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## РЕЛІГІЄЗНАВСТВО RELIGIOUS STUDIES

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### LUBOMYR HUZAR AS THE PATRIARCH OF THE UGCC AND A MODEL OF MORALITY OF MODERN UKRAINE

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*The article analyzes morality as an existential problem of modernity, without which harmonious human existence is impossible. Modern events unfolding on the territory of our Motherland once again show not only us, but also the entire civilized world, all the ugliness and horror of a demoralized, dehumanized, depopulated person. The most important social function of morality is the coordination of individual actions and deeds with the interests and aspirations of other people, certain communities and society as a whole. Morality, acting as a regulator of relations between people, contributes to the establishment of appropriate relations between them, orients them to certain social goals, organizes them for joint activities with the aim of achieving these goals. In the process of assimilation of moral requirements and regulations, ideas and feelings of duty, conscience, responsibility, honor and dignity are formed in a person, which appear as forms of imperativeness, injunction towards the individual from the side of society. Relying on ideas about norms and principles, about universal human values and a moral ideal, about justice and injustice, good and evil, humanity and humanity, a person is able not only to independently regulate his behavior, but also to give a moral assessment to everything that happens around him.*

*The purpose of the article is to analyze the process of formation of the highly moral person of the patriarch of the UGCC, Lubomir Husar, as a social value, who, by virtue of his moral authority, became a bright figure and a model of universal morality. It has been found that thanks to the conscious application of the norms and principles of morality and morality in one's activity and behavior, a person becomes a truly moral person, becomes not only an object of social control, but also a subject, i.e. a self-acting person, which is characterized by self-awareness, self-esteem, deep moral feelings and convictions, real humanity and a humanistic vocation to be the bearer of the highest moral values. It has been proven that moral values are based on the power of conviction, public opinion, education, traditions, on the power of moral authority of both individual personalities*

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and collective ideal models. This makes it possible to form guidelines for the moral improvement of a person, and to perceive morality itself as a value. In other words, we can say that the subject of morality is value.

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**Keywords:** morality, value, religion, patriarch, UGCC, humanity, tolerance, humaneness.

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## ЛЮБОМИР ГУЗАР ЯК ПАТРІАРХ УГКЦ ТА ВЗІРЕЦЬ МОРАЛЬНОСТІ СУЧАСНОГО УКРАЇНСТВА

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У статті проаналізовано мораль як екзистенціальну проблему сучасності, без чого не можливе гармонійне буття людини. Сучасні події, які розгортаються на території нашої Батьківщини, вкотре показують не лише нам, а й усьому цивілізаційному світові всю потворність і жахливість деморалізованої, дегуманізованої, знелюдненої особи. Найважливішою соціальною функцією моралі є узгодження дій та вчинків особистості з інтересами та прагненнями інших людей, певних спільностей і суспільства в цілому. Мораль виступаючи регулятором взаємин між людьми, сприяє становленню відповідних відносин між ними, орієнтує їх на певні суспільні цілі, організовує їх для спільної діяльності з метою досягнення цих цілей. У процесі засвоєння моральних вимог та регулятивів у людини формуються уявлення та почуття обов'язку, совісті, відповідальності, честі та гідності, які постають формами імперативності, наказовості щодо індивіда з боку соціуму. Спираючись на уявлення про норми і принципи, про загальнолюдські цінності і моральний ідеал, про справедливість і несправедливість, добро і зло, людяність і гуманність людина спроможна не лише самостійно регулювати свою поведінку, а й давати моральну оцінку всьому тому, що відбувається довкола неї.

Метою статті є аналіз процесу формування високоморальної особи патріарха УГКЦ Любомира Гузара як соціальної цінності, яка силою свого морального авторитету стала яскравою постаттю та взірцем загальнолюдської моралі. З'ясовано, що завдяки свідомому застосуванню у своїй діяльності та поведінці норм та принципів моралі й моральності людина стає по справжньому моральною особистістю, не лише об'єктом соціального контролю, а й суб'єктом, тобто самодіальною особистістю, якій притаманні самосвідомість, самооцінка, глибокі моральні почуття і переконання, дійсна людяність і гуманістичне покликання бути носієм найвищих моральних цінностей. Доведено, що моральні цінності спираються на силу переконання, громадські думки, виховання, традиції на силу морального авторитету як окремих особистостей, так і колективних ідеальних взірців. Це дає змогу формувати орієнтири морального вдосконалення людини, а саму мораль сприймати як цінність. Іншими словами, предметом моралі і є цінність.

