

After Virtue Third Edition

John Stuart Mill

After Virtue Alasdair MacIntyre, 2007-03-06 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.”

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.

Dependent Rational Animals Alasdair C. MacIntyre, 1999 In *Dependent Rational Animals*, Alasdair MacIntyre compares humans to other intelligent animals, ultimately drawing remarkable conclusions about human social life and our treatment of those whom he argues we should no longer call disabled. MacIntyre argues that human beings are independent, practical reasoners, but they are also dependent animals who must learn from each other in order to remain largely independent. To flourish, humans must acknowledge the importance of dependence and independence, both of which are developed in and through social relationships. This requires the development of a local community in which individuals discover their own goods through the discovery of a common Good.

Whose Justice? Which Rationality? Alasdair MacIntyre, 1988 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.

Rethinking Moral Status Steve Clarke, Hazem Zohny, Julian Savulescu, 2021-08-05 Common-sense morality implicitly assumes that reasonably clear distinctions can be drawn between the full moral status that is usually attributed to ordinary adult humans, the partial moral status attributed to non-human animals, and the absence of moral status, which is usually ascribed to machines and other artifacts. These implicit assumptions have long been challenged, and are now coming under further scrutiny as there are beings we have recently become able to create, as well as beings that we may soon be able to create, which blur the distinctions between human, non-human animal, and non-biological beings. These beings include non-human chimeras, cyborgs, human brain organoids, post-humans, and human minds that have been uploaded into computers and onto the internet and artificial intelligence. It is far from clear what moral status we should attribute to any of these beings. There are a number of ways we could respond to the new challenges these technological developments raise: we might revise our ordinary assumptions about what is needed for a being to possess full moral status, or reject the assumption that there is a sharp distinction between full and partial moral status. This volume explores such responses, and provides a forum for philosophical reflection about ordinary presuppositions and intuitions about moral status.

The MacIntyre Reader Kelvin Knight, 1998-10-23 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.

A Theory of Virtue Robert Merrihew Adams, 2008-10-23 The distinguished philosopher Robert M. Adams presents a major work on virtue, which is once again a central topic in ethical thought. *A Theory of Virtue* is a systematic, comprehensive framework for thinking about the moral evaluation of character. Many recent attempts to stake out a place in moral philosophy for this concern define virtue in terms of its benefits for the virtuous person or for human society more generally. In Part One of this book Adams presents and defends a conception of virtue as intrinsic excellence of character, worth prizing for its own sake and not only for its benefits. In the other two parts he addresses two challenges to the ancient idea of excellence of character. One challenge arises from the importance of altruism in modern ethical thought, and the question of what altruism has to do with intrinsic excellence. Part Two argues that altruistic benevolence does indeed have a crucial place in excellence of character, but that moral virtue should also be expected to involve excellence in being for other goods besides the well-being (and the rights) of other persons. It explores relations among cultural goods, personal relationships, one's own good, and the good of others, as objects of excellent motives. The other challenge, the subject of Part Three of the book, is typified by doubts about the reality of moral virtue, arising from experiments and conclusions in social psychology. Adams explores in detail the prospects for an empirically realistic conception of excellence of character as an object of moral aspiration, endeavor, and education. He argues that such a conception will involve renunciation of the ancient thesis of the unity or mutual implication of all virtues, and acknowledgment of sufficient 'moral luck' in the development of any individual's character to make virtue very largely a gift, rather than an individual achievement, though nonetheless excellent and admirable for that.

Intelligent Virtue Julia Annas, 2011-04-28 Julia Annas offers a new account of virtue and happiness as central ethical ideas. She argues that exercising a virtue involves practical reasoning of the kind we find in someone exercising an everyday practical skill, such as farming, building, or playing the piano. This helps us to see virtue as part of an agent's happiness or flourishing.

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

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.

Journalism as Practice Sandra Borden, 2013-10-28 Technological innovation and conglomeration in communication industries has been accelerating the commodification of the news into just another product. The emphasis on the bottom line has resulted in newsroom budget cuts and other business strategies that seriously endanger good journalism. Meanwhile, the growing influence of the Internet and partisan commentary has led even journalists themselves to question their role. In *Journalism as Practice*, Sandra L. Borden shows that applying philosopher Alasdair MacIntyre's ideas of a 'practice' to journalism can help us to understand what is at stake for society and for those in the newsrooms who have made journalism their vocation. She argues that developing and promoting the kind of robust group identity implied by the idea of a practice

can help journalism better withstand the moral challenges posed by commodification. Throughout, the book examines key U.S. journalism ethics cases since 2000. Some of these cases, such as Dan Rather's Memogate scandal, are explored in detail in Practically Speaking sections that discuss relevant cases at length. This book is essential reading for students and practicing journalists interested in preserving the ethical role of journalism in promoting the public good.

