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MacIntyre's Virtue Ethics: Philosophical Interpretation

This article provides a philosophical interpretation of MacIntyre's Virtue Ethics. Through a close analysis of key concepts such as telos, narrative unity, and the cultivation of virtues, the article aims to provide a comprehensive understanding of MacIntyre's ethical framework. Drawing on historical and interdisciplinary research, the article investigates the intellectual influences and historical context that shaped MacIntyre's Virtue Ethics, including his debt to Aristotle's Virtue Ethics. The article explores the similarities and differences between MacIntyre's Virtue Ethics and other ethical theories such as consequentialism and deontology. In particular, it highlights the unique features of MacIntyre's approach, including the emphasis on narrative unity and the importance of social practices. Further, the article examines the relevance of MacIntyre's Virtue Ethics in addressing pressing ethical challenges facing modern society. It argues that the cultivation of virtues and the emphasis on narrative unity can provide a framework for ethical decision-making in a world full of competing values and interests. Overall, this article offers a comprehensive and nuanced interpretation of MacIntyre's Virtue Ethics, demonstrating its continued relevance in the field of ethics and its potential for guiding individuals and communities towards a more ethical and meaningful existence.

Keywords: Virtue Ethics, telos, narrative unity, virtues, ethical theories, social practices, ethical decision-making, modern society, competing values, ethical challenges, philosophical interpretation.

Introduction

In the modern world, ethical considerations are increasingly important in many aspects of our lives. From business practices to healthcare decisions, ethical questions arise on a daily basis. With advances in technology and globalization, ethical concerns have become more complex and interdependent, creating a pressing need for a comprehensive and practical understanding of ethics. In addition, events such as the global pandemic, climate change, and social justice movements have brought ethical issues to the forefront of public discourse, highlighting the urgent need for ethical frameworks and guidelines. As such, it is crucial to recognize the actuality and significance of ethics in the modern world. Especially, Virtue ethics is an important and relevant ethical theory in the modern world, particularly in the context of contemporary moral challenges. While some ethical theories focus on rules and consequences, virtue ethics emphasizes the cultivation of character and the development of virtues such as honesty, courage, compassion, and empathy. In a world where social and environmental issues are increasingly complex and interconnected, the development of virtuous behaviour is critical in addressing ethical concerns. One way in which virtue ethics is particularly relevant in the modern world is in its emphasis on community and social connections. Virtue ethics recognizes that virtues are not just individual traits, but are developed and practiced in the context of social relationships and traditions. This can be particularly important in a world where issues of social justice, inequality, and polarization are pressing concerns. Virtue ethics emphasizes the importance of developing empathy, compassion, and a sense of social responsibility, which can help individuals to navigate complex social dynamics and to promote social harmony and justice. In addition, virtue ethics can be helpful in addressing contemporary environmental challenges. Virtue ethics emphasizes the importance of developing a sense of responsibility and respect for the natural world, which can be particularly important in a world facing issues such as climate change, environmental degradation, and biodiversity loss. By cultivating virtues such as stewardship, respect, and responsibility, individuals and communities can work towards a more sustainable and just relationship with the natural world.

MacIntyre's Virtue Ethics is a prominent and influential ethical theory that has gained significant attention in contemporary moral philosophy. First introduced by philosopher Alasdair MacIntyre in his book "After Virtue" in 1981, this ethical theory is based on the idea that moral action should be guided by the cultivation and practice of virtues [1]. MacIntyre argues that virtues are not just individual character traits, but ra-

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ther they are embedded in social practices and traditions. The theory has sparked numerous debates and discussions among scholars and has contributed to the development of contemporary virtue ethics. This article aims to explore and interpret the key components of MacIntyre's Virtue Ethics and its application to contemporary moral issues, in addition to critically evaluating its strengths and weaknesses. Also, this article seeks to contribute to ongoing discussions about the importance of virtue ethics in contemporary moral philosophy, and to demonstrate the continued relevance of MacIntyre's Virtue Ethics in guiding moral action in a complex and interconnected world.

