the situation of protecting human life from conception to natural death.

---

**RESEARCH RESULTS:** Psychologist has a moral obligation to present the concept of natural and statutory law in the context of a patient's/client's decision-making regarding the value of human life, especially in the context of protecting human life from conception to natural death.

---

**CONCLUSIONS, RECOMMENDATIONS AND APPLICABLE VALUE OF RESEARCH:** In their daily work, psychologists should maintain objectivity when faced with ethical dilemmas faced by patients and clients. Therefore, it is crucial to skillfully convey information about the principles of natural and statutory law in the context of human life. It is worthwhile to incorporate this topic into the education of psychology students, particularly in subjects such as counseling and psychological assessment, as well as the ethics of the psychology profession. These issues should also be incorporated into the new version of the Psychologist's Code of Professional Ethics.

---

→ **KEYWORDS:** CLIENT/PATIENT, NATURAL LAW, STATUTORY LAW, PSYCHOLOGIST, VALUE OF HUMAN LIFE

---

## STRESZCZENIE

---

**CEL NAUKOWY:** Celem teoretycznym artykułu jest pokazanie koncepcji prawa naturalnego. Celem praktycznym jest ukazanie znaczenia prawa naturalnego w odniesieniu do życia ludzkiego jako wartości nadrzędnej w pracy zawodowej psychologa.

---

**PROBLEM I METODY BADAWCZE:** Problem badawczy można by sformułować w formie pytania: Jakie znaczenie ma postawa psychologa odwołującego się do prawa naturalnego w kontekście poszanowania ludzkiego życia? W pracy zastosowano metodę krytycznej analizy i syntezy literatury przedmiotu z zakresu prawa naturalnego i stanowionego oraz etyki zawodu psychologa.

---

**PROCES WYWODU:** Poddano naukowej refleksji koncepcję prawa naturalnego i stanowionego w odniesieniu do podejmowania adekwatnej postawy psychologa w jego konkretnej aktywności w sytuacji ukazania klientowi/pacjentowi wartości ludzkiego życia.

---

**WYNIKI ANALIZY NAUKOWEJ:** Psycholog ma moralny obowiązek zaprezentowania koncepcji prawa naturalnego i stanowionego w sytuacji podejmowania decyzji pacjenta/klienta odnoszącej się do wartości ludzkiego życia, zwłaszcza w sytuacji ochrony ludzkiego życia od poczucia do naturalnej śmierci.

---

**WNIOSKI, REKOMENDACJE I APLIKACYJNE ZNACZENIE WPŁYWU BADAŃ:** W codziennej pracy psycholog powinien zachować obiektywność w sytuacjach dylematów etycznych pacjentów i klientów. Stąd też ważne jest umiejętne przekazanie informacji o założeniach prawa naturalnego i stanowionego w aspekcie ludzkiego życia. Warto tę problematykę włączyć w obszar kształcenia studentów psychologii, zwłaszcza takich przedmiotów jak: poradnictwo i diagnostyka psychologiczna oraz etyka zawodu psychologa. Zagadnienia te powinny być również włączone do nowej wersji kodeksu etyczno-zawodowego psychologa.

---

→ **SŁOWA KLUCZOWE:** KLIENT/PACJENT, PRAWO NATURALNE, PRAWO STANOWIONE, PSYCHOLOG, WARTOŚĆ ŻYCIA LUDZKIEGO

## Introducion

The subject of this article concerns the relationship of natural law to human life as a fundamental value in the work of psychologists. The theoretical goal is to develop a concept of how psychologists should relate to human life in their professional work. The pragmatic goal is to assist psychologists in their work. Natural law is defined as a set of basic and inalienable rights and norms of human conduct to undertake morally good actions and to refrain from evil actions. The issue of natural law was addressed by philosophers of nature, sophists, Plato, Aristotle and the Stoics. In the Christian tradition, the concept of natural law was created based on the doctrine of Paul of Tarsus, Augustine, Origen, Tertulian and Aquinas. In the scholastic understanding, the idea of natural law was developed by Suárez. He claimed that natural law is the foundation of positive law. In turn, H. Grotius

