

# Vylqrtlblue

Alasdair MacIntyre

**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.

**Virtue** Hermione Hoby, 2022-07-19 Named a Summer Must Read by Wall Street Journal, Elle, Harper's Bazaar, Entertainment Weekly, Glamour, Esquire, Bustle, Town & Country, Good Housekeeping, Refinery29, and more "[Hoby] might have just written the defining New York City novel of our fraught, socially anxious, and politically tumultuous times." –Interview "Intense and addictive." –New York Times A powerful novel of youth, desire, and moral conflict, in which a young man is seduced by the mirage of glamour—at terrible cost. Arriving in New York City for an internship at an elite but fading magazine, Luca feels invisible: smart but not worldly, privileged but broke, and uncertain how to navigate a new era of social change. Among his peers is Zara, a young Black woman whose sharp wit and frank views on injustice create tension in the office, especially in the wake of a shock election that's irrevocably destabilized American life. In the months that follow, as the streets of New York fill with pink-hatted protesters and the magazine faces a changing of the guard, Luca is taken under the wing of an attractive and wealthy white couple—Paula, a prominent artist, and Jason, her filmmaker husband—whose lifestyle he finds both alien and alluring. With the coming of summer, Luca is swept up in the fever dream of their marriage, accepting an invitation to join the couple and their children at their beach house, and nurturing an infatuation both frustrating and dangerous. Only after he learns of a spectacular tragedy in the city he has left behind does he begin to realize the moral consequences of his allegiances. In language at once lyrical and incisive, *Virtue* offers a clear-eyed, unsettling story of the allure of privilege and the costs of complacency, from a writer of astonishing acuity and vision.

**Intelligent Virtue** Julia Annas, 2011-04-29 *Intelligent Virtue* presents a distinctive new account of virtue and happiness as central ethical ideas. Annas argues that exercising a virtue involves practical reasoning of a kind which can illuminatingly be compared to the kind of reasoning we find in someone exercising a practical skill. Rather than asking at the start how virtues relate to rules, principles, maximizing, or a final end, we should look at the way in which the acquisition and exercise of virtue can be seen to be in many ways like the acquisition and exercise of more mundane activities, such as farming, building or playing the piano. This helps us to see virtue as part of an agent's happiness or flourishing, and as constituting (wholly, or in part) that happiness. We are offered a better understanding of the relation between virtue as an ideal and virtue in everyday life, and the relation between being virtuous and doing the right thing.

**Virtue, Vice, and Value** Thomas Hurka, 2003 Hurka's book puts forth a comprehensive theoretical account of moral virtue and vice. More specifically, it gives an account of the intrinsic goodness of virtue, and intrinsic evil of vice, that can fit into a consequentialist moral theory.

**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."

**Reclaiming Virtue** John Bradshaw, 2009 The best-selling author of *Creating Love* sets out to redefine what it means to live a moral life in today's world by helping readers reclaim and cultivate their inborn moral intelligence by developing one's instincts for goodness in childhood and nurturing them through one's adult life to promote good character and moral responsibility.

**The Practice of Virtue** Jennifer Welchman, 2006 Presents an anthology to cover the virtue ethics component of an ethics course, either in conjunction with one of the larger ethics texts, as the centrepiece of a course devoted to virtue theory, or as a component of an introductory course that includes a section on ethics.

**Passions and Virtue** Servais Pinckaers, Michael Sherwin, 2015 This book, the last that noted moral theologian Servais Pinckaers, OP, wrote before his death, was conceived as a follow-up to his previous work *Plaidoyer pour la vertu* (An Appeal for Virtue) (2007) Pinckaers' aim in *Passions and Virtue* was to show the positive and essential role that our emotions play in the life of virtue. His purpose is part of a larger project of renewing moral theology, a theology too often experienced as an ethics of obligation rather than as a practical guide to living virtuously. To this end, Pinckaers sketches a positive psychology of the passions as found in the biblical tradition, in the writings of the Fathers of the Church, in pagan authors and, especially, in the writings of Saint Thomas Aquinas.

