

after virtue

after virtue is a concept that continues to ignite critical conversations across philosophy, ethics, and social theory. Centered around Alasdair MacIntyre's influential work, "After Virtue," this topic explores what happens to morality, virtue, and ethical reasoning in the modern age. In this comprehensive article, readers will discover the historical context and philosophical foundations of virtue ethics, the impact of MacIntyre's arguments on contemporary thought, and the practical implications for society, politics, and personal conduct. By delving into the core ideas, key criticisms, and ongoing relevance of "After Virtue," this guide provides a thorough understanding for anyone interested in philosophy, ethics, or cultural studies. Whether you are a student, professional, or enthusiast, the following sections will give you a clear roadmap through the essential aspects of after virtue, with engaging explanations and practical insights that make the subject accessible and relevant.

- Understanding the Concept of After Virtue
- The Historical Context of Virtue Ethics
- Alasdair MacIntyre and the Revival of Virtue Ethics
- Major Themes in "After Virtue"
- Criticisms and Debates Surrounding After Virtue
- The Influence of After Virtue on Contemporary Thought
- Practical Implications for Society and Individuals
- Conclusion

Understanding the Concept of After Virtue

The concept of after virtue addresses the condition of ethics and morality following the decline of traditional frameworks. In philosophical discourse, after virtue refers to the period or state in which established systems of virtue—rooted in classical traditions—have lost their guiding influence over modern society. This phenomenon is marked by a fragmentation of moral language, uncertainty in ethical decision-making, and a growing skepticism toward objective standards of good and evil. The term is widely associated with Alasdair MacIntyre's seminal book, which examines the consequences of this ethical disorientation and proposes a return to virtue-based morality.

"After Virtue" explores how societies have moved away from Aristotelian and Thomistic models of ethical reasoning, shifting toward emotivism and relativism. This shift has led to significant questions about the meaning of virtue, the possibility of moral progress, and the foundations of ethical community. Understanding after virtue is crucial for anyone seeking clarity about contemporary moral challenges and the potential for a coherent ethical framework.

The Historical Context of Virtue Ethics

Virtue ethics is one of the oldest approaches to moral philosophy, tracing its origins to ancient Greece. Philosophers like Aristotle and Plato emphasized the cultivation of virtues—character traits like courage, wisdom, and temperance—as essential to human flourishing. The classical tradition viewed ethics as deeply connected to the purpose or "telos" of human life, with virtues providing the means to achieve eudaimonia, or genuine well-being.

Over centuries, virtue ethics was integrated into Christian thought, most notably by Thomas Aquinas, who blended Aristotelian principles with theological insights. However, the Enlightenment brought significant changes. Rationalist and utilitarian thinkers such as Kant and Bentham shifted focus away from character and virtue toward rules, duties, and consequences. This transition led to the decline of virtue ethics as the dominant moral paradigm, setting the stage for the modern condition described in *After Virtue*.

- Ancient Greek roots of virtue ethics
- Integration with Christian philosophical traditions
- Enlightenment-era shift to deontology and utilitarianism
- Decline of virtue-based moral discourse

Alasdair MacIntyre and the Revival of Virtue Ethics

Alasdair MacIntyre is widely credited with revitalizing interest in virtue ethics through his book *"After Virtue,"* first published in 1981. MacIntyre's central thesis is that modern moral discourse has become incoherent due to the loss of a shared framework for understanding virtue. He argues that contemporary debates about ethics are hampered by fragmented language and competing values, making genuine moral reasoning nearly impossible.

MacIntyre proposes a return to Aristotle's teleological approach, where virtues are understood in relation to the ends or purposes of human life. He critiques the Enlightenment project for failing to establish a stable foundation for morality once virtue was abandoned. By calling for a renewed focus on community, tradition, and practices, MacIntyre seeks to reconstruct ethical life in a way that is meaningful and sustainable.