believed that natural law is a command of right reason. A similar belief was represented by T. Hobbes, J. Locke and I. Kant. We can talk about four groups of natural law theories. Therefore, there are theories according to which norms are universal and unchanging and those that mean the changing validity of natural law. The second group of theories refers to the fact that natural law is universal principles. The third group consists of theories that arise from a diverse basis of validity. The fourth group of theories states that natural law is a set of binding norms or is merely a mental concept. Nowadays, it is emphasized that the following are invariable for the proper understanding of natural law: ethical sensitivity, ethical reasoning, ethical motivation and ethical implementation. Natural law assumes the right to life. This right is ensured by a number of significant Polish, international and church documents. At the same time, we can talk about attitudes towards death. There are three groups of such attitudes: people who are deeply religious treat death as a transition from earthly life to eternal life. The second group consists of people who practice out of habit and expect the end of life with increased fear. The third group consists of non-believers who treat death as a natural biological regularity. Psychologists play a special place in the analysis of natural law. In their daily professional activity, a psychologist should create an atmosphere of trust. At the same time, they must present the patient with both the theory of natural and statutory law in the matter of human life. The choice of one of these two positions ultimately depends on the patient or client.

## The Concept of Natural Law

Natural law – Greek: φυσικό δίκαιο natural law, Latin: *lex naturalis*, *ius naturale* natural law, English.

Natural law is a set of fundamental and inalienable rights and standards of human conduct that come from their own nature. Norms arising from this nature oblige a person to undertake morally good actions and to refrain from evil actions. Natural law expresses the first principles that guide moral life. It is an expression of a specific moral sense that allows a specific person to recognize good and evil by reason. Natural law is the subject of interest in many fields and scientific disciplines, including: philosophy, law, ethics, moral theology, and philosophical anthropology (Stepulak, 2020, p. 233; Ćwikła, 2016).

The first clear reflections on natural law can be found in Heraclitus' philosophy of nature and the entire sophistic thought. At that time, the world of law established by man (*nomos*) was very clearly distinguished from the world of natural law (*physis*), and at the same time, a tendency was noticed to refer the concept of "nature" to the innate properties of the human condition. Empedocles believed that natural law, which was supposed to be an expression of truth and goodness, should not be learned or subjected to any reflection, because this law is something universal and generally accepted. It is therefore acceptable because it really exists (Krapiec, 1993; Petraniuk, 2012). The sophists clearly distinguished statutory law, whose sources lie in state power and is an artificial regulation

of human behavior, from natural law. The foundation of natural law is human nature understood as a psychophysical structure that is guided by the principle of self-regulation and strives for homeostasis and harmony. Plato, on the other hand, believed that natural law is an earthly reality, being an emanation of true values contained in ideas. Natural law became one of the important issues taken up by Plato's student Aristotle. He combined natural law with legal theory, ethics and social philosophy. He added to this thesis about the pursuit of happiness as an action consistent with the spiritual and corporeal nature of man and presented the concept of man as a social being. He believed that man stands out from other beings in his ability to distinguish good from evil, for which reason is necessary, knowing the reality that finds its place in law (Stepulak, 2020, p. 233; Buckle, 1998, pp. 199–213). The Stoics, on the other hand, believed that statutory law should be absolutely convergent and consistent with natural law. An interesting thesis was put forward by Seneca and Cicero the Younger, who believed that a legal norm contrary to natural law does not bind a person because it is not law (Aurelius, 2016; Epictetus (Epiktet, 1961); Seneca (Seneka, 1963, 1965, 1998); Farnsworth, 2022; Irvine, 2020; Stankiewicz, 2021). In the Christian tradition, through the doctrines of Paul of Tarsus, Augustine, Tertullian and Thomas Aquinas, the concept of natural law was created in the sense of natural moral law (Tokarczyk, 2009; Finnis, 2001). In Christianity, the novelty was the dualistic concept of law proposed by Origen. This thinker distinguished human law, originating from man, which is characterized by uncertainty, fallibility and unreliability, and the law of nature, originating from God himself. This law is immutable and omnipresent.