**Ключові слова:** мораль, цінність, релігія, патріарх, УГКЦ, людяність, толерантність, гуманність.

**Formulation of the problem.** The problem of morality, its nature and essence, value and significance has always been and remains the most important among other problems of the world. Today, more than ever, universal human values necessarily encourage every person, every individual to adhere to the leading idea of morality – humanity. Current events currently taking place in Ukraine directly testify to all the ugliness and horror of the "modern" demoralized, dehumanized, depopulated person. And although the problem of morality and human morality has been considered throughout the

history of the development of philosophy, starting with Confucius and Socrates and ending with Kant and Nietzsche, it remains acutely relevant even today.

**The degree of the problem development.** In order to master the basic categorical definitions of morality, we need to understand that the most important social function of morality is the coordination of individual actions and deeds with the interests and aspirations of other people, certain communities, and society as a whole, as well as to highlight the main methodological aspects of its research. Morality, acting as a regulator of

relations between people, contributes to the establishment of appropriate relations between them, orients them to certain social goals, organizes them for joint activities in order to achieve these goals. In the process of assimilation of moral requirements and regulations, ideas and feelings of duty, conscience, responsibility, honor and dignity are formed in a person, which appear as forms of imperativeness, injunction towards the individual from the side of society. Relying on ideas about norms and principles, about universal human values and moral ideals, about justice and injustice, good and evil, humanity and humanity, a person is able not only to independently regulate his behavior, but also to give a moral assessment to everything that happens around him. Thanks to the conscious application of the norms and principles of morality in one's activities and behavior, a person becomes a truly moral person, becomes not only an object of social control, but also a subject, i.e. a self-acting person, which is characterized by self-awareness, self-esteem, deep moral feelings and convictions, real humanity and a humanist vocation to be the bearer of the highest moral values. Moral values are based on the power of conviction, public opinion, upbringing, traditions, on the power of moral authority of both individual personalities and collective ideal models. This makes it possible to form guidelines for the moral improvement of a person, and to perceive morality itself as a value. In other words, we can say that the subject of morality is value.

Social value can be equated with the process of socialization, since social consciousness and social perception of the surrounding world, human needs, etc. are formed in it.

One of the main components of the process of forming a highly moral person as a social value is the strength of the moral authority of individual personalities, a bright figure who should be paid attention to and set as an example of universal morality was and

remains today of blessed memory (Lyubomyr Lev Luka Huzar).

**Discussion and results.** In order to master the main categorical definitions of morality, we need to understand that the most important social function of morality is the coordination of individual actions and deeds with the interests and aspirations of other people, certain communities and society as a whole, as well as to highlight the main methodological aspects of its research. As a regulator of relations between people, it promotes the establishment of appropriate relations between them, orients them to certain social goals, organizes them for joint activities with the aim of achieving these goals. In the process of assimilation of moral requirements and regulations, ideas and feelings of duty, conscience, responsibility, honor and dignity are formed in a person, which appear as forms of imperativeness, injunction towards the individual from the side of society. Relying on ideas about norms and principles, about universal human values and moral ideals, about justice and injustice, good and evil, humanity and humanity, a person is able not only to independently regulate his behavior, but also to give a moral assessment to everything that happens around him. Thanks to the conscious application of the norms and principles of morality and morality in one's activities and behavior, a person becomes a truly moral person, becomes not only an object of social control, but also a subject, i.e. a self-acting person, which is characterized by self-awareness, self-esteem, deep moral feelings and convictions, real humanity and a humanist vocation to be the bearer of the highest moral values. It is important for all of us to be clearly aware that all sciences have their own understanding of the problem of value and morality according to their research methodology.

An interdisciplinary approach to understanding the problem of morality makes it possible to expand and deepen the vision of the very essence of the

problem through the methodology and various methods of knowledge of the sciences related to this problem.