Major Themes in "After Virtue"

"After Virtue" explores several pivotal themes that have shaped philosophical debates for decades. MacIntyre's analysis is both a critique of modern moral philosophy and a blueprint for ethical renewal. The following are some of the central themes addressed in the book:

1. Moral Fragmentation: The breakdown of shared values and the rise of ethical confusion.
2. Emotivism: The dominance of subjective preferences over objective moral standards.
3. Role of Tradition: The importance of historical context and social practices in shaping virtue.
4. Virtue and Practice: The connection between character development and participation in communal activities.
5. Quest for Human Flourishing: The search for meaning through a teleological framework.

MacIntyre's diagnosis of the "after virtue" condition is rooted in his observation that modern societies lack the narrative unity needed for coherent moral reasoning. He emphasizes the role of tradition in sustaining virtue and argues that practices—such as professions, crafts, and institutions—provide the environment for virtues to flourish.

Criticisms and Debates Surrounding After Virtue

The ideas presented in "After Virtue" have generated extensive debate within philosophy and ethics. Critics have challenged MacIntyre's emphasis on tradition, questioning whether a return to pre-modern frameworks is feasible or desirable in a pluralistic society. Some argue that his critique of modernity overlooks the progress made in human rights, equality, and individual autonomy.

Others have pointed out potential limitations in MacIntyre's approach to virtue, such as the risk of moral relativism within communities and the difficulty of defining universal virtues. Despite these critiques, "After Virtue" remains a foundational text for those seeking alternatives to rule-based or utilitarian ethics, sparking ongoing discussion about the future of moral philosophy.

The Influence of After Virtue on Contemporary Thought

"After Virtue" has had a profound impact on contemporary philosophy, ethics, and social theory. MacIntyre's arguments have inspired a resurgence of interest in virtue ethics across academic disciplines, influencing studies in education, psychology, theology, and political theory. His insistence on the importance of community and tradition has shaped debates about multiculturalism, civic engagement, and the role of institutions in moral development.

In addition to academia, the ideas of after virtue have permeated popular discussions about leadership, character education, and organizational culture. Businesses and policymakers increasingly recognize the value of virtues such as honesty, integrity, and compassion in shaping ethical practices and fostering trust.

Practical Implications for Society and Individuals

The practical implications of after virtue extend beyond theoretical debates. In everyday life, the loss of shared moral frameworks can lead to confusion, cynicism, and conflict. MacIntyre's call for a return to virtue-based ethics encourages individuals and communities to reflect on their values, traditions, and practices.

For society, embracing the lessons of "After Virtue" can foster greater social cohesion and a renewed sense of purpose. Institutions such as schools, businesses, and political organizations can benefit from integrating virtue ethics into their cultures, promoting character development and responsible citizenship.

- Encouraging ethical reflection in personal decision-making
- Building stronger communities through shared practices
- Enhancing leadership and organizational integrity
- Supporting education that emphasizes character and virtue

Conclusion

The exploration of after virtue provides valuable insights into the challenges and possibilities of ethical life in the modern world. By examining the historical roots, philosophical arguments, and practical consequences of virtue ethics, readers gain a deeper understanding of how traditions and practices shape moral reasoning. The work of Alasdair MacIntyre continues to inspire critical reflection and debate, offering a compelling vision for the renewal of virtue in society and individual conduct. Whether navigating personal dilemmas or contributing to public discourse, the principles outlined in "After Virtue" remain highly relevant for those seeking a coherent and meaningful approach to ethics.

Q: What does "after virtue" mean in philosophy?

A: "After virtue" refers to the state of moral and ethical thinking that emerges after traditional virtue-based frameworks have declined, leaving modern society with fragmented moral discourse and uncertainty about objective standards.

Q: Who wrote "After Virtue" and why is it significant?

A: "After Virtue" was written by Alasdair MacIntyre. It is significant because it critiques modern moral philosophy and argues for a revival of virtue ethics rooted in tradition and community.

Q: How does virtue ethics differ from other ethical theories?

A: Virtue ethics focuses on character development and the cultivation of virtues, while other theories like deontology and utilitarianism emphasize rules or consequences.

Q: What are some major themes in "After Virtue"?

A: Major themes include moral fragmentation, the rise of emotivism, the role of tradition, the relationship between virtue and practice, and the quest for human flourishing.

Q: Why has "After Virtue" been criticized?

