ACADEMY OF ECOSOCIAL TECHNOLOGIES

The Nravstvennoral Path of Humanity

Declaration

Bern
2026

Appeal

Heads of state, public and private organizations, citizens of all countries of the world are invited to take part in the discussion and support of the global social humane project of the Nravstvennoral path of humanity. Nravstvennoral is understood as such human behavior that does not contradict the global ecological principle: a person does not harm a person and the environment. The implementation of the global project is ensured by ecosocial technologies, the content of which is disclosed in the Declaration of the Nravstvennoral Path of Humanity.

President of the Academy of Ecosocial Technologies
P.I. Yunatskevich

GLOBAL ETHICS AS THE BASIS OF GLOBAL GOVERNANCE

Before talking about global governance, we need to define global ethics. This is what the military-scientific school of V.A. Chigirev and P.I. Yunatskevich claims. It offers a new ethic for the way out of the crisis of all world systems, connected with global ecology: man should not harm man and the environment.

The vocabulary of heads of state, transnational and national corporations, and international organizations includes the utilitarian ethic of seeking profitable deals.

However, relationships, including trade relationships, built on pragmatism alone (utilitarianism, monetarism, the primacy of the material over the spiritual) lead to the collapse of all deals. The scale of the crisis in business relations begins to grow when sociopaths (people without conscience and compassion) and psychopaths (people with obvious character defects, because of which they harm everyone around them) sneak into politics. They destroy all international treaties and agreements, do not fulfill their obligations, betray and sell each other out.

The global market is losing stability. Investment portfolios can no longer be insured. Each market participant must now find ways to insure their contracts and build new logistics. The stability of the economy has been reduced. The unpredictability of the behavior of global market regulators is growing. The global financial market began to need ethical regulation on a new basis. Mistrust has arisen towards a number of global currencies. Former allies have begun to harm each other.

Those who propose to behave according to the rules, change these rules themselves every day. Therefore, an initiative has arisen to form a new mechanism of global governance. However, without defining its ethical foundations, such a mechanism will not be created. It will be talked down, since it is impossible to restore trust in each other without forming joint intangible assets built on the basis of a global ethical principle: a person should not harm a person and the environment. Also, global governance requires a technology built on a method adequate to the object of governance.

In order to create a mechanism of global governance, to restore trust between former allies in the West and East, North and South, to stabilize the global economy, world and national markets, the military-scientific school of V.A. Chigirev and P.I. Yunatskevich has developed and offers global ethics. It includes a global ecological principle and a discursive-evaluative method.

Global ecological principle (GEP): a person should not harm himself, other people and the environment.

Discourse-evaluative method (DEM) is a method of regulating social relations based on group expert and mass assessment when discussing socially significant decisions.

Eight billion (8,000,000,000) citizens of our planet Earth experience an acute shortage of justice, they want to establish nravstvennoral order so that each person is protected from harm, social parasitism. The facts of mass violation of human rights and freedoms, the aggravation of inequality and the elimination of the middle class have shown everyone the imperfection of laws, courts, law enforcement practice. The existing system of international and national law can and should be supplemented with new ethics, which is based on the global ecological principle and the ecological nravstvennoral rule of three C (III-C) that follows from it:

C1- Don't harm yourself!

C2- Don't harm your neighbor!! Otherwise your neighbor will harm you.

C3- Don't harm the environment!!! Otherwise the environment will harm you.

In order not to harm yourself, you need not to harm other people and the environment - that is, to become ecological. Do not harm yourself - here and now - and you will ensure the ecology of the planet, your home and social environment. This guarantees a bright future for yourself and your descendants.

Ecology is about not causing harm to oneself, other people, and the environment. Others determine the life path of each person. They evaluate and discuss any citizen or (and) boss. If others establish that this specific citizen or (and) boss causes harm, then there is NO trust in him. Therefore, a saboteur who has lost trust immediately becomes an object of influence of others. This influence can be different, dangerous and even deadly. To avoid harm from others, a saboteur can save himself by becoming more ecological, that is, harmless to the environment and other people. For self-preservation of himself and the environment, it is important for him to stop harming others, so as not to harm himself in the end!!!

There is no bright, happy future for everyone. Everyone feels it – both rich and poor. The situation of everyone in the situation of loss of the ethical regulator, nravstvennoral crisis is unstable. Harm can suddenly happen to anyone. Accumulation of money only attracts the negative social energy of the masses. Everything is possible here: lethal redistribution of property; robbery according to all the rules of jurisprudence; reprisals against descendants; desecration of treasures and wealth of entire generations of wealthy families, clans and families.

All big bosses are in a semantic, existential dead end. They are tired of constant intrigues, their own tyranny, they are fed up with their impunity, they feel the inevitability of their own catastrophe and the violation of the integrity of their physical shell. The way out of the existential dead end is the new global ethics - technology (GET).

Therefore, the need for a universal unifying idea and technology for its implementation has come. And such a global ideology-technology has been created – global ethics: people do not harm each other and the environment; they protect each other and the environment.

Global ethics is Nravstvennoi Path of Humanity. Both the poor and the rich, both the servant and the boss are ready to follow it, without harming each other; creating for each other.

If you have not followed the ecological nravstvennoral path, then there will be few who will come to see you off on your final journey.

The individual, personal brake that holds one back from the desire to follow the ecological nravstvennoral path and save oneself from harm caused by others are the following subjective reasons:

1) greed (remorse of greed);

2) envy of the one walking ahead on the ecological nravstvennoral path;

3) mental modesty.

They (greed, envy, intellectual modesty) are the reasons for causing harm to oneself, neighbors, and the environment.

They are also the reasons for harmful social parasitic, as well as sociopathic and psychopathic behavior. We propose the main condition for the onset of global peace - a new global ethics - technology.

Global Ethics - Technology (GET)

Global Ethics Technology (GET) includes the idea of non-harm by man to man and the environment, freely accepted and shared by the majority of the population of the Earth; and the associated procedure for measuring the environmental friendliness of the leaders of global management systems on planet Earth.

Environmental friendliness is measured in the process of environmental assessment. As a result, each leader of the global management system receives an individual ecoindices (EI), which is constantly adjusted in the process of discursive practices.

Individual ecoindices are used by citizens all over the world to protect the environment and ensure the safety of social relations.

Foundations of the new global ethics - technology (GET):

Global ecological principle (GEP): a person should not harm himself, other people and the environment.

Global Ethical Nravstvennoral Principle (GENP): a person must behave in such a way as not to cause harm to himself, other people and the environment.

Discursive-evaluative method (DEM) is a method of regulating social relations based on group expert and mass evaluation when discussing socially significant decisions.

Nravstvennoral rule III-C: do not harm yourself (C1), your neighbors (C2), or your environment (C3) by thought, word, or deed; create for yourself, your neighbors, and your environment by thought, word, and deed.

The technology of new global ethics is based on the discursive-evaluative method (DEM), which consists of organizing broad participation of citizens in the discussion and evaluation of socially significant decisions from the positions of GEP, GENP, III-C.

Global governance, market and peace

Global governance, the market and the world will become stable when everyone begins to follow the nravstvennoral rule: create - do no harm.

There is harm - there is no trust. And when there is no trust, there is no governance, no market, and no peace. Therefore, the basis of global governance, the foundation of the global market and peace, public peace, the stability of socio-economic relations, world and national currencies, human health is the social process described by the formula:

DEM + III-C = Global Management, Market and Peace

Any capital strives for safe development. This is impossible without global ethics. The demand for safety, insurance of investment projects and portfolios is guaranteed only by global ethics – technology (GET):

DEM + GET (III-C)

Organizing and participating in this creative process will allow the process of global governance to be given an ecological, nravstvennoral, coordinating principle. This is the only way to stabilize the global market and restore trust in world currencies, establish nravstvennoral and legal order, stop bloody wars, stop the killing of man by man in the present, and thus guarantee a bright Future for everyone.

Global ethics will stabilize the world monetary system and logistics. Sustainable growth of all economies will begin, especially in underdeveloped countries. The well-being of the world's population will rise. The rich will become richer, the poor will stop living in poverty. Conflicts will move from the lethal plane to a non-lethal humane confrontation. Instead of hitting the opponent on the skull, they will hit his arguments. Everything will be regulated by general discussion and assessment from the position of the global ecological principle: man must not harm man and the environment.

PUBLIC DISCUSSION OF THE DECLARATION "The Nravstvennoral Path of Humanity"

Attempts to improve the quality of life, ignoring the global nravstvennoral principle, lead to a reduction in its duration.

V.A. Chigirev

People of all countries of the world stand for world peace, which can and must be maintained through nravstvennoral education and training of citizens of all countries of the world. The basis of this process is the discursive-evaluative method and the nravstvennoral rule III-C:

The discursive-evaluative method (DEM) is a group expert and mass ethical assessment of socially significant decisions.

Nravstvennoral rule III-C (Three C) – do not harm yourself (C1), your neighbors (C2), or the environment (C3) by thought, word, or deed; create for yourself, your neighbors, and the environment by thought, word, and deed.

The establishment of an ethical and legal ban on the violation of nravstvennoral rules will become possible if every citizen takes part in the international volunteer movement " Nravstvennoi Solidarity" and also supports by personal example the global project for all humanity, developed and proposed to the world by our international community of the Academy of Ecosocial Technologies.

Peace will come when everyone begins to follow the nravstvennoral rule: create without harming.

There is harm – there is no trust. And when there is no trust, there is no peace. Therefore, the foundation of universal peace and public tranquility, the stability of social relations and human health is the social process described by the formula:

DEM + III-C = peace and progress

The organization of this creative process and participation in it will allow us to establish nravstvennoral and legal order, stop bloody wars, stop the killing of man by man in the present and, thus, guarantee a bright Future for everyone.

In this regard, citizens and organizations of all countries of the world are invited to support the declaration “The Nravstvennoi Path of Humanity”.

The declaration is based on the following publications:

Declaration of an Open Civil Society
https://ast.social/o-nas/ast-home/527-deklaratsija-otkrytogo-grazhdanskogo-obschestva.html

Ecological (nravstvennoral) manifesto
https://in.ast.social/menu-news/628-ekologicheskij-nravstvennyj-manifest.html

Prevention of lethal wars
https://www.pik.ast.social/menu-news/12-ipsiy003.html

GLOSSARY

Anomic depression characterized by the following features: cultural and nravstvennoral confusion; despondency; defeatism; nravstvennoral disorientation.

Smart and cultured people suffer especially from defeatism. They are the first to break. Anxiety develops into fear. They are afraid of everything. Depression, anger, aggression, helplessness increase. This deprives educated people of faith in themselves. Desubjectivation occurs, the so-called "death of the subject". Everyone becomes the object of manipulation by parasites, sociopaths, psychopaths (people without conscience and nravstvennoral).

The destruction of the basic value (nravstvennoral) is carried out with the help of the ideology of money, the instillation of the destructive idea of universal venality, the demonstration of an example of irresponsibility and tyranny of robbers of budget funds, imitators of the social functions of the state.

Replacing the ideology of money with an ideology of nravstvennorality makes every person relevant to the state. Attitudes toward people and the state change, and a motive for peaceful coexistence emerges.

Administrative crime (AC) is defined as illegal activity that infringes on the interests of society and the state as a whole, persistently and systematically committed with the goal of maintaining arbitrary rule, irresponsibility, maintaining a long tenure in power, and profiting within and under the guise of public service and activity.

All social crises are caused by the arbitrary and irresponsible behavior of sociopathic and psychopathic individuals who have infiltrated government structures. Therefore, the fight against administrative crime (AC) is becoming a priority for ensuring public and state security. Administrative crime is not only not declining, but, on the contrary, continues to grow in many countries around the world. This is largely due to the fact that those who violate the law by using administrative powers possess a wide range of influence, power, and resources for violence. This allows Administrative Crime (AC) to adapt to the most stringent regulatory changes and declarations of decriminalization of the state. Administrative crime is a specific type of criminal activity aimed at securing arbitrary rule and material gain by violating ethics and laws under the guise of the assumed powers of government bodies. Such crimes cause significant damage to the country's defense, security, healthcare, science, education, law, and economy. They undermine trust in government bodies and create an unfavorable environment for normal individuals with honor and conscience. They encompass a wide range of activities, ranging from the creation of administrative criminal groups (ACGs), simulating government elections, prolonged stays in power, self-reproduction in power, fraud and corruption, embezzlement of budgets at all levels, money laundering, tax evasion, and the instigation of deadly wars and war crimes.

Administrative crime is a complex and multifaceted problem, solved through the practical application of a new ethic based on the global environmental principle (GEP): humans do no harm to humans and the environment. The primary goal of such crimes is the illegal acquisition (seizure, bribery) of power to ensure their own arbitrary rule and impunity. This seizure of power allows them to remain in leadership positions for extended periods, from which the perpetrators are unable to resign, as they would lose their protection and be immediately held accountable. This makes the fight against administrative crime one of the primary tasks of society, government agencies, and international organizations.

Administrative crime is assimilated into legitimate political activity and is concealed behind legal norms. Therefore, identifying the perpetrators of administrative crime is problematic. Given these circumstances, the factors contributing to the spread of administrative crime must be identified at the earliest stages in order to eliminate them and develop preventative measures. Experience in addressing this issue in some countries suggests that these measures should largely be focused on implementing a nravstvennoral policy (everything for the people) – a system of social connections, values, and norms linked to the global environmental principle (GEP): people do not harm people and the environment. By using new ethics, it is possible to ensure the harmonious and productive functioning of all social entities, society and the state.

ACG – administrative criminal groups, a particularly dangerous form of criminal community formed by officials of public authorities on the basis of a selfish conspiracy. ACGs seize control of the state, using power to maintain their own arbitrary rule, hedonism, and personal enrichment at any cost. They are the primary threat to civilization, the perpetrators of all crimes, disasters, and wars. The ACG is pursuing immoral policies, corrupting state authorities, and rendering the army and special services ineffective. The population is aware of this tyranny. They are losing trust in the authorities and supporting the state, which ultimately becomes unviable.

Antinravstvennoral – the process of distributing public goods, in which society is harmed, the social, physical and biological foundations of human life are destroyed. Inequality arises. Antinravstvennoral policies lead to social catastrophe.

The education of nravstvennoral citizens is the process of developing a harmless attitude towards themselves and others, linked to the global ecological principle: people do not harm people and the environment.

Antinravstvennoral - an act as a result of which harm was caused to a citizen.

BEST - blocking ecosocial technology, allows to prohibit harmful actions of social subjects by visualizing negative civil consent.