Therefore, the principle of interdisciplinarity makes it possible to study the problems of morality in modern Ukraine through different approaches, in particular: the unity of historical, sociological and religious approaches. With the help of these approaches, it is possible to investigate the problem of values in Ukrainian society and the fact that throughout his life a person constantly deals with moral values that shape him as a harmonious subject of a civilized society.

The modern world demonstrates the unfolding of man's creative potential, the increasing objectification of various areas of his activity. However, there is another problem – it is the problem of a person's being in the world, his creativity not as the creation of a certain cultural field, but as a spiritual creation, the creation of himself. Philosophical thought throughout the 20th century constantly addressed the "abandonment" of man in the world, his loneliness and unsettledness. This awareness of human existence as abandonment in the world did not arise by chance, it is connected both with observations of the transformations of human existence in culture, and with the awareness and interpretations of his spiritual and religious experience. It should also be noted that issues related to the relationship between man and God, the ontology of God's kenosis, which finds its continuation in the "diminishment" of human existence, also become important.

The term "kenosis" in patristics meant the antinomic relationship of human free will with the actions of the Holy Spirit or Grace. In the 20th – at the beginning of the 21st century this idea became the main concept of synergetics, which investigates the evolution and self-organization of open-type systems with nonlinear feedbacks [1: 157–158]. Today, in Christian belief, the concept of "man's kenosis" means not only the beginning of

his ascension to God and his acquisition of the fullness of being, but also indicates his genetic affiliation to the sphere of spiritual and religious experience and the creative "disappearance of man" in the modern space of technologically objectified culture. However, according to Christians, the modern "disappearance of man" is the result not so much of his relative failure to realize his creative abilities, but as a manifestation of his spiritual and existential crisis state. This state is a crisis, because spirituality in Christianity as a whole, in Orthodoxy in particular, is nothing more than the connection of a person with God, and this connection is not limited to morality and intelligence, but is also related to social, cultural worldview guidelines of humanism and special creativity of the individual. True, Eastern Christianity speaks of humanism and creativity of the Orthodox type, which are an integral part of the religious sphere. However, this understanding of creativity does not negatively relate to the external world of culture, to the world of objective reality, but focuses the main attention on the inner creation by a person of himself, on the creative openness of each person to the sphere of the transcendent, on the spiritual reality of the individual. Therefore, the problem of modern man's morality in the context of Christian teachings about man in general, Orthodox in particular, becomes a problem of the completeness of human existence, the achievement of which is possible only through a deep, comprehensive understanding and experience of one's own spiritual and religious experience, awareness of one's own lack of self-sufficiency. Such an approach to the problem of the morality of modern (postmodern) man, which professes Orthodoxy, in the context of current socio-economic, political, military and spiritual realities should not be ignored, but on the contrary, it must be raised to the level of modern philosophical and religious understanding and interpretation, which

will significantly contribute to the clarification of the specifics of life, actions and spiritual practice not only of believers, but also of other categories of citizens, will expand the horizon of understanding the nature, essence, moral state, meaning of existence and prospects for human development.

Criticizing the idea of reducing man to the realm of the material and humiliating his spiritual potential, representatives of various cultures, directions and currents in particular – Catholicism (H. von Balthazar, M. de Uno); Protestant modernism (D. Bongoffer), Russian cosmism (M. Berdyaev, S. Frank and others) focus their attention on the moral dignity of a person as a universal criterion of faith. Faith in this context is interpreted as a religious and ethical category that has spiritual and moral significance in human life and is considered in a systemic relationship with the categories of faith, hope, love, good, evil, etc. It appears as a central system-creating phenomenon of human existence and manifests itself in culture in the form of a social mentality, is the cognitive core of any religion (and not only religion), a determining factor in the psychological state of a believer.