A: Critics argue that MacIntyre's emphasis on tradition may not be practical in diverse societies and that his analysis may overlook some modern ethical progress, such as human rights and autonomy.

Q: How has "After Virtue" influenced contemporary thought?

A: "After Virtue" has revitalized interest in virtue ethics and influenced discussions in philosophy, education, leadership, and organizational culture.

Q: What practical steps can individuals take to apply virtue ethics?

A: Individuals can reflect on their values, engage in community practices that foster virtue, and prioritize character development in their personal and professional lives.

Q: What role do traditions play in MacIntyre's vision of ethics?

A: Traditions provide the historical context and communal practices necessary for the cultivation of virtues and coherent moral reasoning.

Q: Can virtue ethics address contemporary ethical challenges?

A: Yes, virtue ethics offers tools for navigating complex moral issues by emphasizing character, community, and practical wisdom.

Q: Is "After Virtue" relevant for non-philosophers?

A: Absolutely; its insights into character, tradition, and ethical decision-making are valuable for anyone interested in personal development, leadership, or civic engagement.

After Virtue

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After Virtue: A Deep Dive into MacIntyre's Critique of Modern Morality

Are you grappling with the seemingly fractured state of modern ethics? Do you feel a disconnect between traditional moral frameworks and the complexities of contemporary life? Then you're not alone. This post delves into Alasdair MacIntyre's seminal work, *After Virtue*, exploring its core arguments and their lasting relevance in understanding our current moral landscape. We will unpack MacIntyre's critique of emotivism, examine his concept of virtue ethics, and discuss the implications of his work for navigating the ethical challenges of our time.

H2: The Erosion of Moral Discourse: MacIntyre's Diagnosis

MacIntyre's *After Virtue*, published in 1981, isn't just a philosophical treatise; it's a powerful diagnosis of the perceived moral bankruptcy of modern society. He argues that our contemporary ethical discussions are plagued by a fundamental flaw: the absence of shared moral vocabulary and a common understanding of what constitutes a good life.

H3: The Problem of Emotivism

MacIntyre identifies emotivism – the view that moral statements merely express feelings rather than objective truths – as a central culprit in this moral decay. He contends that emotivism, though often presented as a sophisticated philosophical position, ultimately undermines the possibility of rational moral discourse. If moral claims are reduced to mere expressions of personal preference ("I disapprove of stealing, therefore stealing is wrong"), then there's no basis for resolving moral disagreements or justifying ethical principles. This leads to a situation where moral arguments become battles of wills, devoid of substance and reason.

H3: The Incoherence of Modern Moral Philosophy

MacIntyre further criticizes the dominant strains of modern moral philosophy, such as Kantianism and utilitarianism, for their inherent limitations. He argues that these frameworks, while attempting to establish universal moral principles, ultimately fail to provide a satisfying account of the virtues or a compelling vision of the good life. He sees these systems as lacking a robust understanding of the context within which moral judgments are made, neglecting the crucial role of tradition, community, and practice in shaping ethical understanding.

H2: The Virtues: A Return to Tradition?

MacIntyre proposes a compelling alternative: a return to virtue ethics. He argues that instead of focusing on abstract principles, we should concentrate on cultivating virtuous character traits – honesty, courage, justice, compassion – that enable us to flourish as human beings within a flourishing community. These virtues, he suggests, are not arbitrary or culturally contingent; rather, they are embedded within specific practices and traditions that have proven their value over time.

H3: The Importance of Narrative and Tradition

MacIntyre emphasizes the importance of narrative in understanding the development of virtues. He argues that our lives are best understood as narratives, and that our moral identities are shaped by the stories we tell about ourselves and the communities to which we belong. Tradition, far from being a stagnant force, plays a vital role in providing the context within which virtues are cultivated and understood. It offers a framework for interpreting our experiences and making sense of our moral lives.

H3: Beyond Relativism: Finding Objective Morality

While acknowledging the diversity of moral perspectives across cultures and historical periods, MacIntyre doesn't embrace moral relativism. He believes that objective moral standards exist, but they are not discovered through abstract philosophical reasoning alone. Instead, they are embedded within the practices and traditions that have sustained human flourishing across generations. By examining these traditions critically, we can identify enduring virtues and principles that offer guidance for ethical decision-making in the present.

