7.   On the blade. *Щербенко Арт Центр* : веб-сайт. URL: https://www.shcherbenkoartcentre.com/uk/video/on-the-blade/   (дата звернення: 10.11.2023).

8.   Series «Phantoms. Imprint of experience». *Instagram* : веб-сайт. URL: https://www.instagram.com/p/Cne1xRMIeIQ/   (дата   звернення: 16.01.2023).

VIRTUE ETHICS IN THE CONTEXT OF EDUCATION: PHILOSOPHICAL FOUNDATIONS AND PRACTICAL APPLICATIONS

Manuilo Yu. Ye.
PhD student at the Y. B. Shad Department
of Theoretical and Practical Philosophy
V.N. Karazin Kharkiv National University
Kharkiv, Ukraine

Virtue ethics, a foundational branch of moral philosophy, plays a critical role in shaping the educational landscape. In modern educational systems, which aim not only to impart knowledge but also to nurture morally responsible citizens, the principles of virtue ethics provide essential guidance. Rooted in Aristotle's concept of virtue as the "golden mean" between excess and deficiency, virtue ethics in education encourages the balanced cultivation of character traits that contribute to both personal development and societal well-being. Aristotle's idea that the development of virtues is crucial for leading a good life continues to resonate in contemporary discussions on moral education, especially as we confront global social transformations, such as the rapid digitalization of society, ecological crises, and increasing inequalities [3].

Modern philosophers, notably Alasdair MacIntyre and Martha Nussbaum, highlight the need for a rethinking of virtues in response to these pressing contemporary challenges. MacIntyre calls for a return to the rich tradition of virtue ethics, stressing the importance of historical context and communal values in shaping moral character. He emphasizes that virtues must be revisited and adapted to align with the modern social and political environment. Nussbaum, in turn, underscores the transformative role that education plays in cultivating not only intellectual but also emotional and

ethical competence [2]. For Nussbaum, virtues such as empathy, compassion, and justice are fundamental to addressing the moral and social challenges we face today. She argues that these classical virtues, when taught effectively, can help students navigate the complexities of the modern world and foster social harmony [1].

In the educational context, virtues do not merely contribute to individual moral development but also have a broader societal significance. For instance, the virtue of justice is crucial for ensuring equitable access to educational resources, which is an essential factor in addressing the persistent inequalities in education systems. Similarly, the virtue of responsibility is central to environmental education, urging students to recognize their role in preserving the planet for future generations. The virtue of critical thinking serves as a vital tool for helping students navigate the overwhelming amount of information available in the digital age, enabling them to evaluate sources and form well-reasoned judgments. These examples illustrate the need for an interdisciplinary approach that integrates philosophical, pedagogical, and sociological methodologies to promote virtues in education.

Philosophically, the task of integrating virtue ethics into education faces significant challenges, particularly in societies where the focus on instrumental knowledge and the commercialization of education often overshadow moral development. In many contemporary educational settings, the emphasis on standardized testing, competition, and measurable outcomes detracts from the cultivation of ethical virtues. This trend calls for a reassessment of the role of philosophy in education, advocating for a shift toward holistic educational practices that prioritize the development of moral character alongside intellectual achievement. To successfully incorporate virtue ethics into educational programs, several recommendations can be made:

1. Curricular Reforms: Developing educational modules on moral philosophy that integrate both historical and contemporary perspectives on virtues. This would involve engaging students in discussions about classical texts and modern interpretations of virtue ethics, fostering a deeper understanding of moral philosophy.

2. Interactive Pedagogies: Incorporating interactive methods such as "ethical laboratories," where students actively engage with moral dilemmas and reflect on their personal and societal responsibilities. This hands-on approach would allow students to experience the practical application of virtues in real-world scenarios.

3. Teacher Training: Providing comprehensive training for educators in moral philosophy and ethics, ensuring that teachers are well-equipped

to integrate virtue ethics into their pedagogical practices and to serve as moral role models for their students.

Cultural and social contexts also significantly influence how virtue ethics can be applied in education. For example, in post-Soviet societies, overcoming the remnants of authoritarian educational systems requires a shift toward fostering democratic virtues such as mutual respect, tolerance, and social responsibility. In such contexts, the emphasis on individual rights, autonomy, and participation in decision-making becomes crucial. Promoting democratic education rooted in virtue ethics can help rebuild trust in institutions and encourage active citizenship.

Therefore, virtue ethics in the context of education offers a powerful framework for building a morally resilient society. It provides a lens through which we can address contemporary issues such as inequality, ecological degradation, and social fragmentation. By grounding education in virtues, we not only foster the ethical development of individuals but also promote a more just and compassionate society. Education rooted in virtues ensures the harmonious integration of ethical and aesthetic values, contributing to the creation of a humane and sustainable future for all.

Bibliography:

1. Nussbaum, M. Creating Capabilities: The Human Development Approach. Cambridge, MA : Belknap Press of Harvard University Press, 2011. 237 p.

2. MacIntyre, A. After Virtue: A Study in Moral Theory. Notre Dame, Indiana: University of Notre Dame Press. 2007. 286 p.

3. Aristotle. Nicomachean Ethics. Trans. W. D. Ross. Oxford : Oxford University Press, 2009. 336 p.

4. Sen, A. The Idea of Justice. Belknap Press. 2011. 496 p.