

Abstract

Alasdair MacIntyre's significant contribution of virtue ethics makes him a great figure in Western moral philosophy. He can be considered as the father of post-modern Catholic philosophy whose perspectives have refreshed Catholic moral theology. This dissertation would be re-examining "*After Virtue*" which focuses on the nature of virtues. It would include MacIntyre's focus on the nature of social practices that operates within the unity of life and gives tradition an individual identity and integrity to guide human conduct. MacIntyre's moral philosophy acknowledges human beings as social animals who pursue a particular *telos* with the capacities to develop moral rationality while being dependent on others. The pursuit of a particular *telos* brings success to practices in the unity of life, in tradition, in community, and in personal relationships. MacIntyre defended the central role of his virtuous moral theory by arguing that virtues are grounded in and emerge from social traditions.

This dissertation is; firstly, a discussion on the nature and the key concepts of virtue-based ethics. It focuses on the details of how and why virtue-based ethics, especially MacIntyre's virtue ethics, is prominent in philosophical and moral reasoning; secondly, it is an examination of why ethical teleology and virtues are the qualities needed for success in social life. This dissertation concludes that MacIntyre's virtue ethics is both a realistic and ideal philosophy because it involves the relations between philosophy, psychology, religion, theology, practices and ideology.