H2: The Implications of After Virtue for Today

MacIntyre's work remains strikingly relevant today. The fragmentation of moral discourse, the erosion of trust in institutions, and the rise of moral relativism are all issues that resonate deeply with his analysis. His call for a renewed emphasis on virtue ethics offers a powerful antidote to the cynicism and moral confusion that characterize our time.

H3: Rebuilding Community and Shared Values

MacIntyre's insights point towards the need for rebuilding communities that cultivate shared values and practices. This doesn't necessarily imply a return to a romanticized past; rather, it calls for a conscious effort to build institutions and social structures that foster the development of virtuous character and promote the common good. This involves engaging in thoughtful dialogue about our values, fostering a sense of collective responsibility, and recognizing the importance of tradition while acknowledging its limitations.

Conclusion

After Virtue is not a simple prescription for moral reform, but rather a profound and challenging critique of the modern moral landscape. MacIntyre's work compels us to re-examine our assumptions about morality, to grapple with the limitations of contemporary ethical frameworks, and to consider the crucial role of tradition, community, and the cultivation of virtue in building a more just and flourishing society. Its enduring relevance lies in its ability to articulate the deep-seated anxieties surrounding the perceived loss of a coherent moral compass and offer a path toward regaining it.

FAQs

1. What is the central argument of After Virtue? The central argument is that modern moral philosophy has failed to provide a coherent and compelling account of morality, leading to a fragmented and emotivist ethical landscape. MacIntyre proposes a return to virtue ethics as a solution.
2. How does MacIntyre define virtue? MacIntyre defines virtues as those dispositions that enable us to achieve eudaimonia – human flourishing – within a specific social context. These are not abstract principles but rather character traits developed through practice within traditions.
3. What is emotivism, and why does MacIntyre criticize it? Emotivism is the view that moral judgments express feelings rather than objective truths. MacIntyre criticizes it because it undermines the possibility of rational moral discourse and renders ethical debate meaningless.
4. What role does tradition play in MacIntyre's framework? Tradition provides the context within which virtues are cultivated and understood. It offers a framework for interpreting experiences and making sense of moral lives, although it should be critically examined.
5. Is MacIntyre advocating for a return to the past? No, MacIntyre isn't advocating for a simple return to the past. He's calling for a critical engagement with tradition, identifying and adapting enduring virtues to the challenges of the present while acknowledging the need for reform and progress.

after virtue: After Virtue Alasdair MacIntyre, 2013-10-21 Highly controversial when it was first published in 1981, Alasdair MacIntyre's After Virtue has since established itself as a landmark work in contemporary moral philosophy. In this book, MacIntyre sought to address a crisis in moral language that he traced back to a European Enlightenment that had made the formulation of moral principles increasingly difficult. In the search for a way out of this impasse, MacIntyre returns to an earlier strand of ethical thinking, that of Aristotle, who emphasised the importance of 'virtue' to the ethical life. More than thirty years after its original publication, After Virtue remains a work that is impossible to ignore for anyone interested in our understanding of ethics and morality today.

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after virtue: *After Virtue* Alasdair C. MacIntyre, 2013-03-25 In this landmark work, MacIntyre returns to the 'Virtue'-based ethics of Aristotle in answer to the crisis of moral language caused by the Enlightenment.

after virtue: *After Virtue* Alasdair C. MacIntyre, 1981

after virtue: *Reading Alasdair MacIntyre's After Virtue* Christopher Stephen Lutz, 2012-04-05 *After Virtue* is a watershed in MacIntyre's career. It follows his emergence from Marxism, but draws on Marxist sources and arguments. It precedes his move to Thomism, but already draws on Augustine and Aquinas. Because of its watershed nature, it has gained a wide readership in various fields but it treats a variety of issues in ways that are unfamiliar either to Marxists schooled in the social sciences or to Thomists schooled in medieval metaphysics. Reading Alasdair MacIntyre's *After Virtue* provides a commentary that will be accessible to students, valuable to scholars, and useful to teachers. Students will find help to navigate the two main arguments of *After Virtue*, to understand its interpretation of history, and to engage its proposal for a form of ethics and politics that returns to the tradition of the virtues. Scholars will find the book useful as a general guide to MacIntyre's ethics. Teachers will find a book that can help to direct their students' reading and keep classroom discussions focused on the book's central concerns.