Human law should always be subordinate to natural law (absolute primacy of divine norms). Augustine expressed the conviction that natural law is eternal law, coming directly from God's wisdom. There is no contradiction between natural law and eternal law, although they are not identical. Eternal law and natural law form the foundation for the construction of temporal or statutory law (Stepulak, 2020, pp. 233–234; Szostek, 2015, pp. 626–630).

The most extensive but at the same time precise doctrine of natural law was built by Thomas Aquinas. This scholar gave a definition of natural law, being convinced that natural law is a participation of eternal law in rational creation. St. Thomas Aquinas distinguishes the following types of law:

- law existing by itself (per se);
- eternal law (lex aeterna);
- law derived from existing laws through participation in eternal law (per participationem);
- natural law (lex naturalis);
- human law (lex humana, lex positiva);
- divine law (lex divina). He added that eternal law is the order of the entire world (Petraniuk, 2012, pp. 312–314; Zdybel, 1994, pp. 184–185; Grocholewski, 2009; Hervada, 2011).

The idea of natural law in the scholastic sense was developed by F. Suárez, this scholar claimed that natural law is the basis of statutory law. The purpose of all law should be the common good of society and the good of each individual person.

The most famous theoretician of natural law is considered to be H. Grotius (Huig de Groot), a Dutch scholar who expressed the belief that natural law is a command of right reason, which discovers that in every action taken, depending on its conformity or inconsistency with the rational nature of man, there is moral abomination or moral necessity. God, who is the creator of nature, prohibits or orders the taking of actions. According to Grotius, the nature of man, as well as his character, is immutable, and therefore natural law is also immutable (Stepulak, 2020, p. 234).

T. Hobbes followed a similar line of thought, linking the concept of natural law with the existence of the state of nature. In his opinion, natural law is a moral command, is eternal and immutable, and its source is the will of God. The basic natural law is the right to life and freedom (Ćwikła, 2016). On the other hand,

[...] according to J. Locke, natural law is contained in human nature and is a moral law. From the moment of birth, man has the right to life, freedom and property. Natural law is the ultimate measure of statutory law. I. Kant expressed the view that the norms of natural law are an a priori creation of consciousness and are binding by virtue of their agreement with reason (Stepulak, 2020, p. 234).

Considering the above context, it should be admitted that the issue of natural law has had a very extensive scientific reflection over the past centuries.

## Contemporary Trends in Understanding Natural Law

The idea of natural law is at the foundation of the teaching of the Catholic Church, which in turn refers to the Thomistic theory.

The Polish Constitution of April 2, 1997 does not recognize natural laws as inherently binding. The tragic experiences of World War II prompted the UN to adopt and then adopt the Universal Declaration of Human Rights, which avoids the use of the term "natural law" but which actually refers to the main principles arising from natural law. Among other things, the above Declaration refers to the fact that every human being is born free and equal in dignity. Man is also defined as a rational and free subject of his life, capable of establishing a family and actively participating in social life. Many dramatic experiences of humanity are dramatic proof that departing from the idea of natural law leads to voluntarism, in the area of which it is possible to establish inhuman laws, although they are formally correctly formulated (Stepulak, 2020, p. 335).