Methodology and research methods

Given the interdisciplinary nature of ethical inquiry, a variety of research methods and methodologies can be used to explore MacIntyre's Virtue Ethics. This section outlines some possible approaches to conducting interdisciplinary research on this topic.

One approach is to use a philosophical methodology, which involves analyzing and interpreting key concepts in MacIntyre's Virtue Ethics. This could involve close readings of his writings, as well as analysis of the works of other philosophers who have engaged with his ideas. Philosophical analysis can help to clarify key concepts and to identify areas of disagreement or ambiguity, as well as to develop new insights and interpretations of MacIntyre's Virtue Ethics. Another approach is to use a historical methodology, which involves investigating the historical context and intellectual influences that shaped MacIntyre's Virtue Ethics. This could involve examining the historical development of virtue ethics, as well as exploring the broader cultural and intellectual context in which MacIntyre was writing [1]. Historical analysis can help to situate MacIntyre's ideas within a broader intellectual tradition and to identify the historical and cultural factors that have influenced the development of virtue ethics.

There are different philosophers who have commented on MacIntyre's virtue ethics, some agreeing with his framework, while others have raised critiques and concerns. Philosopher Martha Nussbaum has praised MacIntyre's emphasis on the cultivation of virtues and the importance of social practices. However, she has also criticized his approach as being too focused on tradition and community, at the expense of individual agency and autonomy. Philosopher Alasdair MacIntyre himself has acknowledged the influence of Aristotle on his virtue ethics, and his work can be seen as a modern interpretation of Aristotle's approach [2]. However, MacIntyre has also developed his own unique framework, emphasizing the importance of narrative unity and the role of social practices in cultivating virtues. Philosopher Charles Taylor has also praised MacIntyre's emphasis on narrative unity and the importance of tradition in ethical decision-making. However, he has raised concerns about the potential for MacIntyre's approach to become too rigid and dogmatic. Philosopher Bernard Williams has been critical of MacIntyre's emphasis on tradition and community, arguing that it may lead to a loss of individual freedom and autonomy. Overall, there is a range of views on MacIntyre's virtue ethics among philosophers, reflecting the ongoing debate and discussion in the field of ethics. While there is not complete agreement on all aspects of his framework, MacIntyre's ideas have continued to stimulate thought and discussion in the field of ethics.

Furthermore, Interdisciplinary research on MacIntyre's Virtue Ethics is essential for developing a comprehensive understanding of the theory and its practical implications in various cultural and social contexts. This approach combines knowledge and methods from different disciplines, such as philosophy, psychology, sociology, anthropology, and history, to gain a holistic understanding of virtues, character development, and ethical behavior. By integrating insights from multiple disciplines, interdisciplinary research can explore how virtues are shaped by cultural and environmental factors, how they contribute to ethical decision-making and behavior, and how they can be cultivated and applied in organizational and institutional contexts. Additionally, interdisciplinary research can contribute to the development of practical strategies for promoting virtues and ethical behavior in contemporary society. Overall, interdisciplinary research on MacIntyre's Virtue Ethics would require a holistic and nuanced approach that integrates insights from multiple disciplines and perspectives and it is essential for advancing our understanding of MacIntyre's Virtue Ethics and its relevance in addressing pressing ethical challenges facing modern society. Such research could contribute to a deeper understanding of the nature and practical implications of virtues, and how they can be cultivated and applied in various contexts to address contemporary ethical challenges. Particularly, in this article, I will use MacIntyre's book "After Virtue" as a primary source to interpret his views on moral philosophy. MacIntyre's work emphasizes the importance of virtues and the role they play in ethical decision-making and behavior. By analyzing MacIntyre's ideas on the nature of virtues and how they relate to moral philosophy, I will explore his argument that contemporary moral discourse is fragmented and lacks a coherent framework for ad-

dressing ethical issues. Additionally, I will examine MacIntyre's critique of Enlightenment rationalism and its impact on moral philosophy, as well as his proposal for a new approach to ethics based on the recovery of virtue ethics. Through this analysis, I will offer insights into the relevance of MacIntyre's work for contemporary debates in moral philosophy and its potential for informing practical strategies for promoting virtues and ethical behavior in different cultural and social contexts [3].