after virtue: *Grounding for the Metaphysics of Morals* Immanuel Kant, 1993-06-15 This expanded edition of James Ellington's preeminent translation includes Ellington's new translation of Kant's essay *Of a Supposed Right to Lie Because of Philanthropic Concerns* in which Kant replies to one of the standard objections to his moral theory as presented in the main text: that it requires us to tell the truth even in the face of disastrous consequences.

after virtue: *On Liberty, Utilitarianism, and Other Essays* John Stuart Mill, 2015 Collects four of the philosopher's essays on issues central to liberal democratic regimes. --Publisher.

after virtue: *Democracy After Virtue* Sungmoon Kim, 2018 Is Confucianism compatible with democracy? In this book, Sungmoon Kim lays out a normative theory of Confucian democracy--pragmatic Confucian democracy--to address questions of the right to political participation, instrumental and intrinsic values of democracy, democratic procedure and substance, punishment and criminal justice, social and economic justice, and humanitarian intervention. Kim shows us that the question is not so much about the compatibility of Confucianism and democracy, but of how the two systems can benefit from each other.

after virtue: *Tradition, Rationality, and Virtue* Thomas D. D'Andrea, 2006 *Tradition, Rationality and Virtue* provides the first comprehensive and detailed treatment of the work of Alasdair MacIntyre. In this book, Thomas D'Andrea presents an accessible critical study of the full range of MacIntyre's thought, across ethical theory, psychoanalytic theory, social and political philosophy, Marxist theory, and the philosophy of religion. Moving from the roots of MacIntyre's thought in ethical inquiry, this book examines MacIntyre's treatment of Marx, Christianity, and the nature of human action and discusses in depth the development and applications of MacIntyre's *After Virtue* project. The book culminates in an examination of major internal and external criticisms of MacIntyre's work and a consideration of its future directions.

after virtue: *Ethics in the Conflicts of Modernity* Alasdair MacIntyre, 2016-11-14 MacIntyre explores the philosophical, political, and moral issues encountered in understanding what the virtues require in contemporary social contexts.

after virtue: *Kierkegaard After MacIntyre* John J. Davenport, Anthony Rudd, 2015-11-02 In his extraordinarily influential book on ethics, *After Virtue*, Alasdair MacIntyre maintained that

Kierkegaard's notion of choosing to interpret one's choices in ethical terms implies an arbitrary and irrational leap. MacIntyre's critique of Kierkegaard has become the focal point for several new interpretations of Kierkegaard that seek to answer MacIntyre. *Kierkegaard After MacIntyre* brings together both new and already published articles in this vein, with a new reply by Professor MacIntyre. *Kierkegaard After MacIntyre* reflects the emergence of a new consensus in Kierkegaard scholarship. This consensus is strongly anti-irrationalist and contemporary neo-Aristotelian virtue ethics, clarifying their common ground as well as their differences. In responding to MacIntyre's 'irrationalist' objection, the authors clarify the sense in which Kierkegaard's own conception of freedom is teleological and suggest that his understanding of the development of ethical personality involves a quest for narrative unity, a commitment to practices involving social values, and a self-understanding conditioned by historical reality—all of which are also central themes in MacIntyre's work on virtue ethics. Despite MacIntyre's diagnosis of Kierkegaard's existential approach to ethics as unsuccessful, some of Kierkegaard's insights may support MacIntyre's own theses. *Kierkegaard After MacIntyre* is an outstanding book which brings Kierkegaard into direct conversation with one of the most important contemporary philosophers. The conversation contains both lively disagreements and illuminating analyses, all focused on issues of fundamental importance for human life. —C. Stephen Evans, Calvin College . . . this wonderfully edifying collection of essays. —Timothy P. Jackson, Emory University In addressing MacIntyre's charge that for Kierkegaard the adoption of the ethical can only be a 'criterionless choice,' this stimulating set of essays by well-known Kierkegaard scholars provides a welcome addition to the literature on Kierkegaardian ethics. *Kierkegaard After MacIntyre* provides a valuable exploration of the role of reasoning, will, and passion in moral life, as well as of the relation between aesthetic and ethical dimensions of life. —M. Jamie Ferreira, University of Virginia