Despite the fact that natural law cannot take the form of statutory law, it nevertheless lies at its foundation, as a disposition to read the morally and legally binding nature of the human being: a rational and social being. Some philosophers are convinced that from a scientific point of view, for a secular person there is no such thing as human natural law (Harari, 2025; Dennett, 2018). However, there are Christian philosophers who oppose this thesis (Ślipko, 1994, pp. 242–246). Therefore, it is important for current creators of legal theory to

set goals that are contrary to the theory of natural law by citing other moral theories. In this approach, the theory of natural law is presented as a theory of (a limited number of) authentic human goods. Such goods include, among others: life, knowledge, play, aesthetic experience, sociability, practical reason, and religion. In this understanding, religion concerns a set of beliefs that could be called eschatological issues, i.e. problems concerning the meaning of human life (Stepulak 2020, pp. 235–236; Buckle, 1998, pp. 199–213).

Taking into account the above reflection, it is important for a psychologist as an academic teacher, popularizer or practitioner to possess adequate knowledge, skills and competences in the area of natural and statutory law. Knowledge of natural and statutory law is of great help to a psychologist in solving ethical problems and dilemmas in the area of attitudes towards human life.

His patient/client has the full right to make his own ethical and moral decisions after taking the time to think about them, which the psychologist can lead him to (PTP, 1992; Toeplitz, 2017, pp. 241–252; Vardy & Grosch, 1995). It seems that it is a very serious mistake to present ethical and moral problems and dilemmas one-sidedly, only from the position of natural law or statutory law. However, the final decision to choose one of the two positions belongs to the patient/client.

## Right to Life

Natural law assumes the right to life is guaranteed by the Universal Declaration of Human Rights and many acts of international law and state law (Universal Declaration of Human Rights, 1948; Declaration of Independence, 1776). According to the Convention for the Protection of Human Rights and Fundamental Freedoms, every person has the right to life. According to its assumptions, no person may be intentionally deprived of life, except in cases of execution of a court sentence, conviction for a crime for which the law provides for such a penalty. Deprivation of someone's life is justified only if it occurs as a result of the necessary use of force. The above situation concerns the defense of any person against unlawful violence, action in order to execute a lawful arrest or prevent the escape of a person deprived of liberty in accordance with the law. Deprivation of human life is also justified in actions taken in accordance with the law for the purpose of quelling a riot or insurrection (Convention for the Protection of Human Rights and Fundamental Freedoms, Rome, November 4, 1950).

The right to life is one of the fundamental civil and human rights. It finds its proper place in the legislation of all civilized states. However, according to statutory law, the right to life is not an absolute right. All this means that statutory law (legislation) sometimes provides for deviations from the principles of natural law and allows the killing of a person in a specific, objective situation (Szewczuk, 1998, pp. 1127–1133). The Polish Constitution of April 2, 1997 contains a provision that provides for the right of every citizen to life, which is one of the fundamental rights. The Constitution places the right to life in the first place among various civil liberties and personal rights. In this respect, there

is a conviction that the right to life is granted to every person without exception. The basic source of all human rights and liberties is human dignity. A subject of law specified in this way does not take into account their origin and citizenship. The Constitution, as a basic act, states that the right to life is equally protected for both foreigners and Polish citizens (Konstytucja..., 1997). Article 38 of the Constitution also provides for the state's obligations towards persons residing on its territory.

Such crimes are subject to prosecution *ex officio*. In such a situation, law enforcement agencies are not only obliged to counteract these crimes but also to prosecute the perpetrators of such acts.

The right to life is not an absolute right, which is why there are certain exceptions in which depriving a person of life does not result in criminal consequences. One of such exceptions in Polish law is necessary defense. Therefore, a person who, in necessary defense, repels a direct, unlawful attack on any good protected by law does not commit a crime (Stepulak, 2020, p. 230).

The basic criterion of the concept of universalism of human rights looks completely different. It consists in recognizing the right of every human being to life from the moment of conception to natural death. At the moment of conception, a human being is created who has dignity and is entitled to the rights to birth, development, medical care, a healthy natural and social environment already in the prenatal period. The meaning and purpose of human life according to Christian teaching opens up to the eschatological dimension.