In modern, various philosophical-anthropological, psychological, cultural, sociological and other studies, the spiritual and practical (moral) experience of a person is quite often characterized as a completely negative experience: they speak of "quiet disappointment in all spheres of thought and activity" (Zh.-F. Lyotard); about "weakening of being and thinking" (J. Vattimo); about the "dispersion of culture and sociality" (J. Baudrillard); [2] about the phenomenon of "deanthropologizing", "disappearance" or "dying" of man (P. Gurevich, F. Girenok), etc. It can be argued that a person today it is not perceived as a significant entity, it is being humiliated ("belittled") or even actually dies as an anthropological given. However, the idea of humiliating "belittlement" of a person carries a significant element of contradiction. The

contradiction of the idea of human humiliation is manifested at least in the fact that, on the one hand, it is ontologically connected with the "kenosis" of God, and on the other hand, the very humiliation ("diminishment") of man allows his freedom of choice. In addition, the idea of an ontological connection between the "kenosis" of God and the "diminishment" (humiliation) of man also requires a special type of thinking, special forms of reflection, new analogies, etc., the main task of which is to actualize interactions between the meanings of the "kenosis" of God and the meanings "diminishing" a person. However, neither new reflexive forms nor analogies can solve the problem of the relationship between free will and the ontology of the "kenosis" of God. This leads, on the one hand, to a certain stagnation of the understanding of the idea. In addition, the idea of an ontological connection between the "kenosis" of God and the "diminishment" (humiliation) of man also requires a special type of thinking, special forms of reflection, new analogies, etc., the main task of which is to actualize interactions between the meanings of the "kenosis" of God and the meanings "diminishing" a person. However, neither new reflexive forms nor analogies can solve the problem of the relationship between free will and the ontology of the "kenosis" of God. This leads, on the one hand, to a certain stagnation in the understanding of the idea of the ontological connection between the "kenosis" of God and the "diminishment" (humiliation) of man, and on the other hand, it leaves open the prospects for further research into this problem and leads to an equally complex problem - the problem self-identification of a person.

(A vivid example of "kenosis" can be the life and actions of the now deceased UGCC Patriarch Lubomir Husar, who tried not only by words, but also by his deeds to convey to the whole society how exactly the relationship between the free will of a person and the actions of the Holy Spirit should be manifested).

The search for the foundations of free will and moral behavior of a person in modern conditions necessarily leads the latter to the awareness of the need for his own self-identification, his own self-determination. To do this, she must complete a complete purification of the content of her own life from society as a desire to be on the same page with herself. The need for self-identification becomes very acute in connection with the fact that modern and postmodern culture leaves its mark on this process - culture in the full sense of mass society. The rule of the average person with a set of average needs, people who consume the same products, listen to the same music, watch the same movies, etc. - these are the consequences of society, which led to the aggravation of the issue of personal self-determination of a person.

A person in the space of a specific era, a certain culture, enters into a dialogue with other people, religion, culture, science, etc., and in this way, carries out his ascension to the spiritual. Culture and religion in this regard are conditions for the ability to communicate, understanding another person as a possible spiritual interlocutor. Both culture and religion appear as conditions for the reproduction of basic cultural and religious values, a "mechanism" for the consistent integration of society. In such conditions, the problem of self-identification of an individual cannot be analyzed without consideration of the dialogue between everyday life and eternal meanings, human consciousness is not only inclusion in reality, but also departure from everyday life. A person lives and experiences within the categories of "his" society in which he was born, raised, educated, etc.

The identification of a person today is different than in the Modern era, it moves not according to a political, but according to a cultural and religious idea. Both culture and religion are languages of the spirit, but the development of society occurs through adaptation to the rapidly passing time.

And the life of society both in Ukraine and in the world is changing very quickly. Areas such as art, religion, education, etc. are able to comprehend and guide the consciousness of society, nation, and individual, the main functional purpose of which is their cultural and personal identity.

Solving the problem of self-identification is an elevation to values of both a secular and religious nature, without separation from the natural and social foundations of humanity, and in terms of worldview - to a holistic worldview as a philosophical basis for the interaction of various cultures and religions in modern society. Self-identification of an individual is possible under the condition of moving away from an unambiguous, simplified understanding of mass culture to the concept of "identification crisis", if the process of self-identification is understood in the format of a dialogue between culture and religion. Self-identification of an individual in modern society will be adequate if the imperative of its development is the ascent to universal, cultural values of mankind [3].

Morality is a reference point for the search for self-identification of one's "I". Therefore, morality in general, fundamental moral values in particular rely on the power of conviction, public opinion, upbringing, traditions, on the power of moral authority of both individual personalities and collective ideal models. This makes it possible to form guidelines for the moral improvement of a person, and to perceive morality itself as a value. In other words, we can say that the subject of morality is value.