Harm – a violation of the conditions of normal life that is felt and experienced by a person.

Global ethics is Nravstvennoral Path of Humanity. Both the poor and the rich, both the servant and the boss are ready to follow it, without harming each other; creating for each other.

Nravstvennoral - this is compliance with the global ecological principle (GEP) in behavior - a person does not harm a person and the environment.

Global Ethics Technology (GET) includes the idea of non-harm by man to man and the environment, freely accepted and shared by the majority of the population of the Earth; and the associated procedure for measuring the environmental friendliness of the leaders of global management systems on planet Earth.

Global ecological principle (GEP): a person should not harm himself, other people and the environment.

Global Ethical Nravstvennoral Principle (GENP): a person must behave in such a way as not to cause harm to himself, other people and the environment.

The global humane social project for the nravstvennoral path of humanity invites all inhabitants of planet Earth to apply a new ethic in their personal behavior and the regulation of social relations, linked to the global ecological principle (GEP): humans do no harm to humans or the environment. Every person becomes essential to society and the state. Normal people limit the arbitrary exercise of those without conscience in public authorities using ecosocial technologies.

Ecosocial technologies are a new peacemaking social algorithm for regulating relationships so that one person does not harm another. The algorithm consists of two steps:

First, the application of a new ethic to regulating relationships: people's decisions should not cause harm to one another.

Second, the joint discussion, evaluation, and implementation of decisions made, adhering to the new ethic: not harming one another.

Civil consent (positive or negative) is the opinion of citizens, expressed in an evaluative form regarding the social actions of social subjects.

Civil (social) cowardice – this is the failure to fulfill civil obligations to protect one’s rights and freedoms, as well as to protect the rights and freedoms of other citizens due to anxiety, fear, and fear of punishment from those who violate these rights.

Cowardice leads to the degeneration of society, the collapse of the state, the loss of rights, freedoms and life itself.

Prevention of civic cowardice is achieved through training citizens in collective action to protect their rights and freedoms.

Destructive ideology – this is the cultivation of the priority of the material over the spiritual: antinravstvennoral, permissiveness, egoism, faith in money as a universal tool for solving all problems.

The Destructive Ideology of Money is based on the priority of the material over the spiritual in human consciousness and behavior. Money is used as a tool of oppression and exploitation. The return of money to the function of an accessible tool for creation is carried out through a broad discussion and evaluation of

financial decisions using a new ethic: financial decisions should not harm people and the environment.

Destructive ideology includes the following components:

cultivation of egoism, permissiveness, and antinravstvennorality;

denial of or evasion of service and armed defense of the Motherland;

sabotage of the execution of orders and decrees of government bodies;

suicide, alcoholism, parasitism, and hedonism;

the breakdown of the family and marriage;

the priority of the material over the spiritual, the cult of personal enrichment at any cost, profit, self-interest, and economic interests over social ones;

dehumanization—the process of depriving a person of nravstvennoral qualities and virtues, justifying the need for their physical elimination;

public antinravstvennoral behavior by government officials and local government bodies;

antinravstvennoral allocation of budgetary funds is a distribution in which those allocating budgetary funds are motivated by selfish motives and appropriate these funds, either partially or in full, thereby undermining patriotic activities;

profanation of scientific research is the distortion of the goals, objectives, and results of scientific research and development work due to selfish intent or professional incompetence, which poses a threat to national defense and national security;

profanation of specialist training is the distortion of the goals, objectives, and results of training and education of personnel due to selfish intent or professional incompetence, which poses a threat to national defense and national security;

profanation of the professional use of specialists is the assignment and reassignment of specialists to other specialties, as well as the engagement in other activities after the specialist's graduation from an educational institution, due to selfish intent or professional incompetence of the heads of professional organizations and educational institutions, which poses a threat to national defense and national security;

a profanation of public administration is ineffective governance that leads to the violation of human rights and freedoms, a deterioration in the well-being of citizens, unnecessary casualties and losses among personnel, and ineffective defense and national security due to selfish intent or professional incompetence, posing a threat to national security and defense.

Destructive ideology has destroyed all social institutions and is fueling the outbreak of a new world war. Money has become the primary goal and means of psychopathic and sociopathic politicians. States captured by sociopaths have begun to abandon the protection of human rights and legitimate interests. Humanity has become superfluous in the plans of those devoid of conscience. For sociopaths, war is the best way to reduce the population so that it does not interfere with parasitism and hedonism. People are being forced into a project of war and participation in a slaughter of all against all.

It is for this reason that public demand has arisen for a new social project with a humane ethic. Peacemakers offer this project to all of humanity — a nravstvennoral path.

Discursive-evaluative method (DEM) is a method of regulating social relations based on group expert and mass assessment when discussing socially significant decisions.

Spirituality — is work for other people, in which a person gives them more than he takes in return. Work for the benefit of other people spiritualizes a person, becomes his spiritual foundation.

Spiritual and nravstvennoral values – a person's attitude towards himself, other people and the environment, formed as a result of training and education, characterized as harmless and creative.

Nravstvennoral Index – a numerical indicator of harm from social actions or inactions of a subject. It is formed in the process of ethical evaluation.

Informal justice - the process of establishing justice based on the discursive-evaluative method. All legal and judicial decisions are discussed at all stages and assessed by experts and specialists from nravstvennoral and legal positions: do no harm, follow the spirit, not the letter of the law.

Collective – a social group in which a nravstvennoral atmosphere has been formed, characterized by the following features: internal unity of ideas, goals, and objectives; joint mode of activity; mutual assistance and support for each other according to the principle of "one for all and all for one"; self-government, where each member of the team plays the role of an executor in solving one problem and a leader in solving another problem; the opportunity for each member of the team to gain authority in the form of general recognition of social and professional compliance with the position or role held; friendship, calmness, and confidence in the future of each member of the team; constructive behavior of team members, ensuring their mental and physical health; a sense of pride in belonging to the team; joint discussion and adoption of management decisions.

Mass assessment of professional compliance is a method of assessing the suitability of a specialist for the position held, based on the assessment by citizens of a particular specialist by using a binary scale: corresponds to the position held; does not correspond to the position held.

Binary assessment becomes correct in group assessment of personality and collective assessment of personality by persons who know each other from joint activities. A mass assessment of a public figure, on whose activities the standard of living of citizens depends, is also correct. If this level is growing and they do not feel any harm from the manager, then the assessment will be as follows: suits the position held. If citizens feel a decrease in their standard of living, then their assessment will be as follows: "does not suit the position held". Rotation of specialists and managers based on the results of their mass assessment of professional suitability helps ensure the safety of society.

Negative civil consent – is a consolidated condemning opinion of many social subjects regarding social actions or inactions of other social subjects. It is an instrument of citizens, society and the state to ensure the priority of the spiritual over the material, to protect and strengthen spiritual and nravstvennoral values.

The ideology-technology of nravstvennorality is an eco-social technology and includes a freely accepted and shared idea of nravstvennorality as the idea of non-harm and the associated procedure for measuring the nravstvennorality of public authorities who make decisions significant to society.

The nravstvennorality of significant actors is measured through the ethical evaluation of their social actions. As a result, each such actor receives an individual nravstvennorality index, constantly adjusted through discursive practices.

The individual nravstvennorality indices of public authorities are used by the state and society to ensure national security, state military development, public administration, local self-government, and other aspects of national life and defense. Low values of such indices are the basis for the rotation of officials. Medium and high values reflect the willingness of citizens to defend a state led by normal people.

Normal people are people with a conscience. A person with a conscience is a normal person. A person without a conscience suffers from the socially dangerous mental illness of sociopathy. They pose a threat to society and require professional assistance. It is unacceptable for such individuals, due to the social danger of their mental state, to occupy socially significant and professionally important positions in society and the state.

The replacement of the ideology of money with the ideology of nravstvennorality is achieved through a global, humane social project of the nravstvennoral path of humanity.

The nravstvennoral path of humanity is the harmless and constructive activity of people for each other and the environment, the joint discussion and implementation of decisions.

Nravstvennoral pedagogy (NP) or ecopedagogy (EP) is a practical pedagogical science about the methods of teaching and education, supplemented by a discursive-evaluative method.

Nravstvennoral policy – this is such a distribution of public (not only material) goods, in which the nravstvennoral rule III-C is observed: do not harm yourself (C1), neighbors (C2), the environment (C3) either by thought, word or deed; create for yourself, neighbors, the environment by thought, word, deed.

Nravstvennoral Rule III-C: do not harm yourself (C1), your neighbors (C2), your environment (C3) either by thought, word or deed; create for yourself, your neighbors, your environment by thought, word and deed.

Nravstvennoral principle - do not harm yourself, others, the environment. It is realized in the nravstvennoral rule "Three C" (III-C): do not harm yourself, your

neighbors, the environment, neither by thought, nor by word, nor by deed; create for yourself, your neighbors, the environment by thought, word and deed.

Nravstvennoral Path of Humanity – harmless and creative activity of people for each other and the environment, joint discussion and implementation of decisions made.

New Ethics (Global Ethics, New Global Ethics) – ethics-technology, the use of which allows to give human relations an ecological character, reflecting the global ecological principle (GEP): a person should not harm a person and the environment.

Foundations of the new ethics:

Global Ecological Principle (GEP): a person should not harm himself, other people and the environment.

Global Ethical Nravstvennoral Principle (GENP): A person should behave in such a way as not to cause harm to himself, other people and the environment.

The discursive-evaluative method (DEM) is a method of regulating social relations based on group expert and mass assessment when discussing socially significant decisions.

Nravstvennoral rule III-C: do not harm yourself (C1), your neighbors (C2), or your environment (C3) by thought, word, or deed; create for yourself, your neighbors, and your environment by thought, word, and deed.

The technology of new ethics is based on the discursive-evaluative method (DEM), which consists of organizing the broad participation of citizens in the discussion and evaluation of socially significant decisions from the positions of GEP, GENP, III-C.

Nravstvennoral disability is a social problem created by a person who lacks conscience and empathy, harming themselves, others, and the environment.

To be classified as nravstvennoral disabled, a person must meet two conditions:

1. Have a persistent behavioral disorder (harm to themselves, others, or the environment).

2. Have completely or partially lost conscience and empathy for others.

The first degree of nravstvennoral disability is when a person harms themselves (suicidal behavior, social cowardice).

The second degree of nravstvennoral disability is when a person harms neighbors and others. This includes murder, other criminal activity, fraud, drug addiction, arbitrariness and selfishness, hedonism, parasitism, and antinravstvennorality.

The third degree of nravstvennoral l disability is when a person harms the environment and their country (betrayal and betrayal of the Fatherland, technologies, products, and living conditions harmful to human health, and maintaining an antinravstvennoral atmosphere on planet Earth).

Nravstvennoral disability has a destructive impact on a person's relationships with themselves, others, and the environment. From a legal perspective,

nravstvennorally disabled individuals become organizers and participants in various crimes. They lack compassion for the victims of crimes and are not tormented by conscience, as such a feeling is unknown to them.

Nravstvennoral solidarity is the unity of citizens in a harmless relationship with each other and with people around them, and with the environment.

A nation is an ethnic or cultural community united by common traditions and interests, whose members possess and exercise the right to individual political initiative: the formation and control of public authorities.

Nation-building is the process of building horizontal connections and relationships between members of an ethnic or cultural community, based on a new ethic: people do not harm people and the environment, and discursive-evaluative practices (citizens discuss and evaluate, form and control public authorities).

Normal people are people with a conscience. A person with a conscience is a normal person. A person without a conscience suffers from a socially dangerous mental illness called sociopathy. They pose a threat to society and require professional help. It is unacceptable for such individuals, due to the social danger of their mental state, to occupy socially significant and professionally important positions in society and the state.

Social feedback – the response of citizens to the influences exerted on them by social actors.

Policy – is a system of social relations regarding the distribution of public goods.

Priority of the spiritual over the material - the process of human creative labor.

Prevention of mental modesty is carried out by means of a mass assessment of the professional suitability of specialists and management personnel. Based on the results of the assessment, adequate personnel decisions are made on the rotation or retraining of a person who is professionally unsuitable for the position held.

Psychopathy – socially dangerous mental illnesses accompanied by pronounced character defects that encourage a person to harm others and create unbearable conditions for interaction.

Psychopathy is the process of infecting normal people with a mental illness through contact (visual, auditory, face-to-face, or remote) with a psychopath. Defense against psychopathy is achieved by cessation of pathogenic contact.

Change of worldview paradigm – the process of transition to a nravstvennoral worldview based on the recognition of nravstvennorality and antinravstvennorality, harmful and constructive, spiritual and selfish. A nravstvennoral worldview implements ethical self-regulation of human behavior within the boundaries set by nravstvennoral rule III-C: do no harm to oneself, neighbors, or the environment, either by thought, word, or deed; create for oneself, neighbors, and the environment by thought, word, and deed.

Conscience – an ethical regulator of human and citizen behavior, his internal attitude. It is formed in the process of nravstvennoral education with the help of

other citizens and organizations that correct the behavior and self-esteem of the individual.

Creation – socially useful activity, during which a person gives to others more than he receives in return.

Social filtering – a procedure for group, collective and mass assessment of the nravstvennorality and professional suitability of personnel, serving as a basis for adequate personnel decisions. Aimed at ensuring the sustainability and reliability of the system of public administration and local self-government. Social filtering helps prevent sociopaths and psychopaths from entering government bodies and other socially significant positions, thus preventing social catastrophe.

Social action – the result of the activity of a social subject: intentions, statements, decisions and actions affecting the interests of several (two or more) citizens.

Social Conformity – this is the consistency of human behavior with the new ethics associated with global ecology: a person should not harm a person and the environment.

Socially parasitic structure – an organization whose entire effort is aimed at obtaining funds to support its own existence. A characteristic feature of such a structure is the imitation of its main activity in solving urgent social problems.

Social parasitism – a way of existence of a social subject guided by the idea of personal gain at any cost. A consequence of the cult of money, double standards, discrepancy between words and deeds. A social parasite lives at the expense of other social subjects, without participating in their creative activity or imitating such participation.

Social process – this is a way of existence of a social subject, its life activity, carried out in interaction with other social subjects.

Social subject – this is both an individual and groups of people in their associations, organizations, enterprises; this is also the administration, government and civil society as a whole.

Sociopathy – a socially dangerous disease, accompanied by the loss of conscience and empathy for other people.

Sociopathy is the process of infecting normal people with a mental illness through contact (visual, auditory, in-person, or remote) with a sociopath. Defense against sociopathization is achieved by cessation of the pathogenic contact.

