

This is the best book of philosophy in years.  
— John Gardner

# AFTER VIRTUE



Alasdair MacIntyre

## After Macintyre

**Nova Scotia. Supreme Court**



## **After MacIntyre:**

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** 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 MacIntyre** John P. Horton, Susan Mendus, 1994 *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 that 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

[Reading Alasdair MacIntyre's After Virtue](#) Christopher Stephen Lutz,2012-03-15 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

*After MacIntyre* Paul Franklin Jeffries,2000

[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 S ren 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

**MacIntyre's After Virtue at 40** Tom Angier,2023-10-25 Since its publication in 1981 Alasdair MacIntyre's After Virtue has been recognised as a classic Primarily a work of moral philosophy it also draws on sociology classics political science and theology to effect a unique intellectual synthesis and its combination of erudition and challenging even provocative argument has made a significant impact throughout the humanities disciplines This volume of new essays unpacks the influence of After Virtue on ethical and political theory sociology and theology and offers a multi faceted exploration of its significance The essays offer a way into MacIntyre's philosophy and demonstrate how rather than waning in influence over the past forty years his most seminal text has found an ever wider audience and continues to inspire controversy and debate in the humanities

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**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 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

*The Dance with Community* Robert Booth Fowler, 1991 Not an essay in normative political philosophy but a discussion of the present day developments in American political thought as they focus on community Fowler political science U of Wisconsin tells the story of the coming of age of community in the thought of American political intellectuals and provides measured analysis and reflection on some of the directions in which thinking about community has proceeded Annotation copyrighted by Book News Inc Portland OR

**Launching Liberalism** Michael P. Zuckert, 2002 In this volume prominent political theorist Michael Zuckert presents an important and pathbreaking set of meditations on the thought of John Locke In more than a dozen provocative essays many appearing in print for the first time Zuckert explores the complexity of Locke's engagement with his philosophical and theological predecessors his profound influence on later liberal thinkers and his amazing success in transforming the political understanding of the Anglo American world At the same time he also demonstrates Locke's continuing relevance in current debates involving such prominent

thinkers as Rawls and MacIntyre Zuckert's careful reconsideration of Locke's role as launcher of liberalism involves a sustained engagement with the hermeneutical issues surrounding Locke an innovator who faced special rhetorical needs in addressing his contemporaries and the future It also involves highlighting the novelty of Locke's position by examining his stance toward the philosophical and religious traditions in place when he wrote Zuckert argues that neither of the dominant ways of understanding Locke's relations to his predecessors and contemporaries is adequate he is not well seen as a follower of any orthodoxy nor of any anti orthodoxy of his day either philosophical or theological He found a path to innovation that was philosophically radical but which was also able to connect with prevailing and accepted traditions That allowed him to exercise a practical influence in history rarely if ever matched by any other philosopher Zuckert illustrates that influence by showing how William Blackstone used Lockean philosophy to reshape the common law and how the Americans of the eighteenth century used Lockean philosophy to reshape Whig political thought Zuckert argues that Locke's philosophy has continuing philosophic and political force a proposition he demonstrates by arguing that Locke presents a form of political philosophy superior to that of the liberal theorists of our day and that he has solid rejoinders to contemporary critics of liberalism

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