United Nations

ACADEMY OF ECOSOCIAL TECHNOLOGIES

Humanity's Path of Conscience

Declaration

New York
2024

It is aimed at international discussion
and use by public authorities,
public and private organizations,
citizens of all countries of the world community

President
of the Academy of Ecosocial Technologies
P.I. Yunatskevich
01/31/2024, New York

The United Nations is called upon to inculcate the idea of peace in the minds of the people, because a peace based on the economic and political agreements of governments will not be able to win the unanimous, lasting and sincere support of the people. It must be based on the intellectual and moral solidarity of humanity.

In order to achieve the task set by the United Nations in Resolution A/RES/73/329 July 25, 2019 to create a culture of peace in the spirit of love and morality, the practical provisions of the Declaration on the Moral Path of Humanity are used.

States, public and private organizations, and citizens are invited to take part in the discussion and adoption of the declaration "Humanity's Path of Conscience".

For international discussion
and use
government bodies,
public and private organizations,
citizens of all countries of the world community

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

01/31/2024, New York

The UN is called upon to root the idea of protecting peace in the minds of people, since peace based on economic and political agreements between governments cannot win the unanimous, lasting and sincere support of the people. It must be based on the intellectual and moral solidarity of humanity.

To solve the task set by the UN in Resolution A/RES/73/329 of July 25, 2019, to create a culture of peace in the spirit of love and morality, the practical provisions of the Declaration of the Moral Path of Humanity are used.

States, public and private organizations, and citizens are invited to take part in the discussion and adoption of the declaration "The Moral Path of Humanity."

PUBLIC DISCUSSION OF THE DECLARATION
"THE MORAL WAY OF HUMANITY"

"Man did not begin to live fully until he outgrew the narrow framework of selfish concerns and came to the concerns of all mankind. Everyone must decide for himself: whether to live in the light of creative altruism, or in the darkness of destructive self-interest. Thus, the most persistent and urgent question of the judge named Life is: "What are you doing for others?"

Martin Luther King

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

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

Moral rule III-C (Three Cs) - do not harm yourself (C1), neighbors (C2), the environment (C3) neither in thought, nor in word, nor in deed; create for yourself, your neighbors, your environment in thought, word, and deed.

Establishing an ethical and legal ban on violating a moral rule will become possible if every citizen takes part in the international volunteer movement "Moral 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 Eco-Social Technologies.

Peace will come when everyone begins to follow the moral rule: when creating, do not harm.

If there is harm, there is no trust. And when there is no trust, there is no peace. Therefore, the foundation of universal peace and social tranquility, the stability of social relations and people's health is the social process described by the formula:

$$HOME + III\text{-}C = \text{guarantee of social progress}$$

Organization and participation in this creative process will allow us to establish moral 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 Moral Path of Humanity."

The declaration was based on the following publications:

Declaration of Open Civil Society

https://ast.social/o-nas/ast-home/527-deklaratsija-otkrytogo-grazhdanskogo-obschestva.html

Ecological (moral) manifesto

https://in.ast.social/menu-news/628-ekologicheskij-nravstvennyj-manifest.html

Prevention of lethal wars

https://www.pik.ast.social/menu-news/12-ipsyy003.html

GLOSSARY

Immoral politics - this is a distribution of public goods in which harm is caused to society, the social and biological foundations of human life are destroyed. Inequality arises. Immoral policies lead to social disaster.

Immorality - an act as a result of which harm is caused to a citizen.

Harm - a violation of the conditions of his normal life felt and experienced by a person.

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

Global ethical moral principle (GENP): a person must comply with the Global Environmental Principle (GEP) consciously.

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

Destructive ideology - this is the cultivation of the priority of the material over the spiritual: immorality, permissiveness, selfishness, belief in money as in God.

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

Morality index – a numerical indicator of harm from social actions or inactions of the subject. Formed in the process of ethical assessment.

Team – a social group in which a moral atmosphere has been formed, characterized by the following features: internal unity of ideas, goals, objectives; joint way of activity; mutual assistance and support for each other on 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 team member to gain authority in the form of general recognition of social and professional compliance with the position or role held; friendship, peace of mind and confidence in the future of each member of the team; constructive behavior of team members, ensuring their preservation of mental and somatic health; a sense of pride in belonging to a team; joint discussion and adoption of management decisions.