It is therefore not limited solely by the space of earthly existence. Earthly life is only a path to the fullness of life in the supernatural realm. Physical or mental fitness is not a necessary condition for achieving eternal life. However, a high level of religious and spiritual life is important. The right to life results from the commandment "Thou shalt not kill." However, this commandment encourages us to adopt a positive attitude of absolute respect for life, which leads to its defense and to follow the path of love. Questioning the right to life leads to the falsification of the essence of the law, because the unlawful deprivation of the life of an innocent is recognized as a law established by man. At the same time, it is a falsification of the essence of the state, whose role is to legislate for the good of all, questioning the vocation of doctors, who are to serve life, not killing (Piana, 2000, pp. 598–599; Jan Paweł II, 1995; *Katechizm Kościoła katolickiego*, 1994; Olejnik, 1996).

The right to life is an element of the civilization of life, and questioning the value of human life is included in the civilization of death.

## Attitudes Towards Death

Some contemporary psychologists with a non-religious orientation identify three human attitudes toward death and the eternity that follows it:

- Deeply religious individuals expect death as a transition from earthly life to eternal life. However, they are not free from states of uncertainty;

- people who practice out of habit, and according to the authors of this approach, they are the most numerous, anticipate the end of life with growing anxiety. The desire for eternal life is much stronger in these individuals than the belief in the existence of eternity, but ultimately, they believe in a positive ending;
- non-religious individuals treat death as a regularity that encompasses all living beings, from plants to humans (Stepulak, 2020, p. 231; Dunn, 1997).

Some people, in accordance with their own philosophy of life, strive to enjoy everything that brings them pleasure in life at all costs, while others strive to achieve goals that will provide them with an experience of fulfillment in this mysterious journey through life and make them happy. Between these two extremes lies a whole range of possibilities and life strategies, both one-off and unique (Vardy & Grosch, 1995; Kalinowski, 2013, pp. 239–246).

In the Christian understanding, human life has a different dimension. Evangelization, faith, and conversion occur in everyday life. Thanks to this approach, human life takes on a new quality and focuses on the perspective of eternity. A believer is convinced that the meaning of life is more important than life itself. He is convinced that the meaning of life has been given to him as his great calling, to which he can freely respond and around which he should continually build his existence. There are, therefore, two fundamental approaches to human life. The first arises from natural law, the second is the result of human reflections on life. The second approach refers to positive law, established by man himself. The fundamental natural law is the right to life. This is supported by the doctrine of its sanctity. Human rights, on the other hand, are considered to be the result of moral, social and political agreements that people make with each other (Mazurek, 2004, pp. 178–181; Dunn, 1997; Stepulak, 2020, p. 232).

In their daily professional practice, psychologists encounter situations where patients/clients ponder the meaning of life, experience suicidal thoughts, or experience serious dilemmas related to abortion or euthanasia. In such situations, they present an objective position based on natural and statutory law. The patient/client has the right to choose their course of action (Stepulak, 2010, pp. 183–200; Buczyński, 2002; Dudziak & Jęczeń, 2013).

## Conclusion

The problem of natural law in relation to human life as a value in the work of a psychologist is a relatively rarely addressed issue. In this context, this article opens a new area for scientific reflection. The issue of natural law has been known since the beginning of human history. In philosophical reflection, natural law was a permanent basis for building and shaping statutory law. It is worth emphasizing that universal elements of the theory of natural law can be found in Islamic and Judaic doctrine, as well as in Hinduism, Confucianism, Taoism and Buddhism. In modern times, the idea of natural law has been rejected or forgotten. It seems that liberal politicians only recognize statutory law. In today's world, when the problem of the value of human life in the professional activity of a psychologist is being addressed, the idea of natural law is being returned. Therefore,

in this situation, a radical struggle takes place between the supporters of natural law and statutory law. In this aspect, the main task of a psychologist is to present to their patients and clients the assumptions of natural law and statutory law and their mutual relations. An important postulate appears at this point that this issue should become the subject of analysis for psychology students as part of classes on the ethics of the psychologist's profession. It is mainly about presenting the values arising from natural law regarding life from conception to natural death.

