

"after virtue" by alasdair macintyre

Psychology



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After Virtue by Alasdair MacIntyre Why do chess, architecture, and farming qualify as practices while tic-tac-toe, bricklaying, and planting turnips do not?

A practice can be described as any complex and coherent kind of socially recognized human activity by which internal goods to that kind of activity are comprehended in an attempt to attain the standard of excellence. Playing chess can be described as a practice as there is an urge to achieve certain kind of analytical skills and strategic competitive and imaginative intensity. In chess playing, the players are not just eager to win on a particular occasion, but they try to excel in whatever the ways that chess demands. Farming qualifies to be a practice as it involves inquiries of chemistry, physics, biology and the working historian, painter and musician (MacIntyre, 1984). Tic-tac-toe, planting turnips and bricklaying does not qualify to be a practice.

How do internal goods of a practice differ from external goods achieved by practice?

Internal goods refer to all the goods that are as a result of engaging in a practice itself. This can comprise social bonding, internal satisfaction, and advancement of what is regarded as excellent in the practice of domain. On the other hand, external goods refer to all things are as a result of the practice existing in the world. External goods include financial and social status. In other words, internal goods are from cooperative practice while external goods are from the positioning with hierarchical institutions (MacIntyre, 1984).

How is the notion of virtue related to the notion of practice?

Virtues are character traits, attitudes and dispositions that enable a person

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to act in manners that develop this potential. They enable a person to pursue the principles they have adopted. The notion of virtue is associated with the notion of practice as virtues are developed through practice and learning. For instance, people can improve their character through practicing self-discipline.

Why are the virtues of justice, courage, and honesty essential to participating in practice?

Justice, honesty, and courage are examples of virtues that are essential to be engaged in a practice. These virtues are important as they strengthen people to meet their moral responsibilities. Additionally, the virtues help a person to fit into the society, practices and activities they choose to engage in. Honesty, courage, and justice are essential to forming and maintaining proper human relations.

Why would virtues become endangered in a society in which the pursuit of external goods predominates over the pursuit of internal goods?

Unconditional love is always acknowledged for its unconditional virtues which include: empathy, sympathy, compassion, and charity. The virtues of greediness, selfishness and corruption lack all the virtues of love. Capitalism has no place for virtue and love. Virtues will become endangered if the external goods are inadequate to satisfy the requirements of the virtual being (MacIntyre, 1984).

References

MacIntyre, A. (1984). *After Virtue: A Study in Moral Theology*. New York: Notre Dame.