Negative civil consent is a consolidated condemnatory opinion of many social actors regarding the social actions or inactions of other social actors. It is a tool for citizens, society and the state to ensure the priority of the spiritual over the material - to protect and strengthen spiritual and moral values.

Moral pedagogy (MP) or ecopedagogy (EP) is a practical pedagogical science about methods of teaching and upbringing, supplemented by a discursive-evaluative method.

Moral Policy- this is such a distribution of public (not only material) benefits in which the moral rule III-C is observed: do not harm yourself (C1), neighbors

(C2), or the environment (C3) either in thought, word, or deed; create for yourself, your neighbors, your environment in thought, word, and deed.

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

Moral – harmless and constructive behavior of a person towards himself and other people.

Moral principle – do not harm yourself, others, or the environment. It is implemented in the moral rule "Three Cs" (III-C): do not harm yourself, your neighbors, or the environment, neither in thought, nor in word, nor in deed; create for yourself, your neighbors, your environment in thought, word and deed.

Feedback social communication – information generated by the most educated and enlightened part of society, analyzing the consequences of political and economic decisions. This information contains signals about current challenges and threats that arise when making certain significant decisions.

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

Priority of the spiritual over the material – the predominance of creative actions over destructive ones.

Changing the worldview paradigm – a condition for creating an ideological atmosphere in which moral behavior should become consciously necessary, and not simply prescribed, as in religion, and not reducible to a secondary "superstructure", as in secular materialistic science. This condition is ensured by the synthesis of religion and science.

Conscience – ethical regulator of human and citizen behavior, his internal mood. It is formed in an atmosphere of changing the ideological paradigm - in the process of moral education with the help of other citizens and organizations that correct the behavior and self-esteem of the individual.

Creation – socially useful activity based on selfless dedication.

Social filtering – a procedure for group, collective and mass assessment of morality and professional compliance of personnel, which serves as a justification for adequate personnel decisions. Aimed at ensuring the stability and reliability of the system of public administration and local self-government.

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-parasitic structure - an organization whose all efforts are aimed at obtaining funds to maintain its own existence. A characteristic property of such a structure is the imitation of its main activity in solving current 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, discrepancies between words and deeds. A social parasite lives at the expense of

other social subjects, without participating in their creative activities or imitating such participation.

Social process- this is the 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 person and groups of people in their associations, organizations, enterprises; it is also the administration, government and civil society in general.

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

*Technology for changing the worldview paradigm*is based on the discourse-evaluative method (DEM), which consists of organizing broad participation of citizens in the discussion and assessment of socially significant decisions from the standpoint of the State Economic Policy, State Economic Policy, III-C.

Threat – potential harm to human life.

Ethical Assessment Scale (binary, multi-point) is a way of digitizing and visually presenting an assessment of the level of morality 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 actors.

*Ecosocial technology for preventing lethal wars*is to create a discursive-evaluative practice of identifying the universal enemies of humanity (sociopaths, social parasites), who, in order to maintain their arbitrariness, immorality and irresponsibility, as well as to retain seized power and wealth, incite local and global lethal wars, pit people, nations and states in bloody massacres under various kinds of demagogic and provocative slogans.

Ecosocial technologies (EST) – a set of techniques for applying the discursive-evaluative method in the formation of a new worldview paradigm.

Ecopedagogy is a practical pedagogical science of learning and moral education, supplemented by the discursive and evaluative method.

*Ethical review*is an assessment by citizens of the morality or immorality of the actions of other citizens and organizations in order to block the consequences of immoral behavior.

DECLARATION OF THE MORAL 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

Supported by the public of Egypt, Kyrgyzstan, Russia, Israel, Finland, Turkey, Philippines, Kingdom of Thailand, France, *Abkhazia, Serbia, Belarus, Mongolia Vietnam, Japan, Laos, Ukraine, Republic of Korea, Jordan, Kazakhstan*

AlsoRussian Orthodox Church, society Inkeri, Supreme Buddhist Council in Russia and Eastern Europe, International Union of Women, Association of Women in Business

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 that took part in the Round Table: Games of nomadic and sedentary peoples of the world (GNSPW) and the creation of International Nomadic Committee (INC GNSPW)

1. International relations and traditional trade relations have been subject to the destructive influence of immoral individuals who lack conscience and a sense of empathy for people.