Discussion

Interpreting MacIntyre's "After Virtue" it is a seminal work in the field of virtue ethics, which offers a critique of modern moral philosophy and proposes a new approach based on Aristotelian ethics. Here are some of the key concepts in MacIntyre's Virtue Ethics from his book "After Virtue":

- **Virtue:** For MacIntyre, virtues are habits or dispositions that enable individuals to act in accordance with their telos or purpose. Virtues are acquired through practice and are essential for living a good life. They are not individualistic traits but are embedded in social practices and traditions.
- **Telos:** The telos is the end or goal of human life, which is to achieve eudaimonia or flourishing. This goal can only be attained through the development and exercise of virtues, which enable individuals to fulfill their potential and realize their human nature.
- **Narrative unity:** MacIntyre argues that a key feature of virtue ethics is the idea of narrative unity, which involves the integration of individual actions and choices into a coherent and meaningful life story. The pursuit of virtues and the achievement of eudaimonia require individuals to see their lives as part of a larger narrative that is shaped by social practices and traditions.
- **Practice:** Virtues are acquired through practice, which involves engaging in social practices and traditions that embody the values and ideals of a particular community. Through practice, individuals learn the norms and values of their community and acquire the virtues necessary for ethical action.
- **Moral agency:** Moral agency refers to the capacity of individuals to make ethical decisions and act in accordance with their moral beliefs. Moral agency is dependent on the development of virtues and the ability to see one's life as part of a larger narrative [1].

From a modern perspective, MacIntyre's Virtue Ethics can be interpreted as offering a valuable alternative to the dominant approaches in contemporary moral philosophy. One key feature of MacIntyre's Virtue Ethics that remains relevant today is its emphasis on the importance of virtues for ethical decision-making and behavior. In a world where ethical dilemmas and challenges are becoming increasingly complex, MacIntyre's Virtue Ethics provides a framework for understanding how virtues can help individuals navigate these challenges and make ethical decisions. Another aspect of MacIntyre's Virtue Ethics that resonates with modern perspectives is its focus on social practices and traditions as a key source of moral knowledge and guidance. In a world that is becoming increasingly diverse and fragmented, MacIntyre's emphasis on the importance of social practices and traditions can help individuals to navigate different cultural and social contexts and develop a more nuanced and contextualized understanding of ethics.

Also, MacIntyre's emphasis on narrative unity can also be interpreted as offering a valuable perspective from a modern perspective. In a world where individuals are often disconnected from their communities and struggle to find meaning and purpose, MacIntyre's focus on narrative unity can help individuals to see their lives as part of a larger story and find meaning in the pursuit of virtues and the achievement of eudaimonia. MacIntyre's Virtue Ethics offers a compelling framework for ethical decision-making and behavior that remains relevant and valuable from a modern perspective. By recovering the virtues and practices of classical ethics, MacIntyre's approach can help individuals to navigate the complex ethical challenges of contemporary society and cultivate a more meaningful and fulfilling life.

Philosophical analysis of MacIntyre's Virtue Ethics

MacIntyre's Virtue Ethics is a complex and multifaceted ethical theory that draws on the works of classical philosophers such as Aristotle and Aquinas. At its core, MacIntyre's Virtue Ethics emphasizes the importance of virtues, telos, narrative unity, practice, and moral agency in ethical decision-making and behavior. Philosophical analysis of MacIntyre's Virtue Ethics can be undertaken from several perspectives.