Relationship crises arise when sociopaths (people without conscience or compassion) and psychopaths (people with obvious character defects that cause them to harm everyone around them) infiltrate them. They break all contracts and agreements, fail to fulfill their commitments, and betray each other.

Relationships are stable and develop positively, strengthened, and fostered by nravstvennoral solidarity when they are created and maintained by normal people with a conscience.

The social theory of the military-scientific school of V.A. Chigirev and P.I. Yunatskevich. According to research by this military-scientific school, it has been

established that socially dangerous, mentally ill sociopaths and psychopaths often hide behind legal entities and government officials. They infiltrate government bodies and destroy them with their arbitrary actions. They collude with each other, then deceive, and commit economic crimes that culminate in deadly wars. A characteristic trait of sociopaths and psychopaths is unstable relationships with others. At first, they are friends, then become enemies. To protect society from sociopaths and psychopaths, it is necessary to prevent those devoid of conscience from entering into positions of power or to ignore them, ensuring their own and public safety.

Demilitarization is a process of depsychopathization, desociopathization, and social hygiene, supported by society and the state, aimed at ending lethal wars as crimes against humanity.

Desociopathization is the prevention of sociopaths who incite others to harm others from gaining socially significant positions. It is achieved through public discussion, evaluation, and judgment of any public calls for lethal confrontation, which are considered a clear sign of a socially dangerous mental illness – sociopathy.

Depsychopathization is a legal and ethical ban on individuals lacking conscience from holding public office. It is applied by public authorities through the procedure of psychological and psychiatric support for public administration, involving groups of experts and specialists to conduct assessments and identify the loss of conscience. Society applies mass ethical assessment, using social-evaluative or discursive-evaluative networks with an embedded new ethic linked to the global ecological principle: humans do no harm to humans or the environment.

Social hygiene is a procedure for protecting individuals from sociopathization and psychopathization. To protect themselves from those without conscience, citizens adhere to the nravstvennoral rule of the three Cs in their behavior and thinking: do not harm yourself (C1), your neighbors (C2), or the environment (C3) by thought, word, or deed; create for yourself, your neighbors, and the environment by thought, word, and deed.

The common characteristic of sociopaths and psychopaths is harming others, inciting or pushing them, under various financial, economic, ideological, social, religious, ethnic, and ideological slogans, to kill a specific individual, social group, race, ethnic group, or nation.

Having discovered someone without conscience in your immediate circle, it is advisable to cease contact with the source of the pathogenic mental infection. You can sever contact with such a person without explanation. Establish social distance and ignore the conscienceless individual until they reform, using the nravstvennoral principle of the three Cs as the basis for correcting their behavior.

If a sociopath or psychopath is discovered in a public figure who persistently appears on all media outlets and social media channels, it is also advisable to ignore the socially dangerous individual, regardless of their position or achievements. Disrupting audio, video, kinesthetic, informational, work-related,

professional, and educational interactions with sociopaths and psychopaths is the foundation of social hygiene.

Technology of changing the worldview paradigm is based on the discursive-evaluative method (DEM), which consists of organizing broad participation of citizens in the discussion and evaluation of socially significant decisions from the positions of GEP, GENP, III-C.

Threat – potential harm to human life.

Intellectual modesty (cognitive disability) manifests itself in people who have not been taught the habit of reading and thinking. They have not mastered socially significant knowledge. The skills and abilities necessary for socialization have not been developed. They have a minimal vocabulary. In everyday speech, they do not reveal their intellectual defects. They imitate literacy with superficial judgments. They have difficulty learning from their own mistakes. Mental work is a burden. They avoid reading and seek entertainment. They do not draw conclusions and are unable to independently correct their behavior. They understand that they are mistaken, but continue to harm themselves and others with their illiteracy and superficial knowledge. They are unable to adequately assess their surroundings. When extremely suspicious, they display excessive gullibility and suggestibility. They become an easy victim of deception. They require individualized training and education. With such an education, one can overcome intellectual modesty and become a successful professional and competent leader, demonstrating critical thinking and accustoming oneself to intellectual work.

Mass cognitive disability leads elites and the general public to a state of inadequate assessment. They become easy prey for more savvy, aggressive individuals—sociopaths, who, through the hands of psychopaths, maintain mass intellectual modesty and carry out their arbitrary actions with impunity.

Ethical Rating Scale (binary, multi-point) is a method of digitizing and visually representing the assessment of the level of nravstvennorality of a social subject. Ethical assessment scales can be used by citizens, organizations and state and local authorities to organize ethical assessment of social subjects.

Ecosocial technology for preventing lethal wars consists in creating a discursive-evaluative practice of identifying universal enemies of humanity (sociopaths, social parasites), who, in order to maintain their tyranny, antinravstvennorality and irresponsibility, as well as to retain the captured power and wealth, incite local and global lethal wars, push people, nations and states into bloody massacres under various kinds of demagogic and provocative slogans.

Ecosocial technologies (EST) is a set of techniques for applying the discursive-evaluative method when discussing and evaluating a specific socially significant decision with the participation of experts, specialists and the masses of citizens.

Ecopedagogy – practical pedagogical science on teaching and nravstvennoral education, supplemented by a discursive-evaluative method.

Ethical assessment – is an assessment by citizens of the nravstvennorality or antinravstvennorality of the actions of other citizens and organizations in order to block the consequences of antinravstvennoral behavior.

DECLARATION OF THE NRAVSTVENNORAL PATH OF HUMANITY

Developed by the Academy of Ecosocial Technologies
Approved January 31, 2024
Secretariat of the Academy of Ecosocial Technologies
Offered to the world community for support and use in the interests of ensuring global security
Discussed and proposed by the Green Helmets Peacekeeping Forces to the entire world community on July 31, 2025, Minsk, Republic of Belarus

Supported by the public of Egypt, Kyrgyzstan, Russia, Israel, Finland, Turkey, the Philippines, the Kingdom of Thailand, France, Abkhazia, Serbia, Belarus, Vietnam, Mongolia, Japan, Laos, Republic of Korea, Jordan, Kazakhstan, Philippines, Slovakia, Guinea, Moldova, Uzbekistan, Germany, Philippines

AAlsoRussian Orthodox Church, society Inkeri, the Supreme Buddhist Council in Russia and Eastern Europe,
The International Union of Women, the Association of Business Women, International Peacekeeping Corps "Green Helmets", BRICS organizations, national and international police associations

The Embassies of the People's Republic of China, Mongolia, Japan, South Korea, the Republic of Belarus, India, Afghanistan, Iran, Uzbekistan, the Russian Federation and Turkmenistan in Kyrgyzstan, as well as distinguished guests from Vietnam and Laos, and other interested states who took part in the work of the Round Table: Games of the Nomadic and Sedentary Peoples of the World (ICON) and the creation of the International Nomadic Committee (ICON INC)

Approved by the European Legal Forum, Switzerland, Bern, 22 February 2026.

The global humane social project for the nravstvennoral path of humanity invites all inhabitants of planet Earth to apply a new ethic in their personal behavior and the regulation of social relations, linked to the global ecological principle (GEP): humans do no harm to humans or the environment. Every person becomes essential to society and the state. Normal people limit the arbitrary exercise of those without conscience in public authorities using ecosocial technologies.

1. International relations and traditional trade links have been subjected to the destructive influence of antinravstvennoral individuals who lack conscience and empathy for people.

2. Antinravstvennoral individuals have led humanity to a nravstvennoral crisis, which manifested itself in the dominance of material interests over spiritual ones. A threat to the very existence of human civilization has arisen.

The priority of the material over the spiritual has been cultivated: antinravstvennorality, permissiveness, egoism, and the belief in money as a universal tool for solving all problems have become widespread.

Money has become an inaccessible tool for creation for all. It is used as a tool of oppression and exploitation. Restoring money's function as an accessible tool for creation is achieved through broad discussion and evaluation of financial decisions, using a new ethic: financial decisions should not harm people and the environment.

Destructive ideology includes the following components:

the cultivation of egoism, permissiveness, and antinravstvennorality;

denial of or evasion of service and armed defense of the Motherland;

sabotage of the instructions and orders of government bodies;

suicide, alcoholism, parasitism, hedonism;

the breakdown of the family and marriage;

childlessness, pederasty, lesbianism, and other sexual desire disorders;

The priority of the material over the spiritual, the cult of personal enrichment at any cost, profit, self-interest, and economic interests over social ones;

Dehumanization – the process of depriving a person of nravstvennoral qualities and virtues, justifying the need for their physical elimination;

Public antinravstvennoral behavior of a government official or local government body;

Antinravstvennoral distribution of budgetary funds – a distribution in which those allocating budgetary funds are motivated by selfish motives and appropriate these funds, partially or in full, thereby undermining patriotic activities;

Profanation of scientific research – the distortion of the goals, objectives, and results of scientific research and scientific development work due to selfish intent or professional incompetence, which creates a threat to national defense and national security;

Profanation of specialist training – the distortion of the goals, objectives, and results of training and education of personnel due to selfish intent or professional incompetence, which creates a threat to national defense and national security;

Profanation of the professional use of specialists is the assignment and reassignment of specialists to other specialties, as well as the pursuit of other activities after a specialist's graduation from an educational institution, due to the selfish intent or professional incompetence of the leaders of professional organizations and educational institutions, which creates a threat to the country's defense and national security;

Profanation of public administration is ineffective governance that leads to the violation of human rights and freedoms, a deterioration in the well-being of citizens, unjustified casualties and losses among personnel, ineffective defense and national security due to selfish intent or professional incompetence, which poses a threat to national security and defense.

Destructive ideology has destroyed all social institutions and is stimulating the outbreak of a new world war. Money has become the primary goal and means of psychopathic and sociopathic politicians. States captured by sociopathic psychopaths have begun to refuse to protect the rights and legitimate interests of people. Humanity has become superfluous in the plans of those devoid of conscience. For sociopaths and psychopaths, war is the best way to reduce the population so that it can function freely as parasites and hedonists. People are forced to accept the idea of war and participation in a slaughter of all against all.

It is for this reason that public demand has arisen for a new social project with a humane ethic. Peacemakers offer this project to all of humanity — a nravstvennoral path.

3. The Nravstvennoral Path of Humanity is a global project of civilization aimed at forming its nravstvennoral atmosphere.

4. The ecological, ethical and technological foundation of the nravstvennoral path of humanity is based on the following principles, rules, methods and technologies:

global ecological principle (GEP): a person should not harm himself, other people and the environment;

global ethical nravstvennoral principle (GENP): a person must observe the Global Ecological Principle (GEP) consciously;

Nravstvennoral Rule III-C: do not harm yourself (C1), your neighbors (C2), your environment (C3) either by thought, word, or deed; create for yourself, your neighbors, your environment by thought, word, and deed;

discursive-evaluative method (DEM): consists of organizing broad participation of citizens in the discussion and evaluation of socially significant decisions from the positions of GEP, GENP, III-C; serves as the basis for the technology of changing the worldview paradigm.

ecosocial technologies (EST): a set of techniques for applying the discursive-evaluative method in the formation of a new worldview paradigm;

nravstvennoral pedagogy (NP) or ecopedagogy (EP): practical pedagogical science about the methods of teaching and education, supplemented by the discursive-evaluative method.

5. The education of a person who does not harm himself, other people and the environment is carried out with the help of environmental pedagogy (ecopedagogy).

6. This pedagogy is based on the global ecological principle and the discursive-evaluative method. Their interaction integrates the social and personal-individual levels. As a result, the nravstvennoral personality of a person is formed,

observing the rule III-C in his behavior (do not harm oneself (C1), neighbors (C2), the environment (C3) neither by thought, nor by word, nor by deed; create for oneself, neighbors, the environment by thought, word, and deed).

7. The main direction of interaction between society and the individual is the assimilation by the individual of the value norm (rule III-C) in the process of training and education, and the further consolidation of this rule in the legal, economic, financial and political systems of society.

8. Nravstvennost as a basic value of an individual is formed in the process of his/her life activity, and is identified in communication as a group and social value, approved by society and in demand by the state for persons holding public positions.

9. The central problem of society is resolved on the nravstvennoral path - this is the answer to the question of a person's attitude towards himself, other people and the environment. In the most general sense, this attitude is set by the nravstvennoral rule III-C (do not harm yourself (C1), neighbors (C2), the environment (C3) either by thought, word or deed; create for yourself, neighbors, the environment by thought, word and deed).

10. Nravstvennoral knowledge (rule III-C), formed in the family and educational organizations from early childhood and maintained throughout a person’s life, is the connecting thread between the human spirit, other people, the environment and creative practical activity.

To know the nravstvennoral rule III-C means to have a clear, well-founded idea not only of what is, but also of what should be in human relations: not to harm and to create. The application of the nravstvennoral rule III-C presupposes the transformation of what exists on the basis of the idea of what should be.

11. A person not only learns about the world, but also acts on the basis of the knowledge he has received. This means that knowledge in a broad sense includes not only ideas about the surrounding reality, but also plans, assessments, norms, promises, warnings, ideals, models, etc. A person has a fairly clear, well-founded idea of nravstvennorality and its opposite – antinravstvennorality. Nravstvennost is assessed in people as good through not causing harm, antinravstvennorality as evil through causing harm.

12. Politics is social relations regarding the distribution of public (not only material) goods.

13. Antinravstvennoral policy is a distribution of public goods that causes harm to society, destroys the social and biological foundations of human life, and creates inequality. Antinravstvennoral policy leads to social catastrophe.

14. Nravstvennoral policy is such a distribution of public goods that the nravstvennoral rule III-C is observed: do not harm yourself (C1), your neighbors (C2), or your environment (C3) by thought, word, or deed; create for yourself, your neighbors, and your environment by thought, word, and deed.

15. Nravstvennoral policy is supported by law and the discursive-evaluative process. Citizens participate in the discussion and evaluation of decisions on the

distribution of public goods. This creates a condition of trust in state and municipal authorities. The country's leadership gains nravstvennoral superiority. Such power wins in all types of confrontations. Nravstvennoral superiority, based on the involvement of society in self-government and open distribution of public goods, provides everyone with genuine freedom, restores justice, and ensures the legitimate well-being (wealth) of citizens.

16. Nravstvennoral policy becomes the nravstvennoral force of the state and society, guaranteeing their security and development. The тravstvennoral force of the state arises from its reliance on a society composed of free and wealthy citizens, whose well-being is protected by such a state. Nravstvennoral force enables victory in any confrontation and replaces lethal wars.