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

3. The moral path of humanity is a global project of civilization aimed at shaping its moral atmosphere.

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

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

- *global ethical moral principle*(GENP): a person must comply with the Global Environmental Principle (GEP) consciously;

- *moral rule III-C*: do not harm yourself (C1), neighbors (C2), or the environment (C3) either in thought, word, or deed; create for yourself, your neighbors, your environment in thought, word, deed;

- *discursive-evaluative method*(DOM): consists of organizing broad participation of citizens in the discussion and assessment of socially significant decisions from the standpoint of the GEO, GENP, III-C; serves as the basis for the technology of changing the ideological paradigm.

- *eco-social technologies*(EST): a set of techniques for applying the discursive-evaluative method in the formation of a new ideological paradigm;

- *moral pedagogy (MP) or ecopedagogy* (EP): practical pedagogical science about methods of teaching and upbringing, supplemented by a discursive-evaluative method.

5. The collective and individual abilities of citizens to move along a moral path allow society to use methods of environmental pedagogy (eco-pedagogy) for self-preservation and development.

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 moral personality of a person is formed who observes rule III-C in behavior (do not harm yourself (C1), neighbors (C2), the environment (C3) either in thought, word, or deed; create for yourself, neighbors, the environment with thought, in word, deed).

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

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

9. On the moral path, the central problem of society is resolved - 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 relationship is set by the moral rule III-C (do not harm yourself (C1), neighbors (C2), the environment (C3) either in thought, word, or deed; create for yourself, neighbors, the environment in thought, word, business).

10. Moral knowledge (Rule III-C), formed in the family and educational institutions 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 activities.

To know moral rule III-C means to have a clear, well-founded idea not only of what is, but also of what should be in human relationships: not to harm and to create.

11. A person not only learns about the world, but also acts on the basis of the knowledge 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 morality and its opposite – immorality. Morality is assessed in people as good through not causing harm, immorality as evil through causing harm.

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

13. Immoral policy is a distribution of public goods that harms society, destroys the social and biological foundations of human life, and creates inequality. Immoral policies lead to social disaster.

14. Moral policy is a distribution of public goods in which the moral rule III-C is observed: do not harm yourself (C1), neighbors (C2), or the environment (C3) either in thought, word, or deed; create for yourself, your neighbors, your environment in thought, word, and deed.

15. Moral policy is supported by law and the discursive-evaluative process. Citizens take part in discussing and evaluating decisions regarding the distribution of public goods. This creates a condition of trust in state and municipal authorities. The country's leadership has a moral superiority. Such power wins victories in all types of confrontations. Moral superiority, based on the involvement of society in self-government and the open distribution of public goods, provides everyone with genuine freedom, restores justice, and ensures the legitimate well-being (wealth) of citizens.

16. Moral policy becomes the soft power of the state and society, which guarantees their security and development. The soft power of a moral state and society in the form of free and wealthy citizens, whose benefits are protected by such a state, is replacing lethal wars.

17. In conditions of the inevitability of conflict situations, moral policy is aimed at the formation of a humane, non-lethal confrontation between the conflicting parties.

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

19. Moral policy is carried out through public policy and public self-government, providing support and responsibility for the moral or immoral acts of social actors.

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

20. Negative civil consent is a consolidated (aggregated) condemning opinion of many social actors regarding the social actions (inactions) of other social actors, today can 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 means that others evaluate the subject as acting without harm and who can continue further action.

Blue color means difficulty in assessing the subject, difficulty in recognizing harm from him, the success of social camouflage of the person being assessed, whose threats 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 bring new arguments for and against appropriate actions.

An important design 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 particular person is implemented. It will be implemented by others through mass ethical assessment.

Mass ethical assessment is the determination of the level of morality of a social subject by other evaluators.

The object of mass ethical assessment develops responsibility for committing 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 or restoration of social health.

The healing feeling of guilt and the associated feeling of shame 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 but him is to blame. He is faced with an internal question: "Why did I do this?", "I won't do it again." And this is the path to his moral improvement.

21. In order for the practice of moral behavior to become the basis for human humanitarian progress (refusal from the killing of man by man), it is important to maintain rituals of discourse and mass ethical (moral, moral) assessment in society. For this purpose, heads of government bodies, public and private organizations form management, educational and professional teams, through which they carry out management and professional practices, the process of educating and training citizens.