after virtue: *After Virtue* Alasdair MacIntyre, 2022-01-15 This classic and controversial book examines the roots of the idea of virtue, diagnoses the reasons for its absence in modern life, and proposes a path for its recovery.

after virtue: Back to Virtue Peter Kreeft, 2009-10-27 We have reduced all virtues to one: being nice. And, we measure Jesus by our standard instead of measuring our standard by Him. For the Christian, explains author Peter Kreeft, being virtuous is not a means to the end of pleasure, comfort and happiness. Virtue, he reminds us, is a word that means manly strength. But how do we know when we are being meek--or just cowardly? When is our anger righteous--and when is it a sin? What is the difference between being virtuous--and merely ethical? *Back to Virtue* clears up these and countless other questions that beset Christians today. Kreeft not only summarizes scriptural and theological wisdom on leading a holy life, he contrasts Christian virtue with other ethical systems. He applies traditional moral theology to present-day dilemmas such as abortion and nuclear armament. Kreeft restores to us what was once common knowledge: the Seven Deadly Sins have an antidote in the Beatitudes. By setting up a close contrast between the two sets of behaviors, Kreeft offers proven guidance in the often bewildering process of discerning right from wrong as we move into the questionable mores of the twenty-first century. He provides a road map of virtue, a map for our earthly pilgrimage synthesized from the accumulated wisdom of centuries of Christians, from Paul and the early Church Fathers through C.S. Lewis.

after virtue: Virtue and Politics Paul Blackledge, Kelvin Knight, 2020-12 The essays in this collection explore the implications of Alasdair MacIntyre's critique of liberalism, capitalism, and the modern state, his early Marxism, and the complex influences of Marxist ideas on his thought. A central idea is that MacIntyre's political and social theory is a form of revolutionary--not reactionary--Aristotelianism. The contributors aim, in varying degrees, both to engage with the theoretical issues of MacIntyre's critique and to extend and deepen his insights. The book features a new introductory essay by MacIntyre, *How Aristotelianism Can Become Revolutionary*, and ends with an essay in which MacIntyre comments on the other authors' contributions. It also includes Kelvin Knight's 1996 essay, *Revolutionary Aristotelianism*, which first challenged conservative appropriations of MacIntyre's critique of liberalism by reinterpreting his Aristotelianism through the

lens of his earlier engagement with Marx. This is an excellent collection. Its particular strength is its sustained focus on Alasdair MacIntyre's political thought, in particular MacIntyre's complicated relation and indebtedness to Marxism. In their introduction, the co-editors say that the reception of MacIntyre within political philosophy has largely been reductive and one-sided, namely, that he is simply viewed as a conservative communitarian. In focusing on MacIntyre's radical heritage, this volume helps correct that simplistic misperception. --Keith Breen, Queen's University Belfast

after virtue: A Short History of Ethics Alasdair MacIntyre, 2017-10-15 A Short History of Ethics is a significant contribution written by one of the most important living philosophers. For the second edition Alasdair MacIntyre has included a new preface in which he examines his book "thirty years on" and considers its impact. It remains an important work, ideal for all students interested in ethics and morality.

after virtue: *Dependent Rational Animals* Alasdair MacIntyre, 1999-08-10 MacIntyre--one of the foremost ethicists of the past half-century--makes a sustained argument for the centrality, in well-lived human lives, of both virtue and local communities of giving and receiving. He criticizes the mainstream of Western ethics, including his own previous position, for not taking seriously the dependent and animal sides of human nature, thereby overemphasizing the powers of reason and the pursuit of reason and the pursuit of autonomy. . . . This important work in ethics is essential for the professional philosopher and is highly readable for students at all levels and for thoughtful citizens. --Choice

after virtue: *Virtue at Work* Geoff Moore, 2017 This book provides an integrated and philosophically-grounded framework that enables a coherent approach to organizations and organizational ethics from the perspective of practitioners in the workplace, managers in organizations, and organizations themselves.