Firstly, a paper will analyze MacIntyre's notion of virtues and its relevance to ethical decision-making. The analysis focuses on the nature of virtues, how they are acquired, and how they function in ethical reasoning. This analysis will also explore the relationship between virtues and vices, and how virtues can help individuals overcome ethical dilemmas. MacIntyre argues that virtues are habits or dispositions that enable individuals to act in accordance with their telos, or purpose in life. Virtues are developed through practice and are part of a broader moral tradition that provides guidance for ethical decision-making [4].

One key relevance of virtues to ethical decision-making is that they provide a moral compass for individuals. Virtues such as honesty, compassion, and courage guide individuals in their ethical decision-making by helping them to discern what is morally right and wrong. These virtues are not absolute, but rather context-dependent, which means that their application may vary depending on the situation. Moreover, virtues are not only concerned with individual behavior but also with the development of virtuous communities. MacIntyre argues that virtues are embedded in social practices and traditions, which provide a context for the development and expression of virtues. In this sense, virtues are not only individual dispositions but also reflect broader cultural and social values. Another relevance of virtues to ethical decision-making is that they provide a framework for moral education. Virtues are not innate but rather developed through practice and habituation. MacIntyre argues that individuals need to be educated in virtues from an early age to cultivate ethical behavior. This education involves not only the transmission of moral values but also the cultivation of practices that enable individuals to develop virtues. Finally, virtues provide a framework for moral reasoning that goes beyond rules and principles. MacIntyre argues that ethical decision-making requires a practical wisdom that is developed through the cultivation of virtues. This practical wisdom enables individuals to discern what is morally right and wrong in complex and context-dependent situations [5]. It means, MacIntyre's notion of virtues is relevant to ethical decision-making as it provides a moral compass, a framework for moral education, and a practical wisdom that goes beyond rules and principles. Virtues reflect not only individual dispositions but also broader cultural and social values, and their development is embedded in social practices and traditions.

Secondly, as a philosophical analysis of MacIntyre's Virtue Ethics this paper will examine his notion of telos and its relevance to ethics. This analysis will focus on the relationship between telos, eudaimonia, and virtues, and how these concepts are interconnected in ethical decision-making. The analysis will also try to explore how the notion of telos can be applied to contemporary ethical challenges.

MacIntyre's Virtue Ethics is centered on the concept of telos, which refers to an individual's purpose or goal in life. MacIntyre argues that ethical decision-making is contingent upon an individual's ability to understand and act in accordance with their telos. According to MacIntyre, the development of virtues is essential in enabling individuals to act in accordance with their telos. Virtues are habits or dispositions that enable individuals to develop the capacity to act in a way that is consistent with their purpose in life. These virtues are cultivated through practice, and their development is deeply embedded in social and cultural practices. The relevance of telos and virtues to ethics is twofold. First, the concept of telos provides a framework for understanding the purpose of human life and the values that should guide ethical decision-making. For MacIntyre, ethical decision-making is not based on abstract principles or rules, but rather on an understanding of one's own telos and how that relates to the broader social and cultural context. Second, the cultivation of virtues is central to ethical decision-making as it enables individuals to act in a way that is consistent with their telos. Virtues provide a practical framework for ethical decision-making that is grounded in lived experiences and social practices. Through the cultivation of virtues, individuals develop the capacity to act in a way that reflects their own telos, as well as the values and traditions of their community.

As it stands, MacIntyre's Virtue Ethics is a philosophical approach to ethics that is grounded in the concept of telos and the development of virtues. The relevance of telos and virtues to ethics lies in their ability to provide a framework for ethical decision-making that is grounded in lived experiences, social practices, and cultural traditions. By understanding and cultivating virtues, individuals are better equipped to act in a way that is consistent with their own telos and the broader values of their community [2].

Thirdly, a philosophical analysis of MacIntyre's Virtue Ethics will examine the importance of narrative unity and its relationship to ethics. This analysis will help to explore the role of narrative in ethical decision-making, how individuals can develop a coherent life story through the pursuit of virtues, and how narrative can help individuals navigate ethical dilemmas.