ECOSOCIAL PREVENTION TECHNOLOGY
LETHAL WARS

Ecosocial technology for the prevention of lethal wars consists of launching into discursive and evaluative practice the universal enemies of humanity (sociopaths, social parasites), who, in order to maintain their arbitrariness, immorality and irresponsibility, to retain seized power and wealth, incite local and global lethal wars, pushing people and nations together 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 moral position inevitably becomes the object of attacks by external and internal enemies (sociopaths, social parasites). A society that has embarked on the moral path of its development will inevitably be subjected to vicious attacks by external and internal universal enemies who will make every effort to cause the moral decay of such a society. Otherwise they won't survive. They need an immoral atmosphere, world-wide bloodbaths in order to keep all the countries of the world and their inhabitants under control.

The presented eco-social technology can be used by all peoples of the world, social activists and government officials who have taken a moral position and intend to stop lethal wars forever. Eco-social technology allows us to solve this problem. Through group expert and mass identification, as well as ethical assessment of specific warmongers, it neutralizes the activities of enemies of humanity - sociopaths, social parasites - that are harmful to the world community.

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

1. Moral principle and ethics

1.1. The moral principle is not to harm yourself, others, or the environment. It is implemented in the moral rule "Three Cs" (III-C): do not harm yourself, your neighbors, or the environment, neither in thought, nor in word, nor in deed; create for yourself, your neighbors, your environment in thought, word and deed.

1.2. Morality is a general expression of those properties of human nature that serve as a regulator of relations between members of society, regardless of social, national, religious and other factors. This is a special attitude of thinking and behavior that allows you not to harm yourself, others, or the environment.

1.3. Harm is a violation of a person's vital functions that is felt and experienced by a person. Threat – 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 consolidated during the study of the "Three C" rule (III-C) in every family and educational institutions:

do not harm yourself (C1),

do not harm neighbors (C2),

do not harm the environment (C3),

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

create for yourself, your neighbors, your environment in thought, word, and deed.

1.5. Morality can be used by anyone to define their own value system. Moral values reach any person voluntarily due to their attractiveness and universality, and are supported by the participation of all citizens in moral education and enlightenment.

2. Ensuring morality

2.1. Morality is ensured by moral education, education, propaganda, state and municipal authorities, management of public and private organizations.

2.2. To educate morality, morality classes are conducted in educational institutions and other organizations.

2.3. In the course of lessons and classes on morality, citizens, guided by a moral rule, master the ability to give public moral assessments of events and actions that are performed by other subjects. The ability to recognize immoral acts in one's own behavior, as well as in the behavior of other citizens and organizations, is a mandatory learning outcome of a secular ethics lesson.

2.4. The preparation and implementation of lessons and activities on morality is provided by state and municipal authorities, management of public and private organizations, parents and persons replacing them.

2.5. Moral education and promotion of morality are organized in the media and with the help of information and communication resources. They are aimed at visually presenting the benefits of moral behavior and ensuring that every citizen is provided with examples of legal responsibility for immorality, unethical behavior and dishonesty.

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

3.1. The behavior of a person guided by a moral rule is moral.

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

3.3. Trust is a social relationship that arises between citizens and citizen 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 moral behavior and management.

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

3.6. The formation of a moral 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, regulated by discursive and evaluative practices, broad discussion of 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 morality of the actions (inactions) of other citizens and citizen organizations from the standpoint of causing or not causing harm and threats in order to block immoral behavior.

4.2. The process of ethical assessment 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 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 ethical assessment scale

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 actors.

5.2. Social action is the result of the activity of a social subject: intentions, statements, decisions, actions affecting interests that can cause harm or create a threat to more than one citizen.

5.3. A social subject is an individual person, 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 actors regarding the social actions or inactions of other social actors. It is a tool for citizens, society and the state to protect and strengthen spiritual and moral values, ensuring the priority of the spiritual over the material.

5.6. The ethical assessment scale (binary, multi-point) is a way of digitizing and visually presenting an assessment of the level of morality 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 actors.

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 moral education with the help of other citizens and organizations that constantly correct a person's behavior and self-esteem.

6.2. Conscience arises during 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 responsibility for immorality

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

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

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

7.4. Loss of trust leads to the destruction of the reputation of a social entity.

7.5. Lack of trust and reputation naturally impedes the functioning of a social subject. In this way, self-punishment is carried out for immorality, unethical behavior and dishonesty.