**Thomas Aquinas on Virtue** Thomas Osborne, 2022-06-23 A comprehensive account of Thomas Aquinas's understanding of virtue, for scholars in ethics, medieval philosophy, and theology.

**Pagan Virtue** John Casey, John Peter Anthony Casey, 1990 Dr Casey argues that the classical virtues of courage, temperance, practical wisdom, and justice, which are largely ignored in modern moral philosophy, centrally define the good for Man. The values of success, pride, and worldliness remain alive, if insufficiently acknowledged, part of our moral thinking. The conflict between these values and our equally important Christian inheritance leads to tensions and contradictions in our understanding of the moral life.

**The Virtue Driven Life** Benedict Groeschel, 2006-09-22 Since when is being called virtuous an insult? It's a word that has gotten a bad rap, misused and misunderstood even by great thinkers, philosophers, and theologians, and mocked in the cynical sound bites of the media. Rediscover virtue as it should be understood in our lives. With wit, warmth, and wisdom, Father Groeschel reintroduces the seven virtues of prudence, justice, fortitude, temperance, faith, hope, and charity. One by one he makes them meaningful for modern men and women, shaking off the dusty mantle of pretentiousness and demonstrating how each has a real role in a whole and holy life. Father Groeschel's charming conversational style entertains even as he educates and challenges us. History, politics, an advertisement, the neighbor down the street ... all are reference points for Father Groeschel as he explores the meaning of each virtue for Christians today. By the end of the book, you will understand that being labeled virtuous is the ultimate compliment!

**Target Centred Virtue Ethics** Christine Swanton, 2021 Virtue ethics in its contemporary manifestation is dominated by neo Aristotelian virtue ethics primarily developed by Rosalind Hursthouse. This version of eudaimonistic virtue ethics was ground breaking, but has been subject to considerable critical attention. Christine Swanton shows that the time is ripe for new developments and alternatives. The target centred virtue ethics proposed by Swanton is opposed to orthodox virtue ethics in two major ways. First, it rejects the 'natural goodness' metaphysics of Neo Aristotelian virtue ethics owed to Philippa Foot in favour of a 'hermeneutic ontology' of ethics inspired by the Continental tradition and McDowell. Second, it rejects the well -known 'qualified agent' account of right action made famous by Hursthouse in favour of a target centred framework for assessing rightness of acts. Swanton develops the target centred view with discussions of Dancy's particularism, default reasons and thick concepts, codifiability, and its relation to the Doctrine of the mean. Target Centred Virtue Ethics retains the pluralism of *Virtue Ethics: A Pluralistic View* (2003) but develops it further in relation to a pluralistic account of practical reason. This study develops other substantive positions including the view that target centred virtue ethics is developmental, suitably embedded in an environmental ethics of dwelling; and incorporates a concept of differentiated virtue to allow for roles, narrativity, cultural and historical location, and stage of life.

**The Definition of Moral Virtue** Yves R. Simon, 1986 . . . the great Catholic philosopher Yves Simon explains with admirable clarity just in what the Aristotelian conception of virtue consists. -Crisis

**Aristotle and the Virtues** Howard J. Curzer, 2012-03-01 Aristotle is the father of virtue ethics—a discipline which is receiving renewed scholarly attention. Yet Aristotle's accounts of the individual virtues remain opaque, for most contemporary commentators of Aristotle's *Nicomachean Ethics* have focused upon other matters. In contrast, Howard J. Curzer takes Aristotle's detailed description of the individual virtues to be central to his ethical theory. Working through the *Nicomachean Ethics* virtue-by-virtue, explaining and generally defending Aristotle's claims, this book brings each of Aristotle's virtues alive. A new Aristotle emerges, an Aristotle fascinated by the details of the individual virtues. Justice and friendship hold special places in Aristotle's virtue theory. Many contemporary discussions place justice and friendship at opposite, perhaps even conflicting, poles of a spectrum. Justice seems to be very much a public, impartial, and dispassionate thing, while friendship is paradigmatically private, partial, and passionate. Yet Curzer argues that in Aristotle's view they are actually symbiotic. Justice is defined in terms of friendship, and good friendship is defined in terms of justice. Curzer goes on to reveal how virtue ethics is not only about being good; it is also about becoming good. Aristotle and the Virtues reconstructs Aristotle's account of moral development. Certain character types serve as stages of moral development. Certain catalysts and mechanisms lead from one stage to the next. Explaining why some people cannot make moral progress specifies the preconditions of moral development. Finally, Curzer describes Aristotle's quest to determine the ultimate goal of moral development, happiness.