#### BIBLIOGRAPHY

- Aureliusz, M. (2016). *Rozmyślenia* (M. Reiter, Trans.). Wydawnictwo Helion.
- Buckle, S. (1998). Prawo naturalne (P. Łuków, Trans.). In P. Singer (Ed.), *Przewodnik po etyce* (pp. 199–213). Książka i Wiedza.
- Buczyński, F. (2002). Wychowanie ku śmierci. In M.Z. Stepulak (Ed.), *Dylematy etyczno-zawodowe psychologa* (pp. 197–206). Towarzystwo Naukowe KUL.
- Convention for the Protection of Human Rights and Fundamental Freedoms as amended by Protocols No. 11 and No. 14. (1950). Council of Europe. <https://rm.coe.int/1680063765>
- Ćwikła, L. (2016). Prawo naturalne. In K. Chałas & A. Maj (Eds.), *Encyklopedia aksjologii* (pp. 878–884). Polskie Wydawnictwo POWLEN.
- Declaration of independence. (1776). <https://www.archives.gov/founding-docs/declaration-transcript>
- Dennet, D.C. (2018). *Świadomość*. (E. Stokłosa, Trans.). Copernicus Center Press.
- Dudziak, U., & Jęczeń, J. (Eds.). (2013). *Życie czy śmierć? Ochrona życia w Europie Środkowo-Wschodniej*. Wydawnictwo KUL.
- Dunn, R.H.P. (1997). *Etyka dla lekarzy, pielęgniarek i pacjentów* (B. Opolska-Kokoszka & M. Namysłowska, Trans.). Wydawnictwo Biblos.
- Epiktet. (1961). *Diatryby. Encheiridion z dodaniem fragmentów oraz Gnomologium Epiktetowego* (L. Joachimowicz, Trans.). Państwowe Wydawnictwo Naukowe.
- Farnsworth, W. (2022). *Jak praktykować stoicyzm* (L. Sielicki, Trans.). Wydawnictwo Helion.
- Finnis, J. (2001). *Prawo naturalne i uprawnienia naturalne* (K. Lossman, Trans.). Wydawnictwo ABC.
- Grocholewski, Z. (2009). *Refleksje na temat prawa*. Wydawnictwo „Homo Dei”.
- Harari, Y.N. (2025). *Homo deus. Krótka historia jutra* (M. Romanek, Trans.). Wydawnictwo Literackie.
- Hervada, J. (2011). *Prawo naturalne. Wprowadzenie* (A. Dorabalska, Trans.). Wydawnictwo Petrus.
- Irvine, W.B. (2020). *Wyzwanie stoika. Jak dzięki filozofii odnaleźć w sobie siłę, spokój i odporność psychiczną* (O. Siara, Trans.). Insignis.
- Jan Paweł II. (1995). *Encyklika Evangelium vitae Ojca Świętego Jana Pawła II do biskupów, do kapłanów i diakonów, do zakonników i zakonnic, do katolików świeckich oraz do wszystkich ludzi dobrej woli o wartości i nienaruszalności życia ludzkiego*. Tygodnik Katolicki „Niedziela”.
- Kalinowski, M. (2013). Aborcja. In R. Kamiński, G. Pyżlak & J. Goleń (Eds.), *Duszpasterstwo rodzin. Refleksja naukowa i działalność pastoralna* (pp. 239–246). „Bonus Liber” Wydawnictwo i Drukarnia Diecezji Rzeszowskiej.
- Katechizm Kościoła katolickiego*. (1994). Pallottinum.
- Konstytucja Rzeczypospolitej Polskiej z dnia 2 kwietnia 1997 r. uchwalona przez Zgromadzenie Narodowe w dniu 2 kwietnia 1997 r., przyjęta przez Naród w referendum konstytucyjnym w dniu 25 maja 1997 r., podpisana przez Prezydenta Rzeczypospolitej Polskiej w dniu 16 lipca 1997 r. (1997). Dz. U. 1997, Nr 78, item 483. <https://dziennikustaw.gov.pl/DU/1997/s/78/483>
- Krapiec, M.A. (1993). *Człowiek i prawo naturalne*. Wydawnictwo KUL.