7.6. The official in relation to whom negative civil consent has arisen is warned by higher management about the threat of dismissal. Thus, the official is given the opportunity for moral correction. If immoral actions continue, such a person is subject to immediate dismissal from his position due to loss of confidence.

8. Global security

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

8.2. Global security is ensured by maintaining the morality of social actors and civil harmony.

8.3. Corruption, social stratification, poverty and misery destroy morality and create grounds for extremism, terrorism and other immoral acts that violate public safety.

8.4. Anti-corruption – actions of social actors to prevent immoral actions of other social actors through the 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 misery is ensured by a moral economic policy and the inviolability of private and personal property of citizens.

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

8.7. The rotation of personnel, including those who discredit the authorities by the fact of their presence in public positions, restores trust in the authorities, helps to minimize immoral 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, discrepancies between words and deeds. A social parasite lives at the expense of other social subjects, without participating in their creative activities or imitating such participation.

9.2. A social-parasitic structure is an organization whose all efforts are aimed at obtaining funds to maintain its own existence. A characteristic property 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 are public control and ethical assessment of social actors.

10. Sociopathy

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

This mental pathology is characterized by a loss of conscience, morality and compassion (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 which sociopaths interact. Sociopaths constantly break laws because they feel uncomfortable with any attempt by others to limit their arbitrariness. They have good social camouflage and use the mental modesty and social cowardice of citizens to dominate in regulating the distribution of resources and benefits.

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

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

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

c) an immoral style of behavior, masked from others, manifests itself in the form of intrigues, conspiracies to cause harm and violate the laws and morals 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;

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

f) the disorder is accompanied by a significant deterioration in the spiritual and material condition of persons who entered into a relationship with a sociopath, deprofessionalization, and stupidity of specialists; is expressed in 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 defined:

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

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

2) In various situations (secret conspiracies, intrigues), the negative emotions of sociopaths appear: anger, hatred, envy, irritation, remorse of greed towards others;

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

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

G2. Deviations of this kind look all the more symptomatic because 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 impact on the social environment.

10.3. Personality disorder is characterized by a gross discrepancy between behavior and prevailing social norms. Moreover, 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 rude and persistent position of irresponsibility and disregard for social rules and responsibilities;

c) inability to maintain relationships in the absence of difficulties in their formation, non-compliance with any agreements with people, organizations, society and the state;

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

e) inability to feel guilt and benefit from life experience, including its form such as punishment;

f) the tendency to blame others for everything and everywhere and put forward plausible explanations for one's destructive behavior, leading to conflict with society, with the state, with the laws ("everyone betrayed me," "deceived", "framed" and other similar excuses);

g) the presence of constant irritability, anger, and conflict;

h) disorder of behavioral norms in childhood and adolescence, further 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 allegedly caused him harm and now he is, therefore, free to choose any means and methods of achieving his goals. At the same time, the choice of methods and methods is criminal and immoral in nature.

11. Ethics and rotation of management personnel

11.1. Managerial personnel are required to strictly adhere to moral standards.

11.2. Citizens can continuously evaluate the social actions of management personnel. This process can be complemented by the public discourse of social actors and the visual presentation of the results of discursive practices.

11.3. Non-compliance with moral standards, revealed during the ethical assessment of the actions of management personnel by citizens, should lead to the rotation of these managers.

11.4. Rotations of management personnel convicted of immoral behavior unite society with state and municipal authorities, counteract corruption, crime, extremism and terrorism, and prevent the outbreak of lethal wars.

12. Ethical assessment as a procedure for preventing lethal wars

12.1. Ethical assessment is a state and civil procedure carried out by government authorities and citizens who have experienced harm from the activities of other citizens and organizations. Public ethical assessment is a publicly accessible way to regulate social relations, exercises the right of citizens to freedom of speech and moral choice, and ensures the prevention of lethal wars.

12.2. A social subject can bring information about the immoral acts of other social subjects into the public sphere for open discussion. The social entity is responsible for the accuracy of this information in accordance with current legislation.

12.3. Information about immoral behavior of social actors brought into the public sphere is subject to ethical assessment. All interested social actors can participate in the ethical assessment process.

12.4. For the ethical assessment of information released to the public sphere, the entities that carried out the ethical assessment and (or) organized it cannot be held accountable in accordance with international law.

