

EXISTENTIAL FLOURISHING

This innovative volume argues that flourishing is achieved when individuals successfully balance their responsiveness to three kinds of normative claim: self-fulfilment, moral responsibility, and intersubjective answerability. Applying underutilized resources in existential phenomenology, Irene McMullin reconceives practical reason, addresses traditional problems in virtue ethics, and analyzes four virtues: justice, patience, modesty, and courage. Her central argument is that there is an irreducible normative plurality arising from the different practical perspectives we can adopt – the first-, second-, and third-person stances - which each presents us with different kinds of normative claim. Flourishing is human excellence within each of these normative domains, achieved in such a way that success in one does not compromise success in another. The individual virtues are solutions to specific existential challenges we face in attempting to do so. This book will be important for anyone working in the fields of moral theory, existential phenomenology, and virtue ethics.

IRENE MCMULLIN is Senior Lecturer in Philosophy at the University of Essex. She is the author of *Time and the Shared World* (2013) and numerous articles in journals including *Philosophical Review*, *European Journal of Philosophy*, *Kantian Review*, and *Philosophical Topics*.



EXISTENTIAL FLOURISHING

A Phenomenology of the Virtues

IRENE MCMULLIN
University of Essex





CAMBRIDGEUNIVERSITY PRESS

University Printing House, Cambridge CB2 8BS, United Kingdom
One Liberty Plaza, 20th Floor, New York, NY 10006, USA
477 Williamstown Road, Port Melbourne, V1C 3207, Australia
314–321, 3rd Floor, Plot 3, Splendor Forum, Jasola District Centre, New Delhi – 110025, India
79 Anson Road, #06–04/06, Singapore 079906

Cambridge University Press is part of the University of Cambridge.

It furthers the University's mission by disseminating knowledge in the pursuit of education, learning, and research at the highest international levels of excellence.

www.cambridge.org Information on this title: www.cambridge.org/9781108471664 DOI: 10.1017/9781108617260

© Irene McMullin 2019

This publication is in copyright. Subject to statutory exception and to the provisions of relevant collective licensing agreements, no reproduction of any part may take place without the written

no reproduction of any part may take place without the written permission of Cambridge University Press.

First published 2019

Printed and bound in Great Britain by Clays Ltd, Elcograf S.p.A.

A catalogue record for this publication is available from the British Library.

Library of Congress Cataloging-in-Publication Data NAMES: McMullin, Irene, author.

TITLE: Existential flourishing : a phenomenology of the virtues / Irene McMullin.

DESCRIPTION: New York : Cambridge University Press, 2018. | Includes bibliographical references and index.

IDENTIFIERS: LCCN 2018029889 | ISBN 9781108471664 (hardback : alk. paper)

IDENTIFIERS: LCCN 2018029889 | ISBN 9781108471664 (hardback : alk. paper)
SUBJECTS: LCSH: Normativity (Ethics) | Success. | Existential phenomenology. | Ethics. | Virtues.
CLASSIFICATION: LCC BJ1458.3 .M37 2018 | DDC 179/.9–DC23
LC record available at https://lccn.loc.gov/2018029889

ISBN 978-1-108-47166-4 Hardback

Cambridge University Press has no responsibility for the persistence or accuracy of URLs for external or third-party internet websites referred to in this publication and does not guarantee that any content on such websites is, or will remain, accurate or appropriate.



To Mary, Lucy, and Matthew with love



Contents

Acknowledgments Introduction		<i>page</i> viii 1
2	Three Domains of Reason	40
3	Justice, the Virtues, and Existential Problem-Solving	68
4	Unity, Comparison, Constraint	86
5	Called to Be Oneself: Role Models and the Project of Becoming Virtuous	107
6	Corrupting the Youth	129
7	Patience	152
8	Modesty	178
9	Courage	202
Conclusion		223
Bibliography Index		227 241



Acknowledgments

My thinking on this topic first began almost twenty years ago and I have received invaluable support and feedback from family, friends, and colleagues in the years since. I am indebted to my teachers at Rice University – especially Steven Crowell – for giving me the philosophical tools necessary for completing such a project. Early work on the book occurred while I was teaching at the University of Arkansas, Fayetteville, and I am grateful for the support and encouragement I received there. The majority of the book was written since arriving at the University of Essex in 2013. It would not have been possible without the extraordinary intellectual community I found here. I am deeply indebted to David Batho, Matthew Burch, Peter Dews, Matteo Falomi, Lorna Finlayson, Fabian Freyenhagen, Steve Gormley, Marie Guillot, Béatrice Han-Pile, Fiona Hughes, Timo Jütten, Yannig Luthra, Wayne Martin, Alexandra Popescu, Jörg Schaub, Ellisif Wasmuth, Dan Watts, and Rosie Worsdale for their support, philosophical conversation, and feedback, especially at the 'mini-course' I was invited to give in 2015. It is a privilege to be part of such a wonderful group of philosophers and friends. I am also thankful for the many rewarding and thought-provoking conversations I have had with my PhD students - Darshan Cowles and Jakub Kowalewski - over the years.

I am grateful to all the audiences who sat through talks on related material at the Universities of Oslo, Bristol, Dublin, Seattle, Oxford, and Warwick – along with the International Society for Phenomenological Studies conference participants. The questions, challenges, and recommendations that arose there have been invaluable.

Special thanks go to Alexandra Popescu for her incredible work in preparing the manuscript and index for publication.

viii



Acknowledgments

ix

I also owe a debt of gratitude to my wonderful family: Mom, Jim, Heather, Neil, Laura, Mike, Amanda, Pip, Anita, Fred, Eleanor, and clan Burch: thank you for constantly serving as my role models, cheerleaders, and interlocutors.

My deepest thanks of all go to Matt, Lucy, and Mary. Every day is better because you are there to share it with me.