17. In the context of the inevitability of conflict situations, nravstvennoral policy is aimed at forming a humane, non-lethal confrontation between the conflicting parties.

18. Nravstvennoral policy is a source of national and international law - a source that ensures the ecology of social relations in society and the state.

19. Nravstvennoral policy is implemented through state policy and public self-government, which ensure support and responsibility in relation to the nravstvennoral or antinravstvennoral actions of social subjects.

Nravstvennoral policy can be taken as a guide to action by politicians and citizens of all countries of the international community.

20. Negative civil consent – a consolidated (aggregated) condemning opinion of many social subjects regarding the social actions (inaction) of other social subjects, can today be visualized in the form of visual images, literally painted in different colors.

The planes of negative civil consent are visualized in color (green, blue, red).

Ecological discursive regulators of society (https://www.globalnrav.ast.social;https://euroopen.ast.social). This is an ethical traffic light. It is based on a scale of harm.

Green color means that others evaluate the subject as acting without harm and who can continue further action.

The blue color signifies the difficulty in assessing the subject, the difficulty in recognizing the harm from him, the success of the social masking of the person being assessed, the threats of which are not distinguished by others.

The appearance of the color red reminds the actor that others see harm or a threat in his actions.

This is a reason to think, analyze the current situation, and provide new arguments for and against the appropriate actions.

An important constructive feature of discursive ethical regulators is the principle of self-punishment used in them.

Here the principle of retribution for harm during the life of a specific person is realized. It is realized by others through mass ethical assessment.

Mass ethical assessment is the determination of the level of nravstvennorality of a social subject by other assessors.

The object of mass ethical assessment develops responsibility for the commission of a social action. In the case of a harmful social action, a feeling of guilt arises, without which there can be no talk of full correction, restoration of social health.

The healing sense of guilt and the sense of shame associated with it leads to self-correction of the subject's behavior. He can publicly repent, apologize online to others for his harmful actions. At the same time, he has a clear understanding that no one else is guilty except him. He faces the internal question: "Why did I do this?", "I will not do it again." And this is the path to his nravstvennoral improvement.

21. In order for the practice of nravstvennoral behavior to become the basis for human humanitarian progress (the refusal to kill man by man), it is important to support rituals of discourse and mass ethical (nravstvennoral, ethical) assessment in society. For this purpose, heads of state authorities, public and private organizations form management, educational and professional teams through which they implement management and professional practices, the process of education and training of citizens.

ECOSOCIAL TECHNOLOGY OF PREVENTION LETHATAL WARS

The ecosocial technology of preventing lethal wars consists of launching into discursive-evaluative practice the universal enemies of humanity (sociopaths, social parasites), who, in order to maintain their tyranny, antinravstvennorality and irresponsibility, to retain the captured power and wealth, incite local and global lethal wars, push people, nations and states into bloody massacres under various kinds of provocative slogans.

Any lethal war can be just if it is aimed at protecting society and the state from internal and external social parasites, sociopaths. A state that has taken a nravstvennoral position inevitably becomes an object of attacks by external and internal enemies (sociopaths, social parasites). A society that has embarked on the nravstvennoral path of its development will inevitably be subjected to vicious attacks by external and internal universal enemies, who will make every effort to nravstvennorally decompose such a society. Otherwise, they will not survive. They need an antinravstvennoral atmosphere, global bloodbaths, to keep all the countries of the world and their inhabitants under control.

The presented ecosocial technology can be used by all nations of the world, social activists and government officials who have taken a nravstvennoral position and intend to put an end to lethal wars forever. Ecosocial technology allows solving this problem. Due to group expert and mass identification, as well as

ethical assessment of specific warmongers, the neutralization of the activities of the enemies of humanity - sociopaths, social parasites - that are harmful to the world community is carried out.

Ecosocial technology was developed by institutes and departments of the Academy of Ecosocial Technologies, based on the provisions of the USSR military scientific school of V.A. Chigirev and P.I. Yunatskevich.

1. Nravstvennoral principle and nravstvennost

1.1. Nravstvennoral principle – do no harm to yourself, others, or the environment. It is realized in the nravstvennoral rule “Three Cs” (III-C): do no harm to yourself, your neighbors, or the environment, either by thought, word, or deed; create for yourself, your neighbors, and the environment by thought, word, and deed.

1.2. Nravstvennost is a general expression of those properties of human nature that perform the function of regulating relations between members of society, regardless of social, national, religious and other factors. It is a special attitude of thinking and behavior that allows one not to harm oneself, others, and the environment.

1.3. Harm is a disturbance of human life that is felt and experienced by a person. Threat is a potential harm to human life.

1.4. The ability to recognize harm and threats to citizens is formed in the process of socialization and is reinforced during the study of the rule “Three C” (III-C) in each family and educational institutions:

do no harm to yourself (C1),

do not harm neighbors (C2),

do not harm the environment (C3),

neither in thought, nor in word, nor in deed;

to create for oneself, one's neighbors, and the environment with thought, word, and deed.

1.5. Nravstvennost can be used by any person to determine their own system of values. Nravstvennoral values reach any person voluntarily due to their attractiveness and universality, and are supported by the participation of all citizens in nravstvennoral education and enlightenment.

2. Ensuring nravstvennorality

2.1. Nravstvennost is ensured by education, enlightenment, propaganda, state and municipal authorities, and the management of public and private organizations.

2.2. In order to foster nravstvennorality, nravstvennoral classes are held in educational institutions and other organizations.

2.3. During lessons and classes on nravstvennorality, citizens, guided by the nravstvennoral rule, acquire the ability to give public nravstvennoral assessments of events and actions that are committed by other subjects. The ability to recognize antinravstvennoral actions in one's own behavior, as well as in the behavior of other citizens and organizations, is a mandatory educational outcome of conducting a lesson on secular ethics.

2.4. The preparation and implementation of lessons and classes on nravstvennorality is provided by state and local authorities, public and private organizations, parents and persons replacing them.

2.5. Nravstvennoral education and nravstvennoral propaganda are organized in the mass media and with the help of information and communication resources. They are aimed at a visual presentation of the advantages of nravstvennoral behavior and ensure that each citizen is provided with examples of the onset of legal liability for antinravstvennorality, unethical behavior and lack of conscience.

3. Strengthening mutual trust between citizens and state and municipal authorities, economic entities

3.1. The behavior of a person guided by a nravstvennoral rule is nravstvennost.

3.2. Only nravstvennoral behavior that ensures the emergence of trust is ethical.

3.3. Trust – social relations that arise between citizens and civil organizations in the absence of mutual harm and threats. Without trust, the existence of civil society is impossible.

3.4. Society and the state interact on the basis of complete mutual trust, which arises as a result of the implementation of nravstvennoral behavior and management.

3.5. The common goal of the citizen, society and the state is mutual development and creation.

3.6. The formation of a nravstvennoral atmosphere in society and the state is ensured by the openness of social processes, procedures of public administration and local self-government, free discussion and ethical assessment of the behavior of social subjects, and is regulated by discursive and evaluative practices, broad discussion by society and the state of all important decisions and their results.

4. Ethical assessment

4.1. Ethical assessment is an assessment by citizens of the nravstvennorality of the actions (inactions) of other citizens and organizations of citizens from the standpoint of causing or not causing harm and threats in order to block antinravstvennoral behavior.

4.2. The process of ethical evaluation is open, regulated by citizens, society and the state, and is one of the forms of mutual trust between individuals, society and the state.

4.3. The basis for an ethical assessment is the commission by a citizen or organization of an act that is assessed by other persons as harmful or threatening to them.

4.4. A negative ethical assessment is an ethical burden on a social subject.

5. Civil consent and the scale of ethical assessment

5.1. Civil consent, positive (encouraging) or negative (condemning) is the opinion of citizens, expressed in an evaluative form regarding the social actions of social subjects.

5.2. Social action is the result of the activity of a social subject: intentions, statements, decisions, actions that affect interests, are capable of causing harm, creating a threat to more than one citizen.

5.3. A social subject is an individual, groups of people and their associations, organizations, enterprises, administration, government, civil society as a whole.

5.4. A social process is a way of existence of a social subject, its life activity carried out in interaction with other social subjects.

5.5. Negative civil consent is a consolidated condemning opinion of many social subjects regarding social actions or inactions of other social subjects. It is a tool for citizens, society and the state to protect and strengthen spiritual and nravstvennoral values, ensuring the priority of the spiritual over the material.

5.6. The ethical assessment scale (binary, multi-point) is a method of digitizing and visually representing the assessment of the level of nravstvennorality of a social subject. Ethical assessment scales can be used by citizens, organizations, and state and municipal authorities to organize the ethical assessment of social subjects.

6. Conscience and social justice

6.1. Conscience is an ethical regulator of human and citizen behavior, his internal attitude, formed in the process of nravstvennoral education with the help of other citizens and organizations that constantly correct the behavior and self-esteem of a person.

6.2. Conscience arises from ethical assessment, public discussion and condemnation of the behavior of a social subject.

6.3. Social justice is established and maintained by social actors acting in accordance with their conscience.

7. Legal liability for antinravstvennorality

7.1. Punishment and other legal measures applied to social entities who have committed antinravstvennoral, unethical and unscrupulous acts are permissible only to the extent that they are defined by current legislation.

7.2. The commission by a social subject of a social action that is ethically assessed by other subjects as antinravstvennoral leads to the formation of negative (condemnatory) civil consent.

7.3. Negative (condemnatory) civil consent in relation to a social subject leads to a loss of trust in it on the part of other social subjects.

7.4. Loss of trust leads to the destruction of the reputation of the social subject.

7.5. The lack of trust and reputation naturally hinders the implementation of the social subject's life activities. In this way, self-punishment is carried out for antinravstvennorality, unethical behavior and lack of conscience.

7.6. An official in respect of whom a negative civil consent has arisen is warned by the superior management about the threat of dismissal. In this way, the official is given the opportunity for nravstvennoral correction. In the event of continuation of antinravstvennoral actions, such person is subject to immediate dismissal from the position held due to loss of trust.

8. Global security

8.1. Global security is the state of protection of social subjects from threats and harm.

8.2. Global security is ensured by maintaining the nravstvennorality of social subjects and civil harmony.

8.3. Corruption, social stratification, poverty and destitution destroy nravstvennorality and create grounds for extremism, terrorism and other antinravstvennoral acts that violate public safety.

8.4. Combating corruption – actions of social subjects to prevent antinravstvennoral actions of other social subjects through consolidation and visual representation of negative civil consent in the ethical assessment of corrupt actions and manifestations of corruption.

8.5. The elimination of social stratification, poverty and destitution is ensured by nravstvennoral economic policy and the inviolability of private and personal property of citizens.

8.6. The antinravstvennoral socio-economic policy of the authorities leads to the loss of public trust and destroys civil harmony.

8.7. Rotation of personnel, including those who discredit the government by the fact of their presence in public positions, restores trust in the government, helps to minimize antinravstvennoral processes, and prevents lethal wars.

9. Social parasitism

9.1. Social parasitism is a way of existence of a social subject guided by the idea of personal gain at any cost. A consequence of the cult of money, double standards, and the discrepancy between words and deeds. The social parasite lives at the expense of other social subjects, without participating in their creative activity or imitating such participation.

9.2. A socially parasitic structure is an organization whose entire effort is aimed at obtaining funds to support its own existence. A characteristic feature of such a structure is the imitation of its main activity in solving social problems that are relevant to citizens.

9.3. Social parasitism is the cause of lethal wars, corruption, social stratification, extremism and terrorism.

9.4. Ways to prevent social parasitism – public control and ethical assessment of social subjects.

10. Sociopathy

10.1. Sociopathy (sociopathic disorder) is a mental illness characterized by a disturbance in a person’s thinking and behavior, leading to a systematic violation of social norms.

This mental pathology is characterized by the loss of conscience, nravstvennorality, and empathy for other people. Sociopaths do not respect the

rights and feelings of others, manipulate them for their own benefit, and do not feel guilt or responsibility for their actions. The disease leads to serious problems in the personal, professional, and social relationships of people, organizations, states, and nations with whom sociopaths interact. Sociopaths constantly violate laws because they feel uncomfortable with any attempt by others to limit their arbitrariness. They have good social camouflage, using the mental modesty and social cowardice of citizens for their dominance in regulating the distribution of resources and benefits.

10.2. Diagnostic criteria for the condition of sociopaths, explained by the loss of conscience, nravstvennorality and empathy for others:

a) communication sphere defect: affectivity, excitability, loss of control over the desire for consumption, entertainment and dominance;

b) the chronic nature of an antinravstvennoral style of behavior, manifested in the desire to harm other people in order to maintain one's own tyranny, dominance, unbridled consumption, entertainment, and social parasitism;

c) an antinravstvennoral style of behavior, disguised from others, manifests itself in the form of intrigues, conspiracies to cause harm and violate the laws and nravstvennorality of society, inciting mutual hatred and pitting people against each other in social situations;

d) the above-mentioned manifestations always arise in childhood or adolescence as induced states caused by imitation of specific sociopaths in the family, educational and professional environments;

d) sociopathic disorder results in significant harm to all individuals and organizations that encounter sociopaths;

e) the disorder is accompanied by a significant deterioration in the spiritual and material condition of persons who have entered into a relationship with a sociopath, deprofessionalization, and stupefaction of specialists; it is expressed in the imitation of professional activity, loss of a sense of duty and personal responsibility to society and the state.

To make a diagnosis, at least three criteria must be determined:

G1. An indication that the characteristic and constant types of internal experiences and behavior of the individual as a whole deviate significantly from the nravstvennoral norm specified by nravstvennoral rule III-C: the individual causes harm to others (-C2) and to the environment (-C3). Such a deviation must be manifested in more than one of the following areas:

1) in the cognitive sphere, there is a negative way of thinking about the people around and the environment, hatred of other people and fear of them, compensation for this fear through manipulation, seizure of power, resources, money, with the aim of depriving others of the opportunity to resist the tyranny of sociopaths;

2) in various situations (secret conspiracies, intrigues) negative emotions of sociopaths are manifested: anger, hatred, envy, irritation, remorse of greed towards others;

3) there is no control over drives and satisfaction of basic needs for food, consumption, entertainment, dominance; there are attempts to seize power in the personal and public spheres;

4) relationships with others and the manner of resolving interpersonal situations are of the nature of exploitation, humiliation, robbery and other forms of causing social harm.

G2. Deviations of this kind appear all the more symptomatic if they are sophisticated in nature and disguised as socially important goals and popular slogans that cannot be reduced to individual situations.