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

12.6. 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.

13. Discursive practice as a state military and civil procedure for the prevention of lethal wars

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

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

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

13.4. Discourses are continuous in nature and ensure the education of morality 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 (stupidity, loss of intellectual superiority over the enemy) of military administrative, scientific and teaching personnel, specialists military-industrial complex.

13.5. Discursive practices are dynamic, subjective and cannot be the basis for holding the social actors involved in them accountable in accordance with current legislation.

14. Morality index

14.1. The morality index is a numerical indicator of harm from social actions or inactions of a subject. Formed in the process of ethical assessment.

14.2. Each social subject can have an individual morality index.

14.3. The morality index is a dynamic characteristic of a social subject, changed in the course of discursive practices.

14.4. Information about the values of the morality index of social actors is open and accessible.

15. Ideology/technology of morality

15.1. The ideology/technology of morality is an eco-social technology and includes the idea of morality, freely accepted and shared by the majority of social

subjects, as the idea of non-harm and the associated procedure for measuring the morality of social subjects.

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

15.3. Individual morality indices of social subjects are used by other social subjects in ensuring national security, state military development, public administration, local government and in other types of life and defense of the country.

16. Discourse-evaluative method

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

From the global environmental principle comes the global ethical moral principle (GEMP), according to which a person needs to behave in such a way as not to harm himself, others and the environment.

16.2. The discourse-evaluative method consists in creating a special information and communication structure that allows for directed network discourse and mass ethical assessment in real time, visually reflecting the harm or threat emanating from a social subject. Such reflection makes it possible to have a positive influence on a social subject, prevent harm caused to him and destroy the potential threat he poses.

16.3. The discursive-evaluative approach is a procedure for assessing the ethics (morality, morality) of the behavior of specific social subjects. They rely on the discursive practices of the specific life activities of these social subjects. During 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 evaluate the social actions of subjects who are recommended to change their behavior in accordance with the global environmental principle.

17. Moral management

17.1. To implement moral management, studies are conducted on the life profiles of citizens, from which indicators of professional and social conformity can be obtained.

17.2. Research and clarification of the life activity profiles of citizens are continuous. This ensures that changes introduced by the situation are taken into account in order to protect and strengthen spiritual and moral values, ensuring the priority of the spiritual over the material in human consciousness and behavior.

17.3. The formation and strengthening of spiritual and moral values, which form the composition of socially important qualities of an individual, is carried out in the process of continuous training and education throughout a person's life. Clarification of the dynamics of socially important personality qualities, caused by changes in the situation, is immediately reflected in the content of training and education of citizens.

17.4. The measurement of socially important personality qualities is carried out through expert and mass ethical assessment, as well as through discourse - open public discussion.

17.5. If selfish motives for the activities of a specialist in the state, military, civil or municipal service are identified, the employment contract with such a specialist will be terminated early.

17.6. With a high level of development of socially important personality traits of a specialist, such a specialist is encouraged and appointed to a more responsible and leadership position.

17.7. Moral management allows you to manage the energy of the human masses, directing it to creation.

18. Social-evaluative or discourse-evaluative networks

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

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

18.3. Assessment of behavior in real time allows for the education of a person, forms his ability to comply in his behavior with the requirements of the global environmental principle, the global ethical principle and rule III-C.

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

18.5. A citizen, organization, state and municipal government body that observes rule III-C in their behavior becomes a volunteer on the moral path, gaining moral and intellectual superiority in a situation of lethal and non-lethal confrontation.

19. Rehabilitation of participants in lethal wars

19.1. 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 activities and in the fight against social parasites, sociopaths and other perpetrators of inciting lethal wars.

19.2. Government bodies, public organizations, and moral volunteers gather participants in lethal wars into training groups aimed at developing such social and professionally important qualities as a sense of duty and personal responsibility for the assigned work. Illiteracy and the consequences of deprofessionalization in military affairs and civilian professions are being eliminated. New specialties that are in demand in society and the state are being mastered. They are further employed and provided with jobs with a high level of income and social security. The habit of socially useful work and creation for the benefit of society and the state is consolidated.

19.3. Participants in lethal wars maintain and strengthen their moral attitude towards themselves and other people. They are involved in the process of identifying the sociopaths and social parasites responsible for organizing the lethal war.