The Oxford Handbook of Virtue Nancy E. Snow, 2018 The late twentieth and early twenty-first centuries have seen a renaissance in the study of virtue -- a topic that has prevailed in philosophical work since the time of Aristotle. Several major developments have conspired to mark this new age. Foremost among them, some argue, is the birth of virtue ethics, an approach to ethics that focuses on virtue in place of consequentialism (the view that normative properties depend only on consequences) or deontology (the study of what we have a moral duty to do). The emergence of new virtue theories also marks this new wave of work on virtue. Put simply, these are theories about what virtue is, and they include Kantian and utilitarian virtue theories. Concurrently, virtue ethics is being applied to other fields where it hasn't been used before, including bioethics and education. In addition to these developments, the study of virtue in epistemological theories has become increasingly widespread to the point that it has spawned a subfield known as 'virtue epistemology.' This volume therefore provides a representative overview of philosophical work on virtue. It is divided into seven parts: conceptualizations of virtue, historical and religious accounts, contemporary virtue ethics and theories of virtue, central concepts and issues, critical examinations, applied virtue ethics, and virtue epistemology. Forty-two chapters by distinguished scholars offer insights and directions for further research. In addition to philosophy, authors also deal with virtues in non-western philosophical traditions, religion, and psychological perspectives on virtue.

Ethics and the Limits of Philosophy Bernard Williams, 2011-04-01 Ethics and the Limits of Philosophy is widely held to be his most important book and is a classic of contemporary philosophy. It is assigned on many reading lists on courses on moral philosophy and ethics. Ranks alongside Routledge Classics such as Alasdair MacIntyre's *Short History of Ethics* and Iris Murdoch's *The Sovereignty of Good*. Our edition includes a very useful commentary by Adrian Moore at the end of the book. New foreword by Jonathan Lear.

The Triumph of the Therapeutic Philip Rieff, 1987-03-15 Philip Rieff has become our most learned and provocative critic of psychoanalytic thinking and of the compelling mind and character of its first proponent. Rieff's *Freud: The Mind of the Moralist* remains the sharpest exegesis yet to be done on the moral and intellectual implications of Freud's work. It was a critical masterpiece, worthy of the man who inspired it; and it is now followed by a work that suffers not at all in comparison. No review can do justice to the richness of *The Triumph of the Therapeutic*.—Robert Coles, *New York Times Book Review* A triumphantly successful exploration of certain key themes in cultural life. Rieff's incidental remarks are not only illuminating in themselves; they suggest whole new areas of inquiry.—Alasdair MacIntyre, *Guardian*

Virtue and Economy Andrius Bielskis, Kelvin Knight, 2016-03-09 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.

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.

God, Philosophy, Universities Alasdair MacIntyre, 2009-05-16 What does it mean to be a human being? Given this perennial question, Alasdair MacIntyre, one of America's preeminent philosophers, presents a compelling argument on the necessity and importance of philosophy. Because of a need to better understand Catholic philosophical thought, especially in the context of its historical development and realizing that philosophers interact within particular social and cultural situations, MacIntyre offers this brief history of Catholic philosophy. Tracing the idea of God through different philosophers' engagement of God and how this engagement has played out in universities, MacIntyre provides a valuable, lively, and insightful study of the disintegration of academic disciplines with knowledge. MacIntyre then demonstrates the dangerous implications of this happening and how universities can and ought to renew a shared understanding of knowledge in their mission. This engaging work will be a benefit and a delight to all readers.

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.

Philosophy and the Problems of Work Kory Schaff, 2001 *Philosophy and the Problems of Work* brings together for the first time important philosophical perspectives on the subject of labor and work. Ranging from selections by historical figures such as Plato, Rousseau, Smith and Marx to contemporary debates in political theory and philosophy of economics, the reader covers a variety of viewpoints across both analytical and Continental traditions, including ancient and modern thinkers, classical and welfare liberals, Marxists, anarchists and feminists.

Influence Michael Shea, 1988-01-01

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