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EMOTIVISM IN MORAL PHILOSOPHY AND VIRTUE AS THE CHRISTIAN ANSWER

Abstract

Current discussions in moral philosophy show that terms of moral discourse were taken from the context of their origin. Different concepts of moral philosophy testify that and there is a need to start again with understanding of the complex image of moral traditions. Thus, A. MacIntyre started with this premise in his study *After Virtue* and showed how painful and unusual deformations of the current moral conceptions are. In his study he started from the emotivistic moral theory in order to show the absurd of such kind of moral discourse. Using A. MacIntyre's prism in this paper we tried to show that complex image and its deformation and introduce speech about virtues and their meaning, the same as the author of the study *After Virtue* did. That is certainly a key answer of the Christian moral philosophy to such moral conception which is present in our modern culture. Structure of a human moral activity cannot be based only on emotivistic statements which aspire to absoluteness of the norm but they should be put under radical critics in confronting with crucial issues of anthropology, philosophy and theology.

Key words: emotivism, morality, human, religion, mind, freedom, virtue