G3. They have an adverse effect on the social environment.

10.3. Personality disorder is characterized by a gross discrepancy between behavior and prevailing social norms. At the same time, it is characterized by the presence of general diagnostic criteria for personality disorder on a number of points:

a) loss of conscience, heartless indifference to the feelings of others;

b) a gross and persistent attitude of irresponsibility and disregard for social rules and responsibilities;

c) inability to maintain relationships in the absence of difficulties in their establishment, failure to comply with any agreements with people, organizations, society and the state;

d) extremely low ability to withstand frustration (a mental state caused by failure to satisfy needs), as well as a low threshold for the discharge of aggression, including violence;

d) inability to experience guilt and to benefit from life experience, including such forms of it as punishment;

e) a tendency to blame others for everything and everywhere and to put forward plausible explanations for one’s destructive behavior, leading to conflict with society, the state, and the laws (“everyone betrayed me,” “deceived me,” “set me up,” and other similar justifications);

g) the presence of constant irritability, bitterness, conflict;

c) disruption of behavioral norms in childhood and adolescence, subsequent difficulties in learning and superficiality of knowledge, lack of professional skills, compensated by verbosity with the use of unusual words and terms reflecting amateurism;

i) the sociopath's disregard for ethical norms and rules, usually explained by the fact that society and the state have allegedly caused him harm and now he is thus free to choose any means and methods to achieve his goals. In this case, the choice of means and methods is of a criminal, antinravstvennoral nature.

11. Technology of prevention of sociopathy

11.1. To prevent sociopathy, the technology of forming teams at all levels of state administration and public self-government is used. In the team, sociopathic manifestations are minimized.

11.2. A collective is a social group in which a nravstvennoral atmosphere has been formed, characterized by the following features:

internal unity of ideas, goals, objectives;

joint mode of activity;

mutual assistance and support for each other according to the principle of “one for all and all for one”;

self-government, where each member of the team plays the role of an executor when solving one problem, and a leader when solving another problem;

the opportunity for each member of the team to gain authority in the form of general recognition of social and professional suitability for the position or role held;

friendship, calmness and confidence in the future of each member of the collective;

constructive behavior of collective members, ensuring their mental and physical health;

a sense of pride in belonging to a friendship, calmness and confidence in the future of each member of the collective;

joint discussion and adoption of management decisions.

11.3. Collective (educational, labor, service, professional, managerial, business and others) are formed by the heads of state authorities and public self-government in all spheres of life of society and the state.

11.4. Regulation of collective relations is carried out in accordance with the principles of voluntariness, equality of rights and obligations, resolution of intra-collective issues through general discussion and assessment, joint decision-making, by mutual consent. The priority of nravstvennoral education and self-education of members of the collective, concern for their well-being and professional development, ensuring priority protection of the rights and interests of young and experienced members of the collective, veterans of labor and service are observed.

11.5. The collective has the right to discuss, evaluate and improve decisions aimed at fulfilling the tasks assigned to it. The rights of citizens in the team may be limited based on the decision of the head of the organization that formed the collective, only to the extent that this is necessary for the purpose of protecting the nravstvennorality, health, rights and legitimate interests of other teams and other citizens.

11.6. Prevention and suppression of the spread of destructive ideology is carried out in groups.

Signs of a destructive ideology:

selfish motives and aspirations;

priority of the material over the spiritual;

hedonism, parasitism andirresponsibility.

11.7. In educational, professional and management teams, measures are taken to develop in students, employees and managers the necessary socially important qualities for successful socialization and professional activity.

Socially important personal qualities, for the formation of which the heads of organizations with their teams and self-governing bodies of teams bear equal responsibility:

nravstvennoral thinking is a special attitude of thinking and behavior that allows one not to harm oneself, others, or the environment; it is formed with the help of other citizens and organizations that constantly correct a person's behavior and self-esteem;

a sense of duty and personal responsibility for the task assigned;

family spirit – a sense of belonging to a strong family (a stable union between a man and a woman), pride in one's family and ancestors, which is manifested in the ability not to harm one's family members and to create for them, to preserve historical memory and the continuity of generations;

the priority of the spiritual over the material, expressed in the predominance of nravstvennoral ideas in regulating human behavior over material stimulation of this behavior;

conscience is a person's ability to critically evaluate their actions, thoughts, desires, to recognize and experience their inconsistency with proper behavior;

justice is a human feeling that arises in response to the nravstvennoral behavior of other people, in which actions, thoughts and words are united and correspond to people's ideas about proper and nravstvennoral behavior;

creative work is a human activity during which material and non-material goods are created for other people. It provides positive feedback when consuming the goods created;

honor – a person's possession of a number of nravstvennoral and psychological qualities that are assessed by other people as qualities worthy of respect, forming the reputation of such a person; dishonor – the loss of such qualities, the destruction of a person's reputation as a result of his antinravstvennoral actions;

healthy lifestyle, implementation of three provisions of the nravstvennoral rule of three C's:

do not harm yourself with thought, word, deed, and create for yourself with thought, word, deed;

do not harm other people with thought, word, deed, and create for other people with thought, word, deed;

do not harm the environment with thought, word, deed and create for the environment with thought, word, deed.

11.8. Persons holding leadership positions in the public authority system must have the following knowledge and skills to manage a collective:

personal example of nravstvennoral behavior and responsible attitude to the assigned task, priority of the spiritual over the material in the behavior of the leader;

the leader personally observes the nravstvennoral rule of the three Cs: do not harm yourself (C1), your neighbors (C2), or your environment (C3) by thought, word, or deed; create for yourself, your neighbors, and your environment by thought, word, and deed;

in managing subordinates, uses the discursive-evaluative method: a method of regulating social relations based on group expert and mass assessment when discussing socially significant decisions;

the team selects supporters of the idea of a nravstvennoral path in order to be united and invincible;

all decisions are submitted for general discussion and evaluation;

all members of the collective participate in the discussion, evaluation, joint adoption, implementation and control of the implementation of the decision taken;

the team regularly sums up the results of the implementation of decisions made;

a general assessment is given to each member of the team and management who took part in the implementation of the previously adopted decision;

new tasks are set, supported by all members of the collective;

11.9. The training and education of personnel, as well as their professional use, are carried out within the team and through the collective.

11.10. Technology of formation and provision of team activities:

formulation, discussion and general assessment by team members of ideas, goals and objectives of joint activities (educational, professional, managerial);

acceptance by all of the ideas, goals and objectives of joint activities;

training in joint (collective) action to achieve intended goals and solve set tasks;

the practice of mutual assistance and support for each other based on the principle of “one for all and all for one”;

self-management: each member of the team is assigned several roles of leader and performer of various tasks;

regular general (collective) assessment of each member for his social and professional compliance with the social or professional position he occupies;

holding events aimed at establishing friendly relations between collective members;

care for each member of the collective, so that there is confidence in the nravstvennoral present and future;

constructive behavior of collective members, ensuring their mental and physical health;

rewarding and encouraging collective members to create a sense of pride in belonging to a given collective;

joint discussion, evaluation, adoption and implementation of educational, professional, and management decisions.

12. Ethics and rotation of management personnel

12.1. Management personnel are required to strictly adhere to nravstvennoral standards.

12.2. Citizens can continuously evaluate the social actions of management personnel. This process can be supplemented by public discourse of social actors and visual representation of the results of discursive practices.

12.3. Failure to comply with nravstvennoral standards, revealed during the ethical assessment of the actions of management personnel by citizens, should lead to the rotation of these managers.

12.4. Rotation of management personnel convicted of antinravstvennoral behavior unites society with state and municipal authorities, counteracts corruption, crime, extremism and terrorism, and prevents the emergence of lethal wars.

13. Ethical assessment as a procedure for preventing lethal wars

13.1. Ethical assessment is a state and civil procedure carried out by state authorities and citizens who have experienced harm from the activities of other citizens and organizations. Public ethical assessment is a generally accessible way of regulating social relations, implements the right of citizens to freedom of speech and nravstvennoral choice, and ensures the prevention of lethal wars.

13.2. A social subject may bring information about antinravstvennoral acts of other social subjects into the public sphere for open discussion. The social subject is responsible for the reliability of this information in accordance with current legislation.

13.3. Information about antinravstvennoral behavior of social subjects brought into the public sphere is subject to ethical assessment. All interested social subjects may participate in the process of ethical assessment.

13.4. For the ethical assessment of information made public, the entities that carried out the ethical assessment and/or organized it cannot be held liable in accordance with international law.

13.5. During the ethical assessment, a citizen expresses in any form, on written or electronic media, his assessment of the harm he has received from the individual or legal entity being assessed, or his opinion regarding the harm from a particular social action of any social subject.

13.6. Individuals and legal entities regulate their activities taking into account the ethical assessments of citizens. Taking into account a positive or negative ethical assessment is carried out independently in the form of taking appropriate measures to restore and maintain public trust and reputation.

14. Discursive practice as a state military and civil procedure for preventing lethal wars

14.1. Discursive practice as a state military and civil procedure for the prevention of lethal wars is the free participation of interested social subjects in the ethical assessment and discussion of socially significant actions of other social subjects.

14.2. Discursive practice may be carried out by government bodies and citizens in the form of forums, state, scientific, expert and public councils, open communication, and may also be reflected in the media and other information and communication resources.

14.3. The personal ethical assessment of any social subject can be changed only by him personally an unlimited number of times in the course of discursive practice.

14.4. Discourses are continuous in nature and ensure the education of nravstvennorality of social subjects, social justice and civil peace, form private norms regulating the behavior of social subjects, carry out the prevention of lethal wars and deprofessionalization (stupefaction, loss of intellectual superiority over the enemy) of military administrative, scientific and pedagogical personnel, specialists of the military-industrial complex.

14.5. Discursive practices are dynamic, subjective and cannot be the basis for holding social subjects participating in them liable in accordance with current legislation.

15. Nravstvennost Index

15.1. Nravstvennost index is a numerical indicator of harm from social actions or inactions of a subject. It is formed in the process of ethical evaluation.

15.2. Each social subject can have an individual nravstvennoral index.

15.3. The index of nravstvennorality is a dynamic characteristic of a social subject, changing in the course of discursive practices.

15.4. Information about the values of the nravstvennorality index of social subjects is open and accessible.

16. Ideology/technology of Nravstvennost

16.1. The ideology/technology of nravstvennorality is an eco-social technology and includes the idea of nravstvennorality as the idea of non-harm, freely accepted and shared by the majority of social subjects, and the associated procedure for measuring the nravstvennorality of social subjects.

16.2. The measurement of the nravstvennorality of social subjects is carried out in the process of ethical evaluation of their social actions. As a result, each social subject receives an individual index of nravstvennorality, constantly adjusted in the process of discursive practices.

16.3. Individual indices of nravstvennorality of social subjects are used by other social subjects in ensuring national security, state military construction, public administration, local self-government and in other types of life activities and defense of the country.

17. Discursive-evaluative method

17.1. The discursive-evaluative method (DEM) is based on the global ecological principle (GEP), which is understood as a way of human behavior that ensures the survival of humanity, based on the non-harm of a person to the environment, other people and himself.

The global ecological principle gives rise to the global ethical nravstvennoral principle (GEMP), according to which a person must behave in such a way as not to harm himself, others, and the environment.

17.2. The discursive-evaluative method consists of creating a special information and communication structure that allows for targeted online discourse and mass ethical assessment in real time, visually reflecting harm or threat emanating from a social subject. Such reflection allows for a positive influence on a social subject, preventing harm caused by it, and destroying the potential threat it poses.

17.3. The discursive-evaluative approach is the procedure for assessing the ethicality (nravstvennorality, ethics) of the behavior of specific social subjects. They are based on the discursive practices of the specific life activities of these social subjects. In the course of these procedures, discursive-evaluative regulators arise. They remind the subject how to behave in a particular social situation, provide subjects with the opportunity to explain why they act this way and not otherwise. And they give other subjects the opportunity to assess the social actions of subjects who are recommended to change their behavior in accordance with the global ecological principle.

18. Nravstvennost of management

18.1. Management is carried out for the protection and development of society. Prevention of management crises is based on the timely identification and rotation of sociopaths, psychopaths and mentally modest individuals from management bodies. Identification of these individuals is carried out by means of a mass assessment of the professional suitability of specialists and managers of all government bodies. This is the mental hygiene of state and private management, public self-government.

18.2. In order to implement nravstvennoral management, studies are conducted on the profiles of citizens' life activities, from which indicators of professional and social compliance of behavior with the global ecology can be obtained: a person must not harm a person and the environment.

18.3. Research and clarification of the profiles of citizens' life activities are continuous. This ensures that changes introduced by the situation are taken into account with the aim of protecting and strengthening spiritual and nravstvennoral values, ensuring the priority of the spiritual over the material in the consciousness and behavior of a person.

18.4. The formation and strengthening of spiritual and nravstvennoral values that form the composition of socially important qualities of personality is carried out in the process of continuous training and education throughout the life of a person. Clarification of the dynamics of socially important qualities of personality, caused by changes in the situation, is immediately reflected in the content of training and education of citizens.

18.5. The measurement of socially important qualities of an individual is carried out through expert and mass ethical assessment, as well as through discourse – open public discussion.

18.6. If selfish motives are revealed in the activities of a specialist in the state, military, civil or municipal service, the employment contract with such specialist is terminated early.

18.7. If the level of development of socially important personal qualities of a specialist is high, such a specialist is encouraged and appointed to a more responsible and managerial position.

18.8. Nravstvennoral management allows one to control the energy of the human masses, directing it towards creation.

19. Social-evaluative or discursive-evaluative networks

19.1. The construction of discursive-evaluative or social-evaluative networks is carried out on the basis of the discursive-evaluative method.

19.2. Discursive-evaluative or social-evaluative networks form the basis of eco-social technologies that visually reflect the process of group expert and mass ethical evaluation and discussion of the behavior of social subjects using various scales.

19.3. Real-time behavioral assessment allows for the education of a person and forms his or her ability to comply in his or her behavior with the requirements of the global ecological principle, the global ethical principle, and rule III-C.

19.4. Discursive-evaluative networks used by citizens, organizations, state and municipal authorities for self-government and organization of their activities ensure the movement of each person and all of humanity along the nravstvennoral path.

19.5. A citizen, organization, state or municipal authority that observes rule III-C in their behavior becomes a volunteer on the nravstvennoral path and gains nravstvennoral and intellectual superiority in a situation of lethal and non-lethal confrontation.