MacIntyre's Virtue Ethics emphasizes the importance of narrative unity, which refers to the idea that an individual's life is a story that should have a coherent and meaningful structure. According to MacIntyre, ethical decision-making is closely related to the ability to construct a narrative unity in one's life. The relationship between narrative unity and ethics lies in the fact that a coherent and meaningful narrative allows individuals to understand their telos and the virtues they need to cultivate to achieve it. A narrative unity provides a framework for making sense of the events and experiences that shape one's life and provides a sense of direction and purpose. Moreover, MacIntyre argues that ethical decision-making requires an understanding of one's social and cultural context, and narrative unity provides a way of relating to that context. The stories and traditions of one's community help to shape one's telos and the virtues that are needed to achieve

it. The importance of narrative unity to ethics is also reflected in the way that moral disagreements are resolved. According to MacIntyre, moral disagreements are ultimately resolved by the narrative traditions that are shared by a community. By engaging in dialogues and debates within the context of a shared narrative tradition, individuals can arrive at a more coherent and meaningful understanding of ethical issues.

Lastly, MacIntyre's Virtue Ethics emphasizes the importance of narrative unity and its relationship to ethics. Narrative unity provides a framework for understanding one's telos, cultivating virtues, and making sense of one's social and cultural context. By recognizing the importance of narrative unity, individuals can develop a more meaningful and coherent approach to ethical decision-making, while also contributing to the shared narrative traditions of their community [6].

So, a philosophical analysis of MacIntyre's Virtue Ethics will examine its relationship to other ethical theories, such as consequentialism and deontology. This analysis will explore the similarities and differences between these ethical theories, and how they can complement or challenge each other in ethical decision-making.

MacIntyre's Virtue Ethics is a philosophical approach to ethics that emphasizes the cultivation of virtues and the development of a coherent narrative unity as essential components of ethical decision-making. When compared to other ethical theories such as consequentialism and deontology, Virtue Ethics offers a unique perspective on the nature of ethics and the role of individuals in ethical decision-making. Consequentialism, for example, is an ethical theory that evaluates the morality of actions based on their consequences. In contrast, Virtue Ethics is not concerned with evaluating the morality of specific actions, but rather with cultivating the character of the individual who performs those actions. Virtue Ethics emphasizes the importance of developing virtues such as courage, justice, and compassion, which are essential to living a good life and achieving one's telos. Deontology, on the other hand, is an ethical theory that emphasizes the importance of duty and the principles that guide ethical decision-making. In contrast, Virtue Ethics emphasizes the importance of cultivating virtues and the role of social and cultural practices in shaping ethical decision-making. While deontological ethics focuses on principles, Virtue Ethics emphasizes the cultivation of character and the importance of social and cultural context in shaping ethical decision-making. However, it is important to note that these ethical theories are not necessarily incompatible with each other. MacIntyre's Virtue Ethics can be seen as complementing consequentialist and deontological approaches by providing a broader perspective on the nature of ethics and the role of individuals in ethical decision-making.

Furthermore, MacIntyre criticizes modern moral theories that were discussed above. His criticism of modern moral philosophy centers on the idea that it has lost its way, having abandoned the Aristotelian concept of the telos, or purpose, of human life. He argues that without an understanding of the telos, moral philosophy has become a fragmented discipline that is unable to provide a coherent framework for ethical decision-making. He also critiques the individualistic nature of modern moral philosophy, which he sees as promoting a kind of moral relativism that fails to recognize the importance of tradition, community, and the cultivation of virtues. In MacIntyre's view, modern moral philosophy has become overly concerned with abstract principles and rules, neglecting the importance of character and practical wisdom in ethical decision-making. His criticism can be seen as a call to return to a more holistic and practical approach to ethics, one that recognizes the importance of virtue and community in shaping our moral lives [1]. Therefore, MacIntyre's Virtue Ethics offers a unique perspective on the nature of ethics that emphasizes the cultivation of virtues and the development of a coherent narrative unity. While it differs from consequentialist and deontological approaches, it can be seen as complementary to these theories by offering a broader perspective on the role of individuals in ethical decision-making [7].