19.4. The identified culprits of the lethal war are submitted for public discussion and assessment, which contributes to the further prosecution of criminals and punishment.

19.5. Public punishment of guilty persons identified during a 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.

19.6. The organizational and legal form of rehabilitation of victims of lethal wars is participation in the international movement of volunteers on the moral path "Moral Solidarity".

20. Moral solidarity

20.1. The international movement of moral volunteers "Moral Solidarity" ("Nravstvennaia Solidarity") is an independent voluntary association of citizens and organizations with the goal of creating a moral atmosphere on planet Earth.

"Moral solidarity" must prevent the immoral collusion of social parasites and their mutual responsibility against the impoverished and disenfranchised population.

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

"Moral Solidarity" operates on a voluntary basis and is an international civil form of unification of all inhabitants of planet Earth.

"Moral Solidarity" includes all interested citizens, organizations, and movements.

20.2. Functions of "Moral Solidarity":

formation of a moral atmosphere in society;

prevention of social parasitism and sabotage;

ensuring moral solidarity of citizens around the world.

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

20.3. Organization-coordinator of the activities of "Moral Solidarity":

Institute of Moral Policy

address: https://is.ast.social

Contact address for cooperation: EvgeniyaDotsenkoo@gmail.com

21. Psychological and psychiatric support
government controlled

21.1. To protect public authorities from the penetration of sociopaths into it with the aim of its collapse, psychological and psychiatric support for public administration is carried out.

21.2. Psychological and psychiatric support for public administration consists of training relevant specialists who will be involved in the future to identify and prevent sociopathy in government bodies.

21.3. When selecting personnel for government bodies, candidates for civil service must undergo diagnostic testing for sociopathy.

21.4. When civil servants carry out their professional activities, annual measures are taken to diagnose their deprofessionalization and sociopathy. Based on the results of such events, a personnel decision is made to rotate persons whose psyche is destroyed by sociopathic manifestations.

21.5. Diagnosis of deprofessionalization is carried out by experts with relevant professional knowledge. Subjects who have discovered the main sign of deprofessionalization - amateurism, are sent for advanced training or a decision is made to rotate intellectually undeveloped personnel.

21.6. Identification and removal of sociopaths from government bodies 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 filtration of government bodies and purification of sociopaths, no development and a normal, healthy future are possible. Leaders should remember that the main source of harm to society is always sociopaths, and the personal safety of each head of a government body (division) depends on their timely removal.

22. Longevity

22.1. By causing harm to others, a person harms himself and shortens his life.

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

22.3. When a person stops harming other people, he provides individual safety, which is the basis of public safety.

22.4. Each person, having adopted the rule "not to harm other people", becomes a volunteer of the international movement "Moral Solidarity". This movement unites all people on planet Earth who are guided by the moral rule III-C

in order to prolong their lives: do not harm themselves (C1), neighbors (C2), the environment (C3) neither by thought (M) nor by word (C), neither by deed (D); create for yourself, neighbors, environment in thought, word, deed:

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

Where:
C1 – do not harm yourself and create for yourself;
C2 – do not harm neighbors and create for neighbors;
C3 – do not harm the environment, and create for the environment;
M - do not harm, and create with thought;
C - do not harm, and create with words;
D - do not harm, and create by deed.

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

23. A new worldview

23.1. The change in the worldview paradigm is due to society's demand for peace, the cessation of bloody lethal wars. Humanity is tired of immorality.

For every 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 moral values. This means that a person values material things (money, property, power as admiration for one's own arbitrariness) above serving other people, who become only an instrument for obtaining money, property, and 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.

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

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

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

Conjunction is a logical operation that is as close as possible to the conjunction "and" in meaning. Synonyms: logical "and ", logical unification. Conjunction performs the function of unification. Its use in social practice

generates one universal connector – the new political principle of "unite and create". The functor of the principle of the new worldview (moral worldview) is the category of "morality" (nravstvennost).

Functor is a special type of mapping between categories. It can be understood as a mapping that preserves structure. The structure of the category "Morality" military scientists (V.A. Chigirev and P.I. Yunatskevich) institutionalized by redefining morality through the GEP (global ecological principle) – a person should not harm another person.