According to its meaning, social value can be equated with the process of socialization, since social consciousness and social perception of the surrounding world, human needs, etc. are formed in it [4].

Since one of the components of the process of formation of a highly moral person, as a social value, is the strength of the moral authority of individual

personalities, a bright figure that should be paid attention to and set as an example of universal morality was and remains today the patriarch of the UGCC, Lyubomyr Huzar (Lyubomyr Lev Luka Huzar), who was born on February 26, 1933 in the city of Lviv.

From an early age, he bowed to God, as he was born and grew up together with his sister Marta Elena Huzar (July 13, 1927 - March 3, 2001) in a pious family. His great-grandfather Dmytro Huzar was a priest of the UGCC. The parents of the future patriarch are Yaroslav Huzar (born on November 26, 1897 and died on December 2, 1963) and Rostyslava Demchuk (born on May 3, 1904 and died on August 23, 1992) [5].

L. Huzar graduated from the public school in Lviv and later the first grade of the gymnasium. In 1944, the family of the future patriarch Lubomir was forced to leave for Austria, to the city of Salzburg, where five years of his life passed. It was in Austria that he continued his studies at the Ukrainian gymnasium. Later, when the family had to travel further, in 1949 they moved to the USA, where Lubomyr received secondary education in a small theological seminary. Later, in 1954, he studied at the College of St. Vasily and received a bachelor's degree.

Lubomyr Huzar began his church and religious life after graduating from theological studies at the Catholic University of the USA in Washington in 1958, and was ordained a priest on March 30 of the same year. In 1967, he received a master's degree after studying in the philosophical studies of Fordham University in New York. In 1969, he moved to Rome, where he continued his studies in a theological studio and in 1972 became a doctor of theology, in the same year he settled in the monastery of St. Theodore the Studite, located in Italy. In 1977, he was ordained a bishop by Joseph the Blind. From 1984 to 1991, he performed the duties of protosynode of the Lviv Archdiocese in Rome. In 1993, he returned to Ukraine, and on October 14, 1996, the Synod of the UGCC, in

connection with the illness of Myroslav Lyubachivskyi, was elected assistant to the Head of the UGCC with delegated rights.

In 2000, after the death of Myroslav Lyubachivskyi, he acted as the head of the UGCC, and in 2001 he was officially elected Archbishop of Lviv and Head of the UGCC, in the same year this election was approved by Pope John Paul II, and already in 2002 he officially accepted citizenship of Ukraine [6].

He was an active participant and founder of the "First of December" initiative group. Thus, during the "Shuster LIVE" TV program, which was broadcast in 2012 on the First National TV Channel, the Primate of the Ukrainian Greek Catholic Church Blessed Lubomyr (Huzar) said that the "First of December" initiative is a response to twenty years of independent Ukraine. During these years, a lot of important things have been done, the patriarch believes, but at the same time, "we have reached something that does not satisfy people. And it manifested itself just now, when, as our superiors said, it is the highest time to do something" [7].

His Beatitude Lubomyr showed all of us by the example of his life, and quite vividly, how exactly one should live in accordance with morals and life values. And these were not only words, but words supported by deeds.

For example, in 2010, in an interview with a journalist of the Internet publication "Novynar", he stated about the problem of the unification of Orthodoxy under President V. Yanukovych: "This is a problem that has existed for tens, hundreds of years, so it cannot be solved by one solution will be resolved. The situation requires internal change, but it is possible. It is necessary to approach the matter a little more broadly. There are conscious people in all denominations who will ensure at least understanding, and eventually rapprochement. There are temporary processes, and there are long-term processes" [8].

Indeed, we see in the history of religious life more than a few cases when the head of the church voluntarily renounced his duty to be a patriarch.

Thus, in 2011, in an interview with the *Obozrevatel* online publication, Patriarch Lubomyr said: "I tried to preserve the complete freedom of the Synod, and I can even confirm this under oath. I am happy that the Most Blessed Sviatoslav was chosen, but I did not "work" on this choice, as happens in secular elections"[9].