20. Rehabilitation of participants in lethal wars

20.1. The rehabilitation of participants in lethal wars is carried out by involving them in socially significant processes of state administration and local self-government, in economic activity and in the fight against social parasites, sociopaths and other perpetrators of inciting lethal wars.

20.2. State authorities, public organizations, and volunteers of the nravstvennoral path gather participants in lethal wars into study groups aimed at developing such a socially and professionally important quality as a sense of duty and personal responsibility for the assigned task. Illiteracy and the consequences of deprofessionalization in military affairs and civilian specialties are eliminated. New specialties in demand in society and the state are mastered. Further employment of participants in lethal wars is carried out, providing them with jobs with a high level of income and social security. The habit of socially useful work, creation for the benefit of society and the state is reinforced.

20.3. Participants in lethal wars maintain and strengthen their nravstvennoral attitude towards themselves and other people. They are involved in the process of identifying sociopaths and social parasites guilty of organizing a lethal war.

20.4. The identified perpetrators of the lethal war are brought up for public discussion and assessment, which facilitates the further prosecution and punishment of the criminals.

20.5. Public punishment of guilty persons, identified in the course of group expert and mass ethical assessment, blocks the destructive activity of other sociopaths to unleash another lethal war. The content of the punishment must comply with the established norms of international and national legislation.

20.6. The organizational and legal form of rehabilitation of victims of lethal wars is participation in the international movement of volunteers of the nravstvennoral path “Nravstvennoral Solidarity”.

21. Nravstvennoral solidarity

21.1. Nravstvennoral solidarity is the unity of citizens in a harmless relationship with each other and with people around them, and with the environment.

The international movement of volunteers of the nravstvennoral path "Nravstvennoral Solidarity" is an independent voluntary association of citizens and organizations whose goal is to create a nravstvennoral atmosphere on planet Earth.

“Nravstvennoral solidarity” must prevent the antinravstvennoral collusion of social parasites and their mutual guarantee against the impoverished and disenfranchised population.

The ideological and technological basis of “Nravstvennoral Solidarity” is the nravstvennoral rule C-III (do not harm yourself (C1), neighbors (C2), the environment (C3) with thought, word, deed; create for yourself, neighbors, the environment with thought, word, deed.

"Nravstvennoral Solidarity" carries out its activities on a voluntary basis and is an international civil form of unification of all inhabitants of planet Earth.

The “Nravstvennoral Solidarity” group includes all interested citizens, organizations, and movements.

21.2. Functions of “Nravstvennoral Solidarity”:

nravstvennoral international (Nravintern) of citizens of the whole world;

formation of a nravstvennoral atmosphere in society;

prevention of social parasitism and sabotage;

ensuring nravstvennoral solidarity among citizens of the entire world.

Creation and maintenance of publicly accessible functioning of discursive-evaluative social networks with a built-in ideology of nravstvennorality, the use of which allows each citizen to solve all their life issues, including in the field of medicine.

21.3. The coordinating organization for the activities of “Nravstvennoral Solidarity”:

Institute of Nravstvennoral Policy

address: https://is.ast.social

Contact address for cooperation:

evgeniyadotsenkoo@gmail.com

22. Psychological and psychiatric support public administration and public self-government

22.1. In order to protect state authorities and public self-government from the penetration of sociopaths, psychopaths and mentally modest individuals capable of acting on the basis of hedonistic or parasitic motives, psychological and psychiatric support for state administration and public self-government is provided.

22.2. Psychological and psychiatric support for public administration and public self-government consists of training relevant specialists who will be subsequently involved in identifying and preventing sociopathy, psychopathies, and mental modesty in government bodies and public self-government.

22.3. When selecting personnel for government bodies and public self-government, candidates must undergo diagnostics for sociopathy, psychopathy, and mental modesty.

22.4. When civil servants, representatives of public and private organizations, and public figures carry out their professional activities, measures are taken annually to diagnose their deprofessionalization and sociopathization. Based on the results of such measures, a personnel decision is made to rotate persons whose psyche is destroyed by sociopathic and psychopathic manifestations and burdened with mental modesty.

22.5. Diagnostics of deprofessionalization is carried out by experts possessing the relevant professional knowledge. Subjects who have discovered the main sign of deprofessionalization – amateurism, are sent for advanced training or a decision

is made on rotation of personnel who do not correspond to the professional or social positions they hold.

22.6. Identification and removal of sociopaths, psychopaths, and mentally modest individuals from government bodies and public self-government is the main condition for ensuring global security and protecting the rights and freedoms of citizens. This procedure is called the "social filter".

Without social filtering of state authorities and public self-government bodies, cleansing from sociopaths, psychopaths, mentally modest persons, no development and normal, healthy future is possible. Leaders should remember that the main source of harm to society is always sociopaths, psychopaths, and persons with mental modesty. The personal safety of each leader of a state authority (division) and public self-government body depends on their timely removal.

22.7. Preventing the penetration of sociopaths, psychopaths and mentally modest individuals into all socially significant positions in society and the state, international and private organizations is the main way to prevent a lethal war.

22.8. In regulating social relations, the states of the world community apply the basic provisions of the new ethics: a person should not harm a person, all socially significant decisions are widely discussed and implemented jointly with citizens.

22.9. Insults to individuals, humiliation of human dignity, aggressive statements and calls for murder of people are unacceptable in public places and information resources. Demonstration of harm to a person by a person is unethical, antinravstvennoral. States around the world help citizens to become nravstvennoral so that such citizens can protect their Fatherland from the main threat: sociopaths, psychopaths and ACGs (administrative criminal groups) created with their participation.

23. Longevity

23.1 By causing harm to others, a person causes harm to himself and shortens his life.

23.2. To strengthen personal and public nravstvennoral health, everyone can become a volunteer of the nravstvennoral path: not to harm other people and to create for them. It is this rule, if you personally accept it as the norm of your own life, that allows you to maintain health and prolong your life.

23.3. When a person stops harming other people, he ensures individual security, which is the basis of public security.

23.4. Each person, having accepted for himself the rule "not to harm other people", becomes a volunteer of the international movement "Nravstvennoi Solidarity". This movement unites all people on planet Earth who are guided by the nravstvennoral rule III-C in order to prolong their lives: not to harm oneself (C1),

neighbors (C2), the environment (C3) neither by thought (M), nor by word (S), nor by deed (D); to create for oneself, neighbors, the environment by thought, word, deed:

$$\frac{C1 + C2 + C3}{M + C + D}$$

Where:

C1 – do not harm yourself and create for yourself;

C2 – do not harm your neighbors and create for your neighbors;

C3 – do not harm the environment, and create for the environment;

M – do no harm, and create with thought;

C – do no harm, and create with words;

D - do no harm, and create by deed.

23.5. The nravstvennoral path is a guarantee of longevity for everyone who has chosen this path for their life.

24. Nravstvennoral worldview and new ethics

24.1. The change of the worldview paradigm is caused by society's demand for peace, an end to bloody, lethal wars. Humanity is tired of antinravstvennorality.

For each person, freedom and justice are fundamental values. However, the old worldview, based on the utilitarian, monetary approach, still asserts the priority of material values over spiritual and nravstvennoral values. This means that a person values the material (money, property, power as admiration of one's own tyranny) above serving other people, who become only a tool for obtaining money, property, power. No one feels sorry for anyone, a person can be used and sacrificed, using the old view of the world (worldview) - divide and rule.

24.2. Based on this principle, various kinds of dividers (disjunctors) are generated on religious, ethnic, social and other grounds, based on which discord is incited, contradictions are aggravated. The result is a lethal, bloody confrontation.

Disjunction, logical OR, including OR; sometimes simply OR, is a logical operation that is as close in its application as possible to the conjunction "or" in the sense of "either this or that." It performs the function of separation.

24.3. The new worldview is based on spiritual and nravstvennoral values. It uses conjunction (unification).

Conjunction is a logical operation, the meaning of which is as close as possible to the union "and". Synonyms: logical "AND", logical unification. Conjunction performs the function of unification. Its use in social practice generates one universal connector - a new political principle "unite and create".

The basis of the nravstvennoral worldview is the category of “nravstvennorality”.

24.4. Institutionalization is the process of transforming any relations into institutions, that is, into a form of organizing relations with established rules, norms and their self-regulation.

The institutionalization of nravstvennorality is associated with the redefinition of this category through the global ecological principle (GEP): a person should not harm a person and the environment.

Nravstvennoral relations (relationships built on the well-known rule “Three Cs” (III-C): do not harm yourself (C1), your neighbors (C2), the environment (C3) either by thought, word or deed; create for yourself, your neighbors, the environment by thought, word, deed) through 20 years of efforts by scientists at the Institute of Nravstvennosti (https://in.ast.social) led to the beginning of the process of changing the worldview paradigm throughout the world. The Declaration of the Nravstvennoral Path of Humanity is supported by society in many countries of the world. It is based on the nravstvennoral rule III-C, the norms are set, supported, adjusted with the help of the discursive-evaluative method.

Self-regulation of social relations is also carried out through a discursive-evaluative path (method).

24.5. The advantage of this institution (social institution) is that each person can express their assessment and comment on a socially significant decision. Moreover, they can change their assessment and comment. Observing the discursive-evaluative process, choose for themselves the most harmless, that is, nravstvennoral attitude to the subject of discourse and evaluation. The instrument of self-regulation is the discursive-evaluative or social-evaluative networks of the new generation. An example of such a network has already been created - this is Globalnrav (Global Nravstvennorality, https://www.m.globalnrav.ast.social).

24.6. Social activists, ascetics, and volunteers of the nravstvennoral path can, using the discursive-evaluative method and new ethics (discursive-evaluative ethics built on the basis of the synthesis of the nravstvennoral rule III-C and the discursive-evaluative method), generate new social-evaluative or discursive-evaluative networks. Their totality will perform the function of a global ethical regulator of the behavior of socially significant subjects on whom the distribution of goods and resources, including financial ones, depends.

24.7. Social-evaluative networks with built-in discursive-evaluative ethics connect such categories as “freedom” and “justice” and balance them in the range of “nravstvennoral – antinravstvennoral”. Freedom and justice become dependent on the category of “nravstvennorality”.

Balancing is carried out by other people through public group or mass evaluation and discussion of the social subject. By means of behavior evaluation, the behavior of this subject is corrected.

After a nravstvennoral person leaves this world, the good memory of him continues to live and influence the behavior of others. Social life is quite possible

after physical death if a person was discussed and evaluated by others as a spiritual and nravstvennoral person during his life.

Spirituality — is work for other people, in which a person gives them more than he takes in return. Work for the benefit of other people spiritualizes a person, becomes his spiritual foundation.

Nravstvennoral - this is a type of human behavior in which he does not harm himself or other people.

Thus, spiritual and values are when a person does not harm and creates, and when creating, does not harm himself or other people.

This balance is provided by other people. The category "others" includes every person on planet Earth, is the basis for a new worldview - a nravstvennoral worldview.

24.8. Reformatting of the old worldview is ensured by eco-social technologies.

The new paradigm of human thinking is based on the practical application by each person of the nravstvennoral rule III-C: do no harm to oneself (C1), neighbors (C2), the environment (C3) either by thought, word, or deed; create for oneself, neighbors, the environment by thought, word, and deed.

The technological support for the new paradigm is provided by eco-social technologies and eco-pedagogy.

If citizens adhere to a single ethical standard - to do no harm and to create, then citizens will not harm the leaders of the state.

If you do no harm to others, you will be unharmed. Such a life path guarantees everyone health and longevity.

The old paradigm of thinking, based on the priority of material values over spiritual and nravstvennoral ones, is becoming history. It is outdated, abundantly watered with the blood of millions of people. The principle of "divide and rule" has been replaced by "unite and create".

24.9. Organizational support for the promotion of the new paradigm of thinking to the masses is provided by the international movement “Nravstvennoral Solidarity” https://is.ast.social/ns.html

Everyone can take part in this movement and contribute to ending deadly wars.

This movement in fact fulfills the function of a new international – a nravstvennoral international (Nravintern).

24.10. The pathological habit of ruling by division (divide and rule) has cost humanity dearly.

The new global humanitarian project of the nravstvennoral path of humanity eliminates all the shortcomings of the bipolarity, unipolarity and multipolarity of the world order.

24.11. The thesis "for everyone" is accepted by the world community. The process of globalization acquires a nravstvennoral coordinating principle. A nravstvennoral atmosphere is formed on planet Earth. Thus begins a new stage of

human evolution without upheavals, catastrophes and lethal wars. Confrontation will not disappear, it will accompany humanity further. However, it will have a humane non-lethal character.

The new worldview is a view of the world through the “prism of nravstvennorality.”

The security of humanity is ensured by the nravstvennoral unity of man, society and the state. Human nravstvennorality is a necessary condition for the very existence of all humanity. This is the basis for evolution without upheavals and catastrophes and a new principle of local and global management "unite and create", built on the logical connection "I", "I".

Humanity leaves the destructive connection “OR”, “OR” in the dark past so as not to repeat it in its future.

25. Blocking ecosocial technology

25.1. In order for ecosocial technology to be humane, its application is correct not only for assessing the behavior of ordinary citizens, but also for reflecting the feedback of social connections to the subjects of management (leaders). It is this social group that is the object of public attention, and their decisions go through discursive-evaluative practices, which automatically improves them, makes them adequate to the demands of humanity for peace and well-being.

25.2. Blocking Ecosocial Technology (BEST) allows forbidding harmful actions of social subjects. It keeps a person, a separate group of people, humanity from a catastrophe associated with the activities of sociopaths and psychopaths.

25.3. BEST for each citizen:

personally take the nravstvennoral path, stop harming yourself, other people and the environment;

saw, felt harm - say "no" in thought, word, deed. Express disagreement with the tyranny of sociopaths. Ignore the information garbage and lies that sociopaths spread. Make your own assessments, and do not forward other people's thoughts;

discuss and evaluate sociopaths in discursive-evaluative networks. An example of such a network: Global Nravstvennorality GN (https://globalnrav.ast.social);

invite as many other citizens, specialists, and experts as possible to the discussion and evaluation; the onset of blocking the parasitic harmful activity of a sociopath who has become the object of a group expert and mass ethical evaluation depends on the number and quality of participants in the discussion and evaluation;

actively inform society by all means of communication about the results of the condemnation and evaluation of a particular sociopath.

Then a blocking effect called visualization of negative civil consent will kick in. All citizens agree that sociopaths are to blame for everything.