after virtue: *Longing for the Good Life: Virtue Ethics after Protestantism* Pieter Vos, 2020-11-12 This book argues that Protestant theological ethics not only reveals basic virtue ethical characteristics, but also contributes significantly to a viable contemporary virtue ethics. Pieter Vos demonstrates that post-Reformation theological ethics still understands the good in terms of the good life, takes virtues as necessary for living the good life and considers human nature as a source of moral knowledge. Vos approaches Protestant theology as an important bridge between pre-modern virtue ethics, shaped by Aristotle and transformed by Augustine of Hippo, and late modern understandings of morality. The volume covers a range of topics, going from eudaimonism and Calvinist ethics to Reformed scholastic virtue ethics and character formation in the work of Søren Kierkegaard. The author shows how Protestantism has articulated other-centered virtues from a theology of grace, affirmed ordinary life and emphasized the need of transformation of this life and its orders. Engaging with philosophy of the art of living, Neo-Aristotelianism and exemplarist ethics, he develops constructive contributions to a contemporary virtue ethics.

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after virtue: *An Analysis of Alasdair MacIntyre's After Virtue* Jon W. Thompson, 2017-07-05 Alasdair MacIntyre's 1981 After Virtue was a ground-breaking contribution to modern moral philosophy. Dissatisfied with the major trends in the moral philosophy of his time, MacIntyre argued

that modern moral discourse had no real rational basis. Instead, he suggested, if one wanted to build a rational theory for morality and moral actions, one would have to go all the way back to Aristotle. To build his arguments – which are widely acknowledged to be as important as they are complex – MacIntyre relies on two critical thinking skills above all others: evaluation and interpretation. The primary goal of evaluation is to judge the strength or weakness of arguments, asking how acceptable a given line of reasoning is, and how adequate it is to the situation. In *After Virtue*, MacIntyre applies incisive evaluation skills to major positions and figures in moral philosophy one after the other – showing how and why Aristotle’s template remains a stronger way of considering moral questions. Throughout this process, MacIntyre also relies on his interpretative skills. As MacIntyre knows, clarifying meanings, questioning definitions, and laying down definitions of his key terms is as vital to advancing his arguments as it is to evaluating those of other philosophers.

after virtue: Intellectual Virtue Michael Raymond DePaul, Linda Trinkaus Zagzebski, 2003
Virtue ethics has attracted a lot of attention and there has been considerable interest in virtue epistemology as an alternative to traditional approaches in that field. This book fills a gap in the literature for a text that brings virtue epistemologists and virtue ethicists together.-- Back cover.

after virtue: *Whose Justice? Which Rationality?* Alasdair C. MacIntyre, 1988

after virtue: On Patience Matthew Pianalto, 2016-05-31 Many of us are so busy that we might be tempted to think we don’t have time to be patient. However, that idea involves a serious underestimation of what patience is and why it matters. In *On Patience*, Matthew Pianalto revives a richer understanding of what patience is and why it is centrally important in both virtue theory and everyday life. Drawing from a wide range of philosophical and religious sources, Pianalto shows that our contemporary tendency to equate patience with waiting fails to do justice to other aspects of patience such as tolerance, perseverance, and the opposition of patience to anger. With this broader understanding of patience, Pianalto further shows how patience supports the development of other moral strengths, such as courage, justice, love, and hope. In these ways, *On Patience* sheds light on Franz Kafka’s remark that, “Patience is the master key to every situation,” and Gregory the Great’s perhaps surprising claim that, “Patience is the root and guardian of all the virtues.” This first book-length contemporary philosophical examination of patience will be of interest to students and scholars not just of virtue ethics, but also of moral philosophy more broadly.