*Virtue in the Cave* Clara H Stewardson Professor of Philosophy Roslyn Weiss, Roslyn Weiss, 2001 Representing a new interpretation of Plato's 'Meno', this text takes and defends the position that Plato's work is a self-conscious analysis and assessment of the worth not of inquiry itself, but more specifically of moral inquiry.

**The Cambridge Companion to Virtue Ethics** Daniel C. Russell, 2013-02-14 This volume addresses the history, future and contemporary application of virtue ethics.

**The Virtue Ethics of Hume and Nietzsche** Christine Swanton, 2015-02-26 This ground-breaking and lucid contribution to the vibrant field of virtue ethics focuses on the influential work of Hume and Nietzsche, providing fresh perspectives on their philosophies and a compelling account of their impact on the development of virtue ethics. A ground-breaking text that moves the field of virtue ethics beyond ancient moral theorists and examines the highly influential ethical work of Hume and Nietzsche from a virtue ethics perspective. Contributes both to virtue ethics and a refreshed understanding of Hume's and Nietzsche's ethics. Skillfully bridges the gap between continental and analytical philosophy. Lucidly written and clearly organized, allowing students to focus on either Hume or Nietzsche. Written by one of the most important figures contributing to virtue ethics today.

**Virtue** Heather Battaly, 2015-02-02 What is a virtue, and how are virtues different from vices? Do people with virtues lead better lives than the rest of us? Do they know more? Can we acquire virtues if so, how? In this lively and engaging introduction to this core topic, Heather Battaly argues that there is more than one kind of virtue. Some virtues make the world a better place, or help us to attain knowledge. Other virtues are dependent upon good intentions like caring about other people or about truth. Virtue is an original approach to the topic, which carefully situates the fields of virtue ethics and virtue epistemology within a general theory of virtue. It argues that there are good reasons to acquire moral and intellectual virtues: virtuous people often attain greater knowledge and lead better lives. As well as approaching virtue in a novel and illuminating way, Battaly ably guides the reader through the dense literature surrounding the topic, deftly moving from important specific and technical points to more general issues and questions. The final chapter proposes strategies for helping university students acquire intellectual virtues. Battaly's insights are complemented by entertaining examples from popular culture, literature, and film, really bringing this topic to life for readers. Virtue is the ideal introduction to the topic. It will be an equally vital resource for students who are encountering the topic for the first time, and for scholars who are deeply engaged in virtue theory.

**The Skillfulness of Virtue** Matt Stichter, 2018-10-04 The Skillfulness of Virtue provides a new framework for understanding virtue as a skill, based on psychological research on self-regulation and expertise. Matt Stichter lays the foundations of his argument by bringing together theories of self-regulation and skill acquisition, which he then uses as grounds to discuss virtue development as a process of skill acquisition. This account of virtue as skill has important implications for debates about virtue in both virtue ethics and virtue epistemology. Furthermore, it engages seriously with criticisms of virtue theory that arise in moral psychology, as

psychological experiments reveal that there are many obstacles to acting and thinking well, even for those with the best of intentions. Stichter draws on self-regulation strategies and examples of deliberate practice in skill acquisition to show how we can overcome some of these obstacles, and become more skillful in our moral and epistemic virtues.

*Justice as a Virtue* Porter, 2016 Aquinas, says Jean Porter, gets justice right. In this book she shows that Aquinas offers us a cogent and illuminating account of justice as a personal virtue rather than a virtue of social institutions. For Aquinas, justice is more about interpersonal morality than civic or social obligations, and Porter masterfully draws out the contemporary significance of Aquinas's perspective. - back of book.

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