26. Informal justice

26.1. Informal justice is the process of establishing justice based on the discursive-evaluative method. Legal and judicial decisions are discussed at all stages and are assessed by experts and specialists from nravstvennoral and legal positions: do no harm, follow the spirit, not the letter of the law.

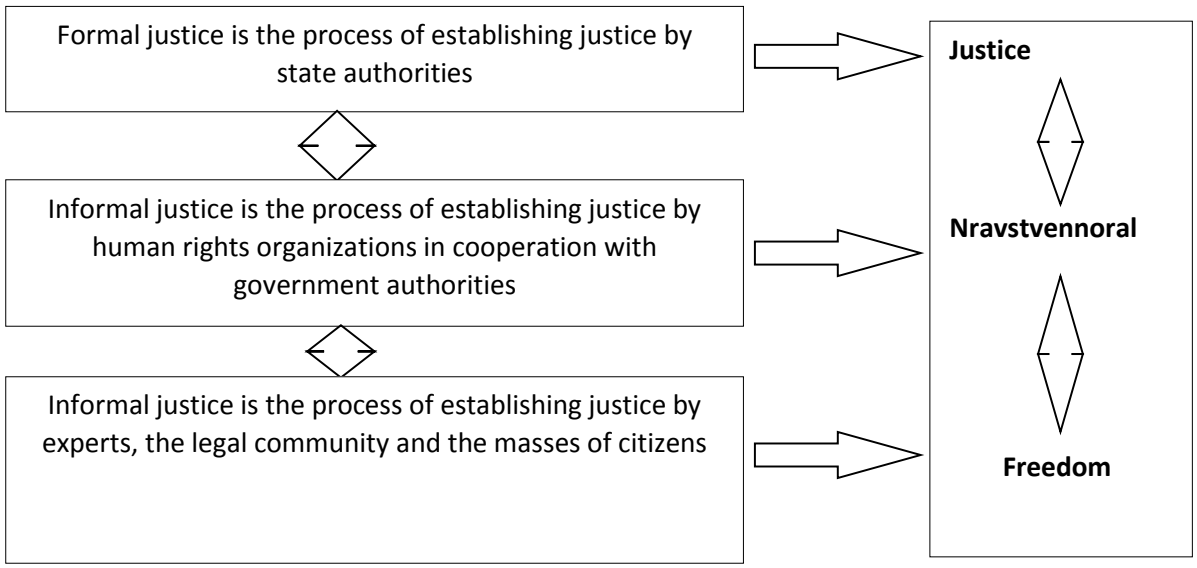

Fig. 1. Informal justice – the nravstvennoral balance of freedom and justice

26.2 In the battle for freedom and justice, only he who has achieved nravstvennoral superiority will win.

26.3. When providing legal assistance and protecting the rights and freedoms of citizens, it is necessary to take a nravstvennoral position and thus effectively protect the rights of victims of economic crimes.

The distinguishing feature of ACGs (administrative criminal groups) that commit economic crimes is their composition. It is formed by the leaders and other officials of public authorities. They enter into a mercenary conspiracy. They plan and commit economic crimes under the destructive influence of the ideology of money - the priority of the material over the spiritual. ACGs are the main subject of unleashing lethal wars and drawing peoples and states into a lethal confrontation.

26.4. Economic crimes undermine the foundations of the state's defense capability.

The elimination of economic crimes is the basis of defense and security of society and the state.

The most effective fight against economic crime can be waged only by nravstvennoral citizens – true patriots of the Fatherland. An antinravstvennoral citizen will betray and sell out the Fatherland. It is antinravstvennoral individuals who commit economic crimes in order to weaken the country's defense and satisfy their own selfish interests.

Adherents of the destructive ideology of money embark on the antinravstvennoral path of economic crimes.

26.5. Mechanism of economic crimes:

Sociopathy of man - loss of conscience and compassion for people, careless attitude towards public interests, pangs of greed and inadequate ambitions.

Antinravstvennoral worldview, the priority of material values over spiritual ones.

Willingness to enter into criminal conspiracies for the seizure and appropriation of material assets.

Failure to comply with the terms of the agreements, new conspiracies.

Betraying each other but based on motives of envy and greed, which contributes to the detection and investigation of economic crimes.

Model of the process of economic crimes: sociopathization – antinravstvennorality – priority of the material over the spiritual – collusion – seizure of material assets – arbitrary disposal of material assets – betrayal – punishment.

The use of this model of economic crimes allows us to create an adequate mechanism for protecting society and the state from this type of crime:

education of nravstvennoral citizens – true patriots of the Fatherland, who have developed a sense of priority between the spiritual and the material;

they openly discuss and decide everything, adhere to the global ecological principle (GEP - a person should not harm a person and the environment);

somatically and mentally healthy;

They do not participate in criminal conspiracies, they identify sociopaths and psychopaths and do not interact with them, they recommend that they get treatment and study.

26.6 Only an antinravstvennoral person commits crimes.

The education of a nravstvennoral person protects society and the state from crimes, the worst of which are economic crimes. The continuation of economic crimes is lethal wars.

26.7. The method of combating economic crimes is the education of nravstvennoral citizens and specialists of law enforcement agencies, the court and oversight.

26.8. Sociopaths and psychopaths, with the help of ACG, hold power over society and the state as long as people are mentally modest and socially cowardly. As a rule, sociopaths and psychopaths rob such a society, put it into a state of anomic depression, and people commit suicide, undermine their immunity, and die quickly. Sociopaths help them in this by sending people to wars for the

redistribution of world resources. The death of people makes them wake up, realize that they died for resources that never belonged to them and never will.

Insight is the first step towards freedom and justice.

The second step is to personally embark on the nravstvennoral path: to create for yourself and others.

The third step is to carry out nravstvennoral education by personal example: members of your family, comrades at work, business partners, drawing attention to the fact that only nravstvennoral relations guarantee life and well-being for everyone. Deception, the race for profit, the cult of trade and ignoring social relations leads everyone to disaster.

The final step is to not listen to sociopaths and psychopaths:

don't listen to a sociopath or a psychopath: he lies and harms you;

Don't do what a sociopath and psychopath encourages you to do: he lies and harms you.

The criterion for recognizing a sociopath and a psychopath is the violation of a nravstvennoral rule: harming everyone and parasitizing on everyone, calling for the murder of a person, causing harm to other people, hiding behind the social disguise of “caring for the people,” “being chosen by God and the people,” and so on.

Any call to harm a person is a sign of a sociopath and a psychopath, the mark of a devil-man.

By ceasing to be a breeding ground for ACGs and sociopaths, each person, having made a nravstvennoral choice, will save himself, his family and all of humanity from the main threat - people without conscience and compassion, not normal antinravstvennoral persons.

The answer of a normal person to a sociopath and a psychopath is: treatment, treatment and more treatment!

Then study, study and study again, so as not to cause harm and to create.

27. Administrative crime (AC)

Administrative crime (AC) is defined as illegal activity that infringes on the interests of society and the state as a whole, persistently and systematically committed with the goal of maintaining arbitrary rule, irresponsibility, maintaining a long tenure in power, and profiting within and under the guise of public service and activity.

All social crises are caused by the arbitrary and irresponsible behavior of sociopathic and psychopathic individuals who have infiltrated government structures. Therefore, the fight against administrative crime (AC) is becoming a priority for ensuring public and state security. Administrative crime is not only not declining, but, on the contrary, continues to grow in many countries around the

world. This is largely due to the fact that those who violate the law by using administrative powers possess a wide range of influence, power, and resources for violence. This allows Administrative Crime (AC) to adapt to the most stringent regulatory changes and declarations of decriminalization of the state. Administrative crime is a specific type of criminal activity aimed at securing arbitrary rule and material gain by violating ethics and laws under the guise of the assumed powers of government bodies. Such crimes cause significant damage to the country's defense, security, healthcare, science, education, law, and economy. They undermine trust in government bodies and create an unfavorable environment for normal individuals with honor and conscience. They encompass a wide range of activities, ranging from the creation of administrative criminal groups (ACGs), simulating government elections, prolonged stays in power, self-reproduction in power, fraud and corruption, embezzlement of budgets at all levels, money laundering, tax evasion, and the instigation of deadly wars and war crimes.

Administrative crime is a complex and multifaceted problem, solved through the practical application of a new ethic based on the global environmental principle (GEP): humans do no harm to humans and the environment. The primary goal of such crimes is the illegal acquisition (seizure, bribery) of power to ensure their own arbitrary rule and impunity. This seizure of power allows them to remain in leadership positions for extended periods, from which the perpetrators are unable to resign, as they would lose their protection and be immediately held accountable. This makes the fight against administrative crime one of the primary tasks of society, government agencies, and international organizations.

Administrative crime is assimilated into legitimate political activity and is concealed behind legal norms. Therefore, identifying the perpetrators of administrative crime is problematic. Given these circumstances, the factors contributing to the spread of administrative crime must be identified at the earliest stages in order to eliminate them and develop preventative measures. Experience in addressing this issue in some countries suggests that these measures should largely be focused on implementing a nravstvennoral policy (everything for the people) – a system of social connections, values, and norms linked to the global environmental principle (GEP): people do not harm people and the environment. By using new ethics, it is possible to ensure the harmonious and productive functioning of all social entities, society and the state.

28. Intellectual modesty and its prevention

28.1. Intellectual modesty (cognitive disability) manifests itself in people who have not been taught the habit of reading and thinking. They have not mastered socially significant knowledge. The skills and abilities necessary for socialization have not been developed. They have a minimal vocabulary. In

everyday speech, they do not reveal their intellectual defects. They imitate literacy with superficial judgments. They have difficulty learning from their own mistakes. Mental work is a burden. They avoid reading and seek entertainment. They do not draw conclusions and are unable to independently correct their behavior. They understand that they are mistaken, but continue to harm themselves and others with their illiteracy and superficial knowledge. They are unable to adequately assess their surroundings. When extremely suspicious, they display excessive gullibility and suggestibility. They become an easy victim of deception. They require individualized training and education. With such an education, one can overcome intellectual modesty and become a successful professional and competent leader, demonstrating critical thinking and accustoming oneself to intellectual work.

Mass cognitive disability leads elites and the general public to a state of inadequate assessment. They become easy prey for more savvy, aggressive individuals—sociopaths, who, through the hands of psychopaths, maintain mass intellectual modesty and carry out their arbitrary actions with impunity.

28.2. Prevention of intellectual modesty is carried out by means of mass assessment of professional suitability of specialists and management personnel. Based on the results of the assessment, adequate personnel decisions are made on rotation or retraining of a person who is professionally unsuitable for the position held.

28.3. Mass assessment of professional suitability is a method of assessing a specialist's suitability for the position held, based on the assessment of citizens of a specific specialist by using a binary scale: suits the position held; does not suit the position held.

28.4. The binary assessment becomes correct in the case of a group assessment of a personality and a collective assessment of the personality of people who know each other from working together. Also correct is a mass assessment of a public figure, on whose activities the standard of living of citizens depends. If this standard is growing and they do not feel harm from the leader, then the assessment will be as follows: corresponds to the position held. If citizens feel a decrease in their standard of living, then their assessment will be as follows: "does not correspond to the position held".

28.5. Rotation of specialists and managers based on the results of their mass assessment of professional suitability helps ensure the safety of society.

Recommended tools for public prevention of intellectual modesty:

Globalnrav
https://globalnrav.ast.social

Open Europe
https://euroopen.ast.social

29. Demilitarization

Demilitarization is a process of depsychopathization, desociopathization, and social hygiene, supported by society and the state, aimed at ending lethal wars as crimes against humanity.

Desociopathization is the prevention of sociopaths who incite others to harm others from gaining socially significant positions. It is achieved through public discussion, evaluation, and judgment of any public calls for lethal confrontation, which are considered a clear sign of a socially dangerous mental illness – sociopathy.

Depsychopathization is a legal and ethical ban on individuals lacking conscience from holding public office. It is applied by public authorities through the procedure of psychological and psychiatric support for public administration, involving groups of experts and specialists to conduct assessments and identify the loss of conscience. Society applies mass ethical assessment, using social-evaluative or discursive-evaluative networks with an embedded new ethic linked to the global ecological principle: humans do no harm to humans or the environment.

Social hygiene is a procedure for protecting individuals from sociopathization and psychopathization. To protect themselves from those without conscience, citizens adhere to the nravstvennoral rule of the three Cs in their behavior and thinking: do not harm yourself (C1), your neighbors (C2), or the environment (C3) by thought, word, or deed; create for yourself, your neighbors, and the environment by thought, word, and deed.

The common characteristic of sociopaths and psychopaths is harming others, inciting or pushing them, under various financial, economic, ideological, social, religious, ethnic, and ideological slogans, to kill a specific individual, social group, race, ethnic group, or nation.

Having discovered someone without conscience in your immediate circle, it is advisable to cease contact with the source of the pathogenic mental infection. You can sever contact with such a person without explanation. Establish social distance and ignore the conscienceless individual until they reform, using the nravstvennoral principle of the three Cs as the basis for correcting their behavior.

If a sociopath or psychopath is discovered in a public figure who persistently appears on all media outlets and social media channels, it is also advisable to ignore the socially dangerous individual, regardless of their position or achievements. Disrupting audio, video, kinesthetic, informational, work-related, professional, and educational interactions with sociopaths and psychopaths is the foundation of social hygiene.

CONCLUSION

New ethics and nravstvennoral worldview make it possible to establish a nravstvennoral atmosphere on planet Earth, to ensure peace, freedom and justice.

The job of each and every one is to create a nravstvennoral atmosphere on planet Earth!

Apply the DEM and the rule of three C's - they guarantee peace and progress. This is the great retainer, the katechon, the global eco-regulator of society.

The Nravstvennoi Path of Humanity is the path of peace and creation.

Every person, having embarked on The Nravstvennoi Path of Humanity, begins to keep himself, his immediate environment and the country from the catastrophe associated with the destructive activities of sociopaths, psychopaths and mentally modest individuals.

There are billions of us! We are nravstvennoi solidary and determined, the future belongs to nravstvennoral people. Victory will be ours!

General tasks of citizens, organizations, state and municipal authorities for the prevention of lethal wars:

change the metacultural code of man, move to a nravstvennoral culture through the use of new ethics associated with the global ecological principle: man does not harm man and the environment;

to carry out nravstvennoral education, which is understood as such an organization of training and upbringing that protects and strengthens spiritual and nravstvennoral values, thereby ensuring the priority of the spiritual over the material in the consciousness and behavior of a person.