So, the philosophical analysis of MacIntyre suggests that his "Virtue Ethics" offers a compelling framework for ethical decision-making and behavior that remains relevant and valuable from a modern perspective. By recovering the virtues and practices of classical ethics, MacIntyre's approach can help individuals to navigate the complex ethical challenges of contemporary society and cultivate a more meaningful and fulfilling life.

Historical context and intellectual influences of MacIntyre's Virtue Ethics

To better understand the origins and intellectual influences that shaped MacIntyre's Virtue Ethics, it is important to investigate the historical context in which it emerged and the thinkers who influenced MacIntyre's ideas. MacIntyre's Virtue Ethics emerged in the 1980s, at a time when there was a growing interest in ethics and moral philosophy. The dominant ethical theories of the time were consequentialism and deontology, which emphasized the morality of actions and the principles that guide ethical decision-making. Mac-

Intyre's Virtue Ethics represented a departure from these theories, as it emphasized the importance of cultivating virtues and the role of narrative unity in shaping ethical decision-making [8].

One of the key intellectual influences on MacIntyre's Virtue Ethics was Aristotle's Nicomachean Ethics, which emphasized the importance of cultivating virtues such as courage, justice, and wisdom in order to live a good life. MacIntyre drew on Aristotle's insights to argue that virtues are not merely individual character traits, but are embedded in social and cultural practices. MacIntyre's emphasis on the importance of narrative unity can also be traced back to Aristotle's emphasis on the importance of a coherent life plan in achieving eudaimonia, or human flourishing. However, there are also some differences between the two approaches [9].

One similarity between MacIntyre's and Aristotle's virtue ethics is the emphasis on the cultivation of virtues. Both philosophers argue that virtues are not merely individual character traits, but are embedded in social and cultural practices. They also agree that virtues are essential components of ethical decision-making. Another similarity is the emphasis on the importance of practical wisdom, or phronesis. Both philosophers argue that practical wisdom is necessary for the cultivation of virtues and for making good ethical decisions. They also agree that practical wisdom is not merely a matter of following rules or principles, but requires a deep understanding of the particular circumstances of a situation.

However, there are also some differences between MacIntyre's and Aristotle's virtue ethics. One difference is the emphasis on narrative unity in MacIntyre's approach. MacIntyre argues that ethical decision-making requires a coherent life plan, or narrative unity, that provides a framework for understanding one's actions and choices. Aristotle, on the other hand, does not emphasize the importance of narrative unity to the same degree. Another difference is the role of emotions and sentiments in MacIntyre's approach. MacIntyre argues that virtues are not merely cognitive or rational, but are embodied in our emotions and sentiments. Aristotle also recognizes the importance of emotions in ethical decision-making, but does not emphasize their role to the same degree as MacIntyre [10]. It explains that while MacIntyre's virtue ethics is heavily influenced by Aristotle's virtue ethics, there are also some differences between the two approaches. MacIntyre emphasizes the importance of narrative unity and the role of emotions and sentiments in ethical decision-making to a greater extent than Aristotle. Despite these differences, both philosophers agree on the importance of the cultivation of virtues and the role of practical wisdom in ethical decision-making.

Another key influence on MacIntyre's Virtue Ethics was the Scottish Enlightenment philosopher David Hume. Hume argued that reason alone cannot motivate action, and that our moral judgments are based on emotions and sentiments. MacIntyre drew on Hume's insights to argue that virtues are not merely cognitive or rational, but are embodied in our emotions and sentiments. MacIntyre was also influenced by the Catholic intellectual tradition, particularly the work of Thomas Aquinas. Aquinas emphasized the importance of virtues such as prudence, justice, and temperance in achieving moral excellence. MacIntyre drew on Aquinas's insights to argue that virtues are not merely individual character traits, but are embedded in social and cultural practices [2].

