

Macintyre After Virtue

The Supremacy of Love advocates an agape-centered vision of virtue ethics, combining traditional Aristotelian ethics with insights from Thomas Aquinas. It shows why virtue is good for the virtuous individual, reimagines impartiality so that it is compatible with close personal relationships, and has pluralistic cross-cultural applications.

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.

Interest in Aristotelianism and in virtue ethics has been growing for half a century but as yet the strengths of the study of Aristotelian ethics in politics have not been matched in economics. This ground-breaking text fills that gap. Challenging the premises of neoclassical economic theory, the contributors take issue with neoclassicism's foundational separation of values from facts, with its treatment of preferences as given, and with its consequent refusal to reason about final ends. The contrary presupposition of this collection is that ethical reasoning about human ends is essential for any sustainable economy, and that reasoning about economic goods should therefore be informed by reasoning about what is humanly and commonly good. Contributions

critically engage with aspects of corporate capitalism, managerial power and neoliberal economic policy, and reflect on the recent financial crisis from the point of view of Aristotelian virtue ethics. Containing a new chapter by Alasdair MacIntyre, and deploying his arguments and conceptual scheme throughout, the book critically analyses the theoretical presuppositions and institutional reality of modern capitalism. Alasdair MacIntyre is one of the most controversial philosophers and social theorists of our time. He opposes liberalism and postmodernism with the teleological arguments of an updated Thomistic Aristotelianism. It is this tradition, he claims, which presents the best theory so far about the nature of rationality, morality and politics. This is the first Reader of MacIntyre's work. It includes extracts from and synopses of two famous books from the 1980s, *After Virtue* and *Whose Justice? Which Rationality?*, as well as the whole of several shorter works (one published for the first time in English) and two interviews. Taken together, these constitute not only a representative collection of his work but also the most powerful and accessible presentation of his arguments yet available. The Reader also includes a summary, by the editor, of the development of MacIntyre's central ideas, and an extensive guide to further reading. Students will find the book a useful guide to MacIntyre's case against both capitalist institutions and academic orthodoxies.

"Most modern philosophers attempt to solve the problem of morality from within the epistemological assumptions that define the dominant cultural perspective of our age.

Alan Gewirth's *Reason and Morality* is a major work in this ongoing enterprise. Gewirth develops, with patience and skill, what he calls a 'modified naturalism' in which morality is derived by logic alone from the concept of action. . . . I think that the publication of *Reason and Morality* is a major event in the history of moral philosophy. It develops with great power a new and exciting position in ethical naturalism. No one, regardless of philosophical stance, can read this work without an enlargement of mind. It illuminates morality and agency for all."—E. M. Adams, *The Review of Metaphysics*

"This is a fascinating study of an apparently intractable problem. Gewirth has provided plenty of material for further discussion, and his theory deserves serious consideration. He is always aware of possible rejoinders and argues in a rigorous manner, showing a firm grasp of the current state of moral and political philosophy."—Mind

Tradition in the Ethics of Alasdair MacIntyre presents a stimulating intellectual history and expertly reasoned defense of this towering figure in contemporary American philosophy. Drawing on interviews and published works, Christopher Lutz traces MacIntyre's philosophical development and refutes the criticisms of the major thinkers—including Martha Nussbaum and Thomas Nagel—who have most vocally attacked him. Permanently shifting the debate on MacIntyre's oeuvre, Lutz convincingly demonstrates how MacIntyre's neo-Aristotelian ethical thought provides an essential corrective to the contemporary discussions of relativism and ideology, while successfully drawing on the objectivity of Thomistic natural law.

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Collection of original essays by leading researchers on current approaches to moral philosophy.

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.

Using Alastair MacIntyre's work as a methodological guide for doing ethics in the Christian tradition, the contributors to this work offer essays on three subjects: description of MacIntyre's approach; reflections on moral issues; and selected essays

on family, abortion, feminism and more.

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

MacIntyre's project, here as elsewhere, is to put up a fight against philosophical relativism. . . . The current form is the 'incommensurability,' so-called, of differing standpoints or conceptual schemes. Mr. MacIntyre claims that different schools of philosophy must differ fundamentally about what counts as a rational way to settle intellectual differences. Reading between the lines, one can see that he has in mind nationalities as well as thinkers, and literary criticism as well as academic philosophy. More explicitly, he labels and discusses three significantly different standpoints: the encyclopedic, the genealogical and the traditional. . . . [T]he chapters on the development of Christian philosophy between Augustine and Duns Scotus are very interesting indeed. . . . [MacIntyre] must be the past, present, future, and all-time philosophical historians' historian of philosophy. -The New York Times Book Review

An easy-to-grasp guide to addressing the principles of ethics and applying them to daily

life How do you define "good" versus "evil?" Do you know the difference between moral "truth" and moral relativity? Whether or not you know Aristotle from Hume, *Ethics For Dummies* will get you comfortable with the centuries-old study of ethical philosophy quickly and effectively! *Ethics For Dummies* is a practical, friendly guide that takes the headache out of the often-confusing subject of ethics. In plain English, it examines the controversial facets of ethical thought, explores the problem of evil, demystifies the writings and theories of such great thinkers through the ages as Aristotle, Confucius, Descartes, Kant, Nietzsche, and so much more. Provides the tools to tackle and understand today's important questions and ethical dilemmas Shows you how to apply the concepts and theories of ethical philosophy to your everyday life Other title by Panza: *Existentialism For Dummies* Whether you're currently enrolled in an ethics course or are interested in living a good life but are vexed with ethical complexities, *Ethics For Dummies* has you covered!