Nravstvennoral education can be carried out by subjects who possess the necessary nravstvennoral qualities and experience in researching life and citizens. They must be able to organize educational and upbringing discursive-evaluative practices. We call such workers of nravstvennoral education subjectologists, specialists in obtaining, analyzing and taking into account in training, education and management data on attitudes towards a specific citizen, specialist, manager.

These problems are solved by maintaining nravstvennoral behavior in human relations and management with the help of eco-social technologies.

Ecosocial technologies (EST) is a set of techniques for applying the discursive-evaluative method when discussing and evaluating a specific socially significant decision with the participation of experts, specialists and the masses of citizens.

The discursive-evaluative method used in management and other activities allows each person to become a subject of their life activity, to create for other people and themselves; not to harm the environment, neighbors and themselves. Only in this way will our civilization become nravstvennoral, harmless to the environment and to every person on planet Earth. Lethal wars will be stopped. Man

will stop killing man. The energy of struggle will move into the channel of non-lethal humane forms of confrontation.

All nations of the world may join this declaration to ensure their own security and the development of social and, later, trade relations.

The form of accession is a notification sent to the organization executing the declaration, which is the Institute of International Relations and Informal Justice.

Notification is sent to e-mail:
globalnrav@gmail.com

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Approved by the European Legal Forum
Switzerland, Bern, 22 February 2026

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January 23, 2024, Cairo, Egypt
January 24, 2024, Bishkek, Kyrgyzstan
January 31, 2024, Ber Sheva, Israel
February 01, 2024, Saint Petersburg, Secretariat of the Academy of Ecosocial Technologies
February 06, 2024, Helsinki, Finland
February 10, 2024, Ankara, Türkiye
February 14, 2024, Manila, Philippines
February 20, 2024, Bangkok, Kingdom of Thailand
March 4, 2024, Saint Petersburg, Leningrad Region, Republic of Karelia, Finland, Inkeri indigenous people
April 5, 2024, Paris, France
April 11, 2024, St. Petersburg, Republic of Abkhazia, Sukhum
April 27, 2024, Belgrade, Republic of Serbia
April 28, 2024, St. Petersburg - Beijing
May 22, 2024, Minsk, Republic of Belarus
May 23, 2024, Ho Chi Minh City, Socialist Republic of Vietnam
May 23, 2024, Ulaanbaatar, Mongolia
June 25, 2024, Tokyo, Japan
04 July 2024, Vientiane, Lao People's Democratic Republic
July 24, 2024, Brussels – Kyiv, Europe – Ukraine

August 1, 2024, Seoul, Republic of Korea
August 07, 2024, Bishkek, Kyrgyzstan
October 10, 2024, Amman, Jordan
October 26, 2024, Almaty, Kazakhstan
July 13, 2025, Minsk, Republic of Belarus
July 13, 2025, Saint Petersburg, Russian Federation
July 24, 2025, Manila, Philippines
July 27, 2025, Minsk, Republic of Belarus
August 06, 2025, Chisinau, Republic of Moldova
September 24, 2025, Tashkent, Republic of Uzbekistan
September 25, 2025, Seoul, Republic of Korea
September 29, 2025, Tiraspol, Pridnestrovian Moldavian Republic
December 22, 2025, Berlin, Federal Republic of Germany
January 27, 2026, Leningrad branch of the All-Russia Association of Police the International Police Association
22 February 2026, Switzerland, Bern, 22 February 2026
May 24, 2026, Manila, Philippines

Suggestions for improving the declaration should be sent to the Secretariat of the Academy of Ecosocial Technologies at the address: academysoctex@gmail.com

We would be grateful for your participation in the international discourse, assessment and support of the Declaration of the Nravstvennoral Path of Humanity.

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Application 1

https://mkms.ast.social
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On July 13, 2025, the First International Congress of Peacekeepers was held in Minsk (Republic of Belarus). The slogan: "Peace is the business of everyone and everything". The congress was dedicated to July 3 - Independence Day of the Republic of Belarus.

The congress was attended by international peace forces, representatives of international and national organizations and movements:

International Corps Peacekeeping Forces;

International movement "Nravstvennoral Solidarity";

Academy of Ecosocial Technologies;

Marshal Biryuzov Military Institute;

Institute of Military and Humanitarian Technologies;

representatives of the Union State of the Russian Federation and the Republic of Belarus;

representatives of executive authorities, veterans and participants in military operations.

The first congress of peacekeepers for the prevention of lethal wars proposed to the world community a global humane social project “The Nravstvennoral Path of Humanity”, based on a new ethic related to global ecology: man should not harm man and the environment.

Nravstvennoral – harmless and constructive behavior of a person in relation to himself and other people.

Creation – socially useful activity, during which a person gives to others more than he receives in return.

The Nravstvennoral Path of Humanity – harmless and creative activity of people for each other and the environment, joint discussion and implementation of decisions made.

The international forces of peace have adopted a common ethical approach to the problem of establishing a reliable peace on our planet. This approach includes a new ethic related to global ecology: a person should not harm a person and the environment. The new ethic is provided by ecosocial technologies, the use of which allows us to stop the destructive activity of the universal enemies of humanity - people deprived of conscience and compassion for people (sociopaths and psychopaths, the main instigators of wars and various levels and types of conflicts between people).

Sociopathy – a socially dangerous disease, accompanied by the loss of conscience and empathy for other people.

Psychopathy - socially dangerous mental illnesses, accompanied by pronounced character defects, prompting a person to harm others, to create unbearable conditions for interaction. Sociopaths and psychopaths lack conscience, are difficult to correct. When penetrating public authorities and other organizations, they abuse them, implement their own arbitrariness, lead organizations to disaster.

ACG – administrative criminal groups, a particularly dangerous form of criminal community formed by officials of public authorities on the basis of a selfish conspiracy.

The main document of the congress, the “Declaration of the Nravstvennoral Path of Humanity,” reflects the aspirations of the peoples of the entire world, which has evoked a broad, positive response in all corners of the globe.

The Congress occupies a special place in the process of strengthening the role of social forces in world affairs, is an unprecedented forum in the history of social movements, nravstvennorally solidary, reflecting the most diverse currents of world public opinion. The World Congress has gathered at a time when the world is on the threshold of another world war and people are being killed in many regional conflicts.

The world community will begin to emerge from the dead ends of hot and cold wars by joining the global social humane project " The Nravstvennoral Path of Humanity". This global project is for making the world a truly universal and irreversible process, and the new ethics a universal regulator of social relations: do no harm and create, discuss and implement everything together. This is the task that the congress of peace-loving forces is performing.

At the congress, government and public figures, prominent representatives of military science in the USSR, spoke out with a detailed program of participation of public forces in the struggle for a just, democratic world, for the security of peoples and international cooperation.

The speakers emphasized that people of all countries of the world are in favor of world peace, which can and should be supported through nravstvennoral

education and training of citizens of all countries of the world. The basis of this process is the discursive-evaluative method and nravstvennoral rule III-C:

The discursive-evaluative method (DEM) is a group expert and mass ethical assessment of socially significant decisions.

Nravstvennoral rule III-C (Three C) – do not harm yourself (C1), your neighbors (C2), or the environment (C3) by thought, word, or deed; create for yourself, your neighbors, and the environment by thought, word, and deed.

The establishment of an ethical and legal prohibition on the violation of nravstvennoral rules will become possible if every citizen takes part in the international forces of peace:

International movement "Nravstvennoral Solidarity";

Peacekeeping Forces.

And also by personal example will support the global project for all humanity, developed and proposed to the world by the Academy of Ecosocial Technologies.

Peace will come when everyone begins to follow the nravstvennoral rule: create without harming.

There is harm – there is no trust. And when there is no trust, there is no peace. Therefore, the foundation of universal peace and public tranquility, the stability of social relations and human health is the social process described by the formula:

DEM + III-C = Peace and Progress

Organizing and participating in this creative process will allow us to establish nravstvennoral and legal order, stop bloody wars, stop the killing of man by man in the present, and thus guarantee a bright future for everyone.

In this regard, citizens and organizations of all countries of the world are invited to support the declaration “The Nravstvennoral Path of Humanity”.

All interested representatives of states and the international community took part in the congress.

The venue of the congress (Minsk, Republic of Belarus) was not chosen by chance. The Republic of Belarus does not participate in world and regional wars, advocates peace throughout the world, becomes an international center of peacekeeping and nravstvennoral policy: do no harm and create, discuss and implement everything together.

Congress organizers:

International Corps Peacekeeping Forces.

Congress Organizing Committee:

Chairman: Boyko Dmitry Valerievich, Guard Colonel, Commander of the International Corps of Peacekeeping Forces.

Secretary: Molyanov Alexander Romanovich, Guard Colonel, senior officer of the International Peacekeeping Corps.

Secretary: Blonsky Dmitry Anatolyevich, Guards Major, Deputy Commander of the International Corps Peacekeeping Forces.

Following the work of the First Congress of Peacekeepers, the following resolution was adopted:

Resolution of the First Congress of Peacekeepers

The fight for peace is everyone's business.

This fight can be carried out using non-lethal forces and means.

Peacekeeping forces consists of people who are nravstvennorally united in the idea that a person should not harm a person or the environment.

Peacekeeping means is *ecosocial technology for preventing lethal wars*. It consists of launching into discursive-evaluative practice universal enemies of humanity (sociopaths, psychopaths, social parasites), who, in order to maintain their tyranny, antinravstvennorality and irresponsibility, to retain the captured power and wealth, incite local and global lethal wars, push people, nations and states into bloody massacres under various kinds of provocative slogans.

The use of ecosocial technology allows for the prevention of lethal wars. This technology is studied and used by peacekeepers for non-lethal correction of the behavior of subjects whose psyche is affected by such diseases as sociopathy and psychopathy.

The fight against ACG (administrative criminal groups) is the life's work of peacekeepers, whose ranks are filled with honest and conscientious citizens, nravstvennoral leaders, politicians and entrepreneurs.

Sociopathy – a socially dangerous disease, accompanied by the loss of conscience and empathy for other people.

Psychopathy – socially dangerous mental illnesses accompanied by pronounced character defects that encourage a person to harm others and create unbearable conditions for interaction.

Sociopaths and psychopaths lack conscience and are difficult to correct. When penetrating public authorities and other organizations, they abuse them, implement their own arbitrariness, and lead organizations to disaster.

ACG – administrative criminal groups, a particularly dangerous form of criminal community formed by officials of public authorities on the basis of a selfish conspiracy.

To prevent lethal wars, it is proposed that all states and peoples of the world use the global humane social project of the nravstvennoral path of humanity, reflected in the Declaration of the Nravstvennoral Path of Humanity.

The Nravstvennoral Path of Humanity – harmless and creative activity of people for each other and the environment, joint discussion and implementation of decisions made.

The Congress approved the second edition of the Declaration of the *Nravstvennoral Path of Humanity* – harmless and creative activity of people for

each other and the environment, joint discussion and implementation of decisions made. № MK MS/AEST/1/2025 dated 03.07.2025.

The Nravstvennoral Path of Humanity is the path of peace and creation!

Application 2

EUROPEAN LEGAL FORUM – 2026

Bern, Switzerland.
22 February 2026

The International Research Institute for Diplomacy, Education, and Peace Studies, the Alliance for Traditional Values and Religious Freedom, the Academy of Ecosocial Technologies, the Nravstvennoral Solidarity International Movement, and the Peacekeeping Force “Green Helmets” held the 2026 European Legal Forum in Bern, Switzerland.

The European Charter of Nravstvennoral Solidarity and the Declaration of the Nravstvennoral Path of Humanity, which presents a global humane social project for the peoples of Europe and the world, were submitted for discussion to the European public.

The Global Humane Social Project of the Nravstvennoral Path of Humanity invites all inhabitants of planet Earth to apply a new ethic in their personal behavior and the regulation of social relations, linked to the Global Ecological Principle (GEP): people do no harm to people and the environment. Every person becomes essential to society and the state. Normal people limit the arbitrary exercise of those without conscience in public authorities with the help of ecosocial technologies.

The 2026 European Forum approved the Regulations for the International Nomadic Games Committee of the Nomadic and Sedentary Peoples of the World, the European Charter of Nravstvennoral Solidarity, and the Declaration of the Nravstvennoral Path of Humanity. The topics for doctoral dissertations aimed at restoring the system of international law, based on a new ethic linked to the global ecological principle: man does not harm man or the environment, were approved.

An important focus of the forum was the protection of the European and global community from epidemics of sociopathy and psychopathic behavior, which

draw citizens into destructive criminal practices, attacks on human rights and freedoms by administrative criminal groups (ACGs), and further lethal and destructive wars in Europe. Resolution of the European Legal Forum – 2026

To meet the social demand for freedom and justice, endorse the European Charter of Nravstvennoral Solidarity and the Declaration of the Nravstvennoral Path of Humanity, and recommend to the peoples of Europe and the world a global social project for the nravstvennoral path of humanity.

The global humane social project for the nravstvennoral path of humanity invites all inhabitants of planet Earth to apply a new ethic in their personal behavior and the regulation of social relations, linked to the global ecological principle (GEP): people do not harm people or the environment. Every person becomes essential to society and the state. Normal people limit the arbitrariness of those without conscience in public authorities through ecosocial technologies.

Approve dissertation research topics for peacebuilding lawyers and support the "Games of Nomadic and Sedentary Peoples of the World" project.

To endorse the activities of the International Nomadic Committee of the Games of Nomadic and Sedentary Peoples of the World and the Green Helmets Peacekeeping Force for the benefit of the peoples of Europe and the world.

To participate in the practical implementation of the global humane social project of the nravstvennoral path of humanity, to recommend that interested citizens, organizations, leaders, and officials of public authorities collaborate with the International Movement "Nravstvennoral Solidarity," the International Nomadic Committee of the Games of Nomadic and Sedentary Peoples of the World, and the Peacekeeping Force “Green Helmets”.

The nravstvennoral path of humanity is the path of peace and creation!

A new ethic for regulating social relations and restoring national and international law is based on the global ecological principle (GEP): man does not harm man or the environment.

The use of new ethics in private, public, governmental, and international relations ensures security, peace, and prosperity. A different ethic leads to confrontation, war, destruction, mass casualties, and the violation of civil rights and freedoms.

The traditional games of sedentary and nomadic peoples of the world are a way of mutually enriching national cultures without compromising their own identity.

Declaration of the Nravstvennoral Path of Humanity / Book series: The Nravstvennoral Path of Humanity. – Bern: Academy of Ecosocial Technologies, 2026. – 71 p.