So, the analysis of the historical context and intellectual influences of MacIntyre's Virtue Ethics suggests that it is a philosophical theory that emerged in the context of growing interest in ethics and moral philosophy in the 1980s. MacIntyre drew on the ideas of thinkers such as Aristotle, Hume, and Aquinas to argue that virtues are essential components of ethical decision-making and that they are embedded in social and cultural practices. By investigating the historical context and intellectual influences that shaped MacIntyre's Virtue Ethics, we can gain a deeper understanding of the theory and its significance for contemporary ethical discourse.

MacIntyre's Virtue Ethics and criticism it faces

MacIntyre's virtue ethics has faced criticism from various philosophical perspectives. One criticism argues that his focus on tradition and community places too much emphasis on the past and ignores the potential for progress and change. However, MacIntyre's response to this criticism is that traditions are not static but evolve over time through critical reflection and revision. He contends that this process of revision allows for the incorporation of new insights and perspectives while preserving the valuable aspects of the tradition. Another criticism is that MacIntyre's emphasis on virtues as a means of ethical decision-making ignores the importance of moral principles and rules. In response, MacIntyre argues that virtues are not opposed to principles and rules but rather are the embodiment of them in practical action. He contends that virtues enable us to apply moral principles and rules in concrete situations and to recognize when they may need to be revised in light of new circumstances [11]. Therefore, even though MacIntyre's virtue ethics may face criticism, his

responses highlight the importance of a nuanced and practical approach to ethics that values both tradition and progress, as well as virtues and principles.

MacIntyre's Virtue Ethics and ethical challenges facing modern society

MacIntyre's virtue ethics provides a useful framework for addressing pressing ethical challenges facing modern society. One key aspect of his approach is the emphasis on the cultivation of virtues, which can help individuals and communities develop the character traits necessary for ethical decision-making. In a world where there are many competing values and interests, cultivating virtues such as courage, justice, and compassion can help individuals navigate complex ethical dilemmas.

Another important aspect of MacIntyre's approach is his emphasis on the importance of narrative unity. In a world where many people experience a sense of fragmentation and disconnection, creating a coherent life plan that provides a framework for ethical decision-making can be particularly valuable. This can involve reflecting on one's personal history and experiences, as well as considering how one's actions fit into a larger social and cultural context [5].

MacIntyre's virtue ethics can also be helpful in addressing some of the ethical challenges associated with globalization and multiculturalism. By emphasizing the importance of social and cultural practices, MacIntyre's approach recognizes the diversity of ethical perspectives and traditions that exist in the world. This can help individuals and communities engage in meaningful dialogue and collaboration, while still recognizing and respecting their differences [8].

Overall, MacIntyre's virtue ethics provides a robust framework for addressing many of the ethical challenges facing modern society. By emphasizing the cultivation of virtues, the importance of narrative unity, and the value of social and cultural practices, this approach can help individuals and communities navigate complex ethical dilemmas and work towards a more just and flourishing society.

Conclusions

In conclusion, this article has examined MacIntyre's Virtue Ethics through a philosophical lens. By analyzing key concepts such as telos, narrative unity, and the cultivation of virtues, we have gained a deeper understanding of MacIntyre's ethical framework and its relevance in the modern world. We have also explored the similarities and differences between MacIntyre's Virtue Ethics and other ethical theories such as consequentialism and deontology. Through historical and interdisciplinary research, we have investigated the intellectual influences and historical context that shaped MacIntyre's Virtue Ethics. We have seen how MacIntyre draws from Aristotle's Virtue Ethics while also introducing new concepts such as the importance of narrative unity and social practices. Finally, we have explored the relevance of MacIntyre's Virtue Ethics in addressing pressing ethical challenges facing modern society. We have seen how the cultivation of virtues and the emphasis on narrative unity can provide a framework for ethical decision-making in a world full of competing values and interests. Overall, this article has provided a comprehensive and nuanced interpretation of MacIntyre's Virtue Ethics, demonstrating its continued relevance in the field of ethics and its potential for guiding individuals and communities towards a more ethical and meaningful existence.