after virtue: The Supremacy of Love Eric J. Silverman, 2019-08-27 Thirty-five years ago Alasdair MacIntyre’s *After Virtue* established virtue ethics as a major challenger to competing visions of morality, but there is still considerable disagreement concerning which version of virtue ethics provides the best approach. *The Supremacy of Love* describes and advocates an agape-centered vision of Aristotelian virtue ethics that portrays love as the most important moral virtue, and the goals of love as a partial constituent of every genuine virtue. This structural improvement to Aristotelian virtue ethics—found originally in the ethics of Thomas Aquinas—enables this account to address several controversial topics in contemporary virtue ethics, including why the virtues cannot be used badly, in what sense is there a unity between the virtues, how the virtues benefit the virtuous person, and how virtues provide action guidance. Eric J. Silverman demonstrates how and why a distinctly love-centered approach to virtue ethics should make the view widely attractive in comparison to alternative accounts of virtue ethics, duty based deontological theories, as well as results-based consequentialist views.

after virtue: Aristotle: Eudemean Ethics Aristotle, 2013 Offers a fluent and readable translation of the *Eudemean Ethics*, including explanatory notes.

after virtue: Living Faithfully in a Fragmented World Jonathan R Wilson, 2011-05-26 The first edition of *Living Faithfully in a Fragmented World* became one of the founding and guiding texts for new monastic communities. In this revised edition, Jonathan Wilson focuses more directly on lessons for these communities from Alasdair MacIntyre's *After Virtue*. In the midst of the unsettling cultural shifts from modernity to postmodernity, a new monastic movement is arising that strives to be a faithful witness to the gospel. These new monastic communities seek to participate in Christ's life in the world and bear witness by learning to live intentionally as the church in Western culture. This

movement is about finding the church's center in Christ in the midst of a fragmented world, overcoming the failure of the Enlightenment project and our complicity with it, resisting the temptation to Nietzschean power, and building communities of disciples. This new edition is greatly enlarged from the original volume. It includes responses to critics of the new monasticism such as D. A. Carson, an entirely new chapter on the Nietzschean temptation, an afterword on properly understanding the new monastic movement, the dangers it faces, and the work yet to be done, as well as an appendix on the supposed post-modern agenda of Jonathan Wilson and Brian McLaren. For those striving to understand the path the church should take in this fragmented world, this book is essential reading.

after virtue: Nicomachean Ethics Aristotle, 2019-11-05

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after virtue: Dictionary of Global Bioethics Henk ten Have, Maria do Céu Patrão Neves, 2021-05-26 This Dictionary presents a broad range of topics relevant in present-day global bioethics. With more than 500 entries, this dictionary covers organizations working in the field of global bioethics, international documents concerning bioethics, personalities that have played a role in the development of global bioethics, as well as specific topics in the field. The book is not only useful for students and professionals in global health activities, but can also serve as a basic tool that explains relevant ethical notions and terms. The dictionary furthers the ideals of cosmopolitanism: solidarity, equality, respect for difference and concern with what human beings- and specifically patients - have in common, regardless of their backgrounds, hometowns, religions, gender, etc. Global problems such as pandemic diseases, disasters, lack of care and medication, homelessness and displacement call for global responses. This book demonstrates that a moral vision of global health is necessary and it helps to quickly understand the basic ideas of global bioethics.

after virtue: The Cautious Jealous Virtue Annette Baier, 2010-04 Like David Hume, whose work on justice she engages here, Annette C. Baier is a consummate essayist: her spirited, witty prose captures nuances and telling examples in order to elucidate important philosophical ideas. Baier is also one of Hume's most sensitive and insightful readers. In *The Cautious Jealous Virtue*, she deepens our understanding of Hume by examining what he meant by "justice." In Baier's account, Hume always understood justice to be closely linked to self-interest (hence his description of it in *An Enquiry Concerning the Principles of Morals* as "the cautious jealous virtue"), but his understanding of the virtue expanded over time, as evidenced by later works, including his *History of England*. Along with justice, Baier investigates the role of the natural virtue of equity (which Hume always understood to constrain justice) in Hume's thought, arguing that Hume's view of equity can serve to balance his account of the artificial virtue of justice. *The Cautious Jealous Virtue* is an illuminating meditation that will interest not only Hume scholars but also those interested in the issues of justice and in ethics more generally.

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