Lubomyr Huzar had a clear and unshakable position not only regarding moral values in life, but also regarding the interaction between the church and the state. In the same year, in an interview with the *Obozrevatel* online publication, Patriarch Lubomyr remarked in accordance with the meeting of all heads of Ukrainian churches advertised by V. Yanukovych: "If he (*the President – ed.*) understood that it is necessary to cooperate for the good of the people, then that is wonderful. The church and the state should cooperate and respect each other, give each what is due to them" [10].

In his speech on Independence Square in 2014 during the Revolution of Dignity, His Beatitude Lubomyr (Huzar) called on everyone to do good: "We must be aware that there is a group of people in our nation for whom their own benefit is most important". "What can be an effective response to this? There are many good people among us. But it is not enough to be good – you have to do good. If you want to live in a normal state, pass it on to your children and grandchildren – let's do good" [11].

Since only a person with a good heart can do good, the patriarch believes, because the heart is the driving force of good: "What is the driving force in a person? The heart is like a collective name for thoughts, desires, fondness or dislike between people. Depending on what kind of heart a person has, a sharp, angry or noble tongue is distinguished. The holy author recalls that with the help of the tongue we

glorify God and unite people. If all people used their language only for this purpose, then there would be eternal and true peace on earth. However, as the apostle James observes, people often use the tongue to curse, judge, lie, etc. He asks: "Where do wars and disputes come from between you?" (James 4, 1). The answer is very simple – from abusing the tongue, which reflects a hateful heart that wishes harm to its neighbor, and supposedly good to itself" [12].

Lubomyr Huzar was not only an intellectual but also a humanist. He believed that the church as an institution should deal only with ecclesiastical and pastoral affairs and in no way interfere in politics, for example, or in other state affairs: "The church has one goal – to sanctify. And not to rush into politics or anything else. To sanctify, to tell people about God in any circumstances, to encourage them to live in God's way – this is the task of the church. If the church begins to flirt with politics, it is fatal for the church. She will lose" [13].

In order to live in harmony with yourself and adhere to moral values, you should do a very simple thing, says the patriarch, namely, "be yourself": "A clear answer to "be yourself" is difficult to implement. It requires effort, understanding the dignity of work. To be happy, you have to be kind, and it takes hard work. We have to make choices every day. There is no easy way to be yourself. But being yourself is the only decent way" [13].

In order to "be yourself" you need to work extremely hard on yourself not only in the field of spiritual and moral narratives but also in the field of mercantile desires: "We need to work a lot on ourselves, and work seriously. And not to care about everyone's own pocket, but to care about the common good – then we will all be fine. And there are still a lot of people who are ready to sell their souls for money, unfortunately. Many of them do it, sell it for money. But God willing, maybe we will clean it up



step by step. We need a very solid spiritual cleansing" [13].

The main task of a person is to exist in harmony with society and oneself, for this it is necessary to adhere to the only necessity, namely peace: "Many people think that peace is the absence of war. But peace is something more. Peace is also good relations between people, when we do not lie to each other, do not seek benefits, and do not wish evil. Peace must be carried every day, every day we must establish contacts between people, seek good communication" [13].

Lyubomyr Huzar is truly a moral authority for the Ukrainian people, probably not only for Ukrainians, but also for all of humanity. He believed that a successful state is also the key to a harmonious human existence: "**What our native Ukraine will be depends on us, on each of us.** What do I mean? Everything depends on how much good we wish to all the citizens of our Motherland and how much effort we are ready to put in to make that national good a reality. Not sweet-sounding words, but concrete positive actions are

the basis of the answer to the posed question. In other words: Ukraine will be as we make it. I want to emphasize that we, all of us, are at the service of truth, goodness and beauty" [14].

**Conclusion.** It has been found that thanks to the conscious application of the norms and principles of morality and morality in one's activity and behavior, a person becomes a truly moral person, becomes not only an object of social control, but also a subject, i.e. a self-acting person, which is characterized by self-awareness, self-esteem, deep moral feelings and convictions, real humanity and a humanistic vocation to be the bearer of the highest moral values. It has been proven that moral values are based on the power of conviction, public opinion, education, traditions, on the power of moral authority of both individual personalities and collective ideal models. This makes it possible to form guidelines for the moral improvement of a person, and to perceive morality itself as a value. In other words, we can say that the subject of morality is value.

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