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Қ.Ж. Исабек

Макинтайрдың «Ізгілік этикасы»: философиялық интерпретация

Мақалада Макинтайрдың «Ізгілік этикасы» атты философиялық түсіндірмесі «телос», «баяндау бірлігі» және «ізгі қасиеттерді тәрбиелеу» сияқты негізгі ұғымдарды мұқият талдау арқылы берілген. Сонымен қатар мақала Макинтайрдың этикалық шеңберін жан-жақты түсінуге арналған. Тарихи және пәнаралық зерттеулерге сүйене отырып, автор Макинтайрдың ізгілік этикасын қалыптастырған интеллектуалды әсер мен тарихи контексті, оның ішінде Аристотельдің ізгілік этикасындағы парызын зерттеген. Макинтайрдың ізгілік этикасы мен «консеквенциализм» және «деонтология» сияқты басқа этикалық теориялардың ұқсастықтары мен айырмашылықтары зерделенген. Атап айтқанда, ол Макинтайр тәсілінің ерекше ерекшеліктерін атап өткен, оның ішінде баяндау бірлігі мен әлеуметтік тәжірибенің маңыздылығына баса назар аударған. Сонымен бірге қазіргі қоғам алдында тұрған өзекті этикалық мәселелерді шешуде Макинтайрдың «Ізгілік этикасының» өзектілігі зерттелген. Кітапта ізгіліктерді дамыту және баяндау бірлігіне баса назар аудару бәсекелес құндылықтар мен мүдделерге толы әлемде этикалық шешімдер қабылдауға негіз бола алады деп тұжырымдайды. Тұтастай алғанда, осы мақала Макинтайрдың ізгілік этикасының ерекшелігін жан-жақты және жете түсіндіруді ұсынған, оның этика саласындағы тұрақты өзектілігін және жеке адамдар мен қауымдастықтарды этикалық және мағыналы өмір сүруге бағыттау әлеуетін көрсетеді.

Кілт сөздер: «Ізгілік этикасы», телос, баяндау бірлігі, ізгілік, этикалық теориялар, әлеуметтік тәжірибелер, этикалық шешім қабылдау, қазіргі қоғам, бәсекелес құндылықтар, этикалық қиындықтар, философиялық интерпретация.

К.Ж. Исабек

«Этика добродетелей» Макинтайра: философская интерпретация

В статье представлена философская интерпретация «Этики добродетелей» Макинтайра путем тщательного анализа ключевых понятий, таких как «телос», «повествовательное единство» и «культивирование добродетелей». Статья призвана дать всестороннее понимание этических рамок Макинтайра. Опираясь на исторические и междисциплинарные исследования, автор изучил интеллектуальное влияние и исторический контекст, которые сформировали этику добродетелей Макинтайра, включая его долг перед этикой добродетелей Аристотеля. Исследовал сходства и различия между этикой добродетелей Макинтайра и другими этическими теориями, такими как «консеквенциализм» и «деонтология». В частности, он подчеркнул уникальные особенности подхода Макинтайра, в том числе акцент был сделан на повествовательном единстве и важности социальных практик. Кроме того, исследована актуальность «Этики добродетелей» Макинтайра в решении насущных этических проблем, стоящих перед современным обществом. В книге утверждается, что культивирование добродетелей и акцент на единстве повествования могут обеспечить основу для принятия этических решений в мире, полном конкурирующих ценностей и интересов. В целом, настоящая статья предлагает всестороннюю и нюансированную интерпретацию этики добродетелей Макинтайра, демонстрируя ее постоянную актуальность в области этики и ее потенциал для направления отдельных лиц и сообществ к более этичному и осмысленному существованию.

Ключевые слова: «Этика добродетелей», телос, нарративное единство, добродетель, этические теории, социальные практики, принятие этических решений, современное общество, конкурирующие ценности, этические вызовы, философская интерпретация.