MacIntyreist role sheet

**Core Beliefs**

You are a proponent of the philosophy of Alasdair MacIntyre as it is outlined in Chapter 15 of “After Virtue”. This text is the foundation of your beliefs. At some moments in the game, it may be obvious how MacIntyre’s arguments oblige you to speak and act. However, at other times it will likely be unclear how to apply the essay’s abstract principles to current political issues. In such instances, you will need to decide for yourself what to say or do. So long as your speech and actions do not contradict your foundational principles, you will be living up to your role.

**Major Goals**

You believe that morals and virtues can only be understood through their relation to the community from which they emerge. In order to understand who we are, we must understand where we came from. All people are parts of living cultural traditions and practices, and these practices shape our understanding of virtue. You reject attempts to think atomistically about human affairs, and you are skeptical of appeals to alleged universal principles of justice. Fundamental to this line of thinking is the argument that we cannot characterize behavior independently of intentions and that we cannot characterize intentions independently of the settings that make them intelligible. You think that it is impossible to properly understand a society without understanding the myths and stories that shape individual and collective purpose.

As a result, you believe that a shared history is necessary to correctly understand and characterize human actions, which you believe are fundamentally “enacted narratives” that involve a particular end-goal (*telos*). This end-goal or purpose is not entirely individually determined, but rather is formed collectively by the individual and the culture of which he or she is a part. For these reasons, you believe that all attempts to explain personal identity independently of the notions of narrative and accountability are bound to fail. The narrative of any one life is part of an interlocking set of narratives, and the unity of human life is the unity of a narrative quest. A living tradition is therefore an ongoing argument, in part about the very goods and practices that constitute such a tradition. Virtues are those practices which enable people to pursue both their own good *and* the good of their tradition.

In the simulation, you would like to see a resolution passed asserting that a community’s understanding of justice emerges from its cultural traditions, perhaps even one that explicitly opposes multiculturalism. You think this is essential, because universalist principles preclude the flourishing of particular cultural traditions by stripping them of their claims to a unique understanding of value.

**Tips and Strategies**

When voting on raising or lowering national welfare provisions, remember that you are inclined to evaluate particular distributions on their propensity to produce virtue. Thus, absolute levels of welfare will seem less important to you than the extent to which proposed welfare provisions foster virtuous living. For example, you will want to consider the extent to which proposed provisions diminish or enhance the viability of particular cultural traditions, and promote individuals’ capacity to participate in many different “enacted narratives”.

Similarly, you will consider immigration proposals on the basis of their propensity to deepen and enhance (or weaken) the cultural traditions now existing in a society. This will lead you to (controversially) favor immigration from countries with similar traditions and practices, and it will lead you to oppose immigration proposals entirely unless they are coupled with mechanisms for redressing their deleterious impact on the host society’s traditions and practices. Your views on minority rights are relatively open, but if such rights are to be enhanced, you will want this to be done in a way that does not weaken or parochialize a culture’s central myths and traditions.

Because you believe that what is better or worse for a particular person will depend on the narrative tradition of which they are a part, you will be skeptical of attempts to define universal principles of justice. As such, you will have a hard time working with the Uniform Liberalism faction, and indeed to the extent that the Small Government faction and the Difference Liberalism faction take universalist positions you will oppose these on similar grounds. However, you might find fruitful opportunities for cooperation with the other indeterminates. In particular, followers of Michael Walzer or any other communitarian theorist, if present, are likely to share your focus on the particularity of cultural traditions.

**Primary Text:**

MacIntyre, Alasdair “After Virtue” Chapter 15. Duckworth Publishing (1981), pp. 204-225.

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| *Point Value* | *Action* |
| 2 | Assembly limits immigration to similar cultures |
| 1 | Resolution opposing multiculturalism |
| 1 | UN HDI based on cultural relativism |
| -1 | Resolution adopting multiculturalism |
| -2 | Assembly permits open borders |
| -2 | Assembly enacts universal principles of justice |