Alasdair MacIntyre has written a selective history of the Catholic philosophical tradition, designed to show how belief in God informed and informs philosophical enquiry in different historical and social settings.

Concise guide to MacIntyre's most important book, *After Virtue*, examining its arguments in detail and placing it within the broader context of MacIntyre's career. 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.

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This book is the first full length account of the significance of MacIntyre's work for the social sciences. MacIntyre's moral philosophy is shown to provide the resources for a powerful critique of liberalism. His discussion of the managerist and emotivist roots of modern culture is seen as the inspiration for a critical social science of Modernity

A Short History of Ethics has over the past thirty years become a key

philosophical contribution to studies on morality and ethics. Alasdair MacIntyre writes a new preface for this second edition which looks at the book 'thirty years on' and considers its impact. A Short History of Ethics guides the reader through the history of moral philosophy from the Greeks to contemporary times.

MacIntyre emphasises the importance of a historical context to moral concepts and ideas showing the relevance of philosophical queries on moral concepts and the importance of a historical account of ethics. A Short History of Ethics is an important contribution written by one of the most important living philosophers. Ideal for all philosophy students interested in ethics and morality.

Discusses the nature of moral disagreement, Nietzsche, Aristotle, heroic societies, and the virtue of justice. In a new chapter, MacIntyre elaborates his position on the relationship of philosophy to history, the virtues and the issue of relativism, and the relationship of moral philosophy to theology.

Previous edition: published as *On liberty and other essays*. 1991.

The essays in this edited collection argue that global citizenship education realistically must be set against the imperfections of our contemporary political realities. As a form of education it must actively engage in a critically informed way with a set of complex inherited historical issues that emerge out of a colonial past and the savage globalization which often perpetuates unequal power

relations or cause new inequalities.

When *After Virtue* first appeared in 1981, it was recognized as a significant and potentially controversial critique of contemporary moral philosophy. Newsweek called it “a stunning new study of ethics by one of the foremost moral philosophers in the English-speaking world.” Since that time, the book has been translated into more than fifteen foreign languages and has sold over one hundred thousand copies. Now, twenty-five years later, the University of Notre Dame Press is pleased to release the third edition of *After Virtue*, which includes a new prologue “*After Virtue after a Quarter of a Century.*” In this classic work, Alasdair MacIntyre examines the historical and conceptual roots of the idea of virtue, diagnoses the reasons for its absence in personal and public life, and offers a tentative proposal for its recovery. While the individual chapters are wide-ranging, once pieced together they comprise a penetrating and focused argument about the price of modernity. In the Third Edition prologue, MacIntyre revisits the central theses of the book and concludes that although he has learned a great deal and has supplemented and refined his theses and arguments in other works, he has “as yet found no reason for abandoning the major contentions” of this book. While he recognizes that his conception of human beings as virtuous or vicious needed not only a metaphysical but also a biological grounding, ultimately he remains “committed to the thesis that it is only from the standpoint of a very different tradition, one whose beliefs and presuppositions were articulated in their classical form by Aristotle, that we can understand both the genesis and the predicament of moral modernity.”

We live in a time of moral confusion: many believe there are no overarching moral norms, and we have lost an accepted body of moral knowledge. Alasdair MacIntyre addresses this

problem in his much-heralded restatement of Aristotelian and Thomistic virtue ethics; Stanley Hauerwas does so through his highly influential work in Christian ethics. Both recast virtue ethics in light of their interpretations of the later Wittgenstein's views of language. This book systematically assesses the underlying presuppositions of MacIntyre and Hauerwas, finding that their attempts to secure moral knowledge and restate virtue ethics, both philosophical and theological, fail. Scott Smith proposes alternative indications as to how we can secure moral knowledge, and how we should proceed in virtue ethics.

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

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radical heritage, this volume helps correct that simplistic misperception." --Keith Breen,
Queen's University Belfast

Is there any cause or war worth risking one's life for? How can we determine which actions are vices and which virtues? MacIntyre, professor of philosophy at Vanderbilt University, unravels these and other such questions by linking the concept of justice to what he calls practical rationality. He rejects the grab-what-you-can, utilitarian yardstick adopted by moral relativists. Instead, he argues that four wholly different, incompatible ideas of justice put forth by Aristotle, Augustine, Aquinas and Hume have helped shape our modern individualistic world. In his unorthodox view, each person seeks the good through an ongoing dialogue with one of these traditions or within Jewish, non-Western or other historical traditions. This weighty sequel to *After Virtue* (1981) is certain to stir debate.