- Mazurek, F.J. (2004). Katolicka nauka społeczna. In M. Libiszowska-Żółkowska & J. Mariański (Eds.), *Leksykon socjologii religii. Zjawiska, badania, teorie* (pp. 178–181). Verbinum. Wydawnictwo Księży Werbistów.
- Olejnik, S. (1996). *Etyka lekarska*. „Unia”.
- Petraniuk, J. (2012). Prawo naturalne. In E. Gigilewicz (Ed.), *Encyklopedia katolicka* (Vol. 16, pp. 312–314). TN KUL.
- Piana, G. (2000). Prawo naturalne. In H. Witczyk (Ed.), *Encyklopedia chrześcijaństwa. Historia i współczesność. 2000 lat nadziei* (pp. 598–599). Wydawnictwo JEDNOŚĆ.
- PTP. (1992). *Kodeks etyczno-zawodowy psychologa*. Polskie Towarzystwo Psychologiczne.
- Seneka, L.A. (1963). *Dialogi* (L. Joachimowicz, Trans.). Instytut Wydawniczy „Pax”.
- Seneka, L.A. (1965). *Pisma filozoficzne*. Vol. 2 (L. Joachimowicz, Trans.). Instytut Wydawniczy „Pax”.
- Seneka, L.A. (1998). *Listy o moralności* (M. Olszowski, Trans.). Instytut Wydawniczy „Pax”.
- Stankiewicz, P. (2021). *Sztuka życia według stoików*. Wydawnictwo WAB.
- Stepulak, M.Z. (2010). Profilaktyczna strategia działań antyaborcyjnych w systemie rodzinnym. In M.Z. Stepulak (Ed.), *Małżeństwo i rodzina wobec aborcji* (pp. 189–200). Wydawnictwo KUL.
- Stepulak, M.Z. (2020). *Leksykon etyki zawodu psychologa. 101 podstawowych pojęć*. TN KUL.
- Szewczuk, W. (1998). Życie ludzkie. In W. Szewczuk (Ed.), *Encyklopedia psychologii* (pp. 1127–1133). Fundacja Innowacja.
- Szostek, A. (2015). Prawo naturalne. In J. Mariański (Ed.), *Leksykon socjologii moralności* (pp. 626–630). Zakład Wydawniczy »NOMOS«.
- Ślipko, T. (1994). *Granice życia*. Wydawnictwo WAM.
- Toeplitz, Z. (2017). Jak uczyć etyki zawodowej na studiach psychologicznych. W J. Brzeziński, B. Chyrowicz, Z. Toeplitz & M. Toeplitz-Winiewska (Eds.), *Etyka zawodu psychologa* (pp. 241–252). Wydawnictwo Naukowe PWN.
- Tokarczyk, R.A. (2009). *Klasyki praw natury*. Wydawnictwo Uniwersytetu Marii Curie-Skłodowskiej.
- Universal declaration of human rights. (1948). United Nations. <https://www.un.org/en/about-us/universal-declaration-of-human-rights>
- Vardy, P., & Grosch, P. (1995). *Etyka. Poglądy i problemy* (J. Łoziński, Trans.). Wydawnictwo Zysk i S-ka.
- Zdybel, L. (1994). Prawo naturalne. In S. Jedynak (Ed.), *Mały słownik etyczny* (pp. 184–185). Oficyna Wydawnicza Branta.

## Copyright and License



This article is published under the terms of the Creative Commons Attribution – NoDerivs (CC BY-ND 4.0) License <http://creativecommons.org/licenses/by-nd/4.0/>

### Source of funding

Lack of funding sources.

### Disclosure statement

No potential conflict of interest was reported by the author(s).