? Publishers Weekly starred review A Best Book of 2018 in Religion, Publishers Weekly
Reading great literature well has the power to cultivate virtue. Great literature increases knowledge of and desire for the good life by showing readers what virtue looks like and where vice leads. It is not just what one reads but how one reads that cultivates virtue. Reading good literature well requires one to practice numerous virtues, such as patience, diligence, and prudence. And learning to judge wisely a character in a book, in turn, forms the reader's own character. Acclaimed author Karen Swallow Prior takes readers on a guided tour through works of great literature both ancient and modern, exploring twelve virtues that philosophers and theologians throughout history have identified as most essential for good character and the good life. In reintroducing ancient virtues that are as relevant and essential today as ever, Prior draws on the best classical and Christian thinkers, including Aristotle, Aquinas, and

Augustine. Covering authors from Henry Fielding to Cormac McCarthy, Jane Austen to George Saunders, and Flannery O'Connor to F. Scott Fitzgerald, Prior explores some of the most compelling universal themes found in the pages of classic books, helping readers learn to love life, literature, and God through their encounters with great writing. In examining works by these authors and more, Prior shows why virtues such as prudence, temperance, humility, and patience are still necessary for human flourishing and civil society. The book includes end-of-chapter reflection questions geared toward book club discussions, features original artwork throughout, and includes a foreword from Leland Ryken.

Virtue at Work is about good organizations, good managers, and good people, and how these can contribute to good communities. It 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, from the perspective of managers in organizations, as well as from the perspective of organizations themselves. The philosophical grounding comes from the work of the moral philosopher Alasdair MacIntyre. In line with MacIntyre's own commitments, Virtue at Work makes philosophy down-to-earth and practical. It provides a new way of understanding ethics and organizations that is both realistic and attractive, but also challenging. And it also provides tough but realistic suggestions in order to put this approach into practice. Virtue at Work not only applies theory in a readable and compelling manner, but also shows how this has been applied to a wide variety of organizations and occupations. Examples are drawn from Architecture, Accounting, Human Resource Management, Banking, Investment Advising, Open Source Software, Pharmaceuticals, Fair Trade, the UK's National Health Service, Churches, and Journalism,

among many others.

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.

Table of contents

This first English translation of Pierre Manent's profound and strikingly original book *La loi naturelle et les droits de l'homme* is a reflection on the central question of the Western political tradition. In six chapters, developed from the prestigious Étienne Gilson lectures at the Institut Catholique de Paris, and in a related appendix, Manent contemplates the steady displacement of the natural law by the modern conception of human rights. He aims to restore the grammar of moral and political action, and thus the possibility of an authentically political order that is fully compatible with liberty. Manent boldly confronts the prejudices and dogmas of those who have repudiated the classical and Christian notion of "liberty under law" and in the process shows how groundless many contemporary appeals to human rights turn out to be. Manent denies that we can generate obligations from a condition of what Locke, Hobbes, and Rousseau call the "state of nature," where human beings are absolutely free, with no

obligations to others. In his view, our ever-more-imperial affirmation of human rights needs to be reintegrated into what he calls an “archic” understanding of human and political existence, where law and obligation are inherent in liberty and meaningful human action. Otherwise we are bound to act thoughtlessly and in an increasingly arbitrary or willful manner. Natural Law and Human Rights will engage students and scholars of politics, philosophy, and religion, and will captivate sophisticated readers who are interested in the question of how we might reconfigure our knowledge of, and talk with one another about, politics.

"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

Alasdair MacIntyre explores some central philosophical, political and moral claims of modernity and argues that a proper understanding of human goods requires a rejection of these claims. In a wide-ranging discussion, he considers how normative and evaluative judgments are to be understood, how desire and practical reasoning are to be characterized, what it is to have adequate self-knowledge, and what part narrative plays in our understanding of human lives. He asks, further, what it would be to understand the modern condition from a neo-Aristotelian or Thomistic perspective, and argues that Thomistic Aristotelianism, informed by Marx's insights, provides us with resources for constructing a contemporary politics and ethics which

both enable and require us to act against modernity from within modernity. This rich and important book builds on and advances MacIntyre's thinking in ethics and moral philosophy, and will be of great interest to readers in both fields.

This selection of Alasdair MacIntyre's (TM)s early writings on Marxism and ethics aims both to fill a gap in the academic literature on MacIntyre's (TM)s ethical theory, and to offer a contribution to more recent debates on the ethics of revolution.

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.

Contending that Marxism achieved its unique position in part by adopting the content and functions of Christianity, MacIntyre details the religious attitudes and modes of belief that appear in Marxist doctrine as it developed historically from the philosophies of Hegel and Feuerbach, and as it has been carried on by latter-day interpreters from Rosa Luxemburg and Trotsky to Kautsky and Lukacs. The result is a lucid exposition of Marxism and an incisive account of its persistence and continuing importance.

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