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

Moral (nravstvennoi) relations (relations built on the well-known rule "Three C" (III-C): not to harm oneself (C1), neighbors (C2), the environment (C3) either by thought, word, or deed; to create for oneself, neighbors, the environment by thought, word, deed) by 20 years of efforts of scientists of the Institute of Nravstvennosti (https://in.ast.social) have led to the beginning of the process of changing the worldview paradigm all over the world. The Declaration of the Moral Path of Mankind is supported by society in many countries of the world. It is based on moral rule III-C, norms are set, maintained, and corrected using the discursive-evaluative method.

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

23.5. The advantage of this institution (social institution) is that each person can express his assessment and comment on a socially significant decision. Moreover, he can change his assessment and comment. Observing the discursive-evaluative process, choose for oneself the most harmless, that is, moral attitude to the subject of discourse and evaluation. The tool of self-regulation is the discursive-evaluative or socio-evaluative networks of the new generation. An example of such a network has already been created – this is Global Nrav (https://www.m.globalnrav.ast.social).

23.6. Social activists, devotees, volunteers of the moral path can, using the discursive-evaluative method and a new ethics (discursive-evaluative ethics built on the basis of the synthesis of moral rule III-C and the discursive-evaluative method), generate new socio-evaluative or discursive-evaluative networks. Their combination will serve as a global ethical regulator of the behavior of socially significant subjects, on which the distribution of benefits and resources, including financial ones, depends.

23.7. Functors (social-evaluative networks with built-in discursive-evaluative ethics) connect such categories as "freedom" and "justice" and balance them in the range of "moral – immoral". Freedom and justice become dependent on the manifestation of spiritual and moral values. These values are also formed by other people in each particular person. After a moral person leaves this world, the good memory of him continues to live, to influence the behavior of others. Social life is

quite possible after physical death, if a person in the course of his life has been discussed and evaluated by others as a spiritual and moral person.

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 basis.

Morality (*Nravstvennost*) is a person's behavior in which he does not harm himself and other people.

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

This balance is provided by other people. The category of "others" includes every person on planet Earth and is the basis for a new worldview – a moral worldview.

23.8. The reformatting of the old worldview is provided by ecosocial technologies.

The new paradigm of human thinking is based on the practical application by each person of the moral rule III-C: do not harm oneself (C1), neighbors (C2), the environment (C3) either in thought, word, or deed; to create for oneself, neighbors, and the environment by thought, word, and deed.

The technological support of the new paradigm is set by ecosocial technologies and ecopedagogy. If citizens adhere to a single ethical standard – not to harm and to create, then citizens will not harm the leaders of the state.

Without harming others, you will not be harmed. Such a life path guarantees everyone the preservation of health and longevity.

The old paradigm of thinking, based on the priority of material values over spiritual and moral ones, is being abolished. 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".

23.9. Organizational support for the promotion of a new paradigm of thinking among the masses is carried out by the international movement "Moral Solidarity" https://is.ast.social/menu-sotsialisticheskij-internatsional.html

Everyone can take part in this movement, contribute to ending lethal wars.

This movement in fact fulfills the function of a new international – a moral international (Moral Intern, Nrav Intern).

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

In the beginning, there was a project of a bipolar world.

A bipolar world is a geopolitical concept that assumes the presence of two main power centers in world politics, competing for global domination. In such a world, the influence and interests of these two power centers intersect and confrontation begins between them, lethal wars are ignited, and people die.

После развала двухполярного мира патологическими лицами (*sociopaths who have lost their conscience and the sense of empathy for other people*) *to*

continue their parasitism, the concept of a unipolar world was developed and implemented.

A unipolar world is a geopolitical concept that describes a situation in which one country or group of countries is the dominant force in world politics, economics, and military affairs. But this concept also crumbled, humanity did not support it.

At that time, sociopaths who had infiltrated the government of the former unipolar power and international organizations proposed a new concept of a multipolar world. Out of thoughtlessness and fundamental mental modesty, it was picked up by many.

A multipolar world (multipolar, multipolar world) is a concept of a world order that assumes the presence of many centers of power (political, military, economic and cultural) that are comparable in their capabilities and do not seek to spread their influence over each other through violence or deception. However, in practice, multipolarity has turned into a fragmentation of states, whose leaders are forced to invent various dividers of their own special path, and are mired in lethal wars.

A new global humanitarian project of the moral path of mankind eliminates all the shortcomings of bipolarity, unipolarity and multipolarity of the world order.

23.11. The thesis "for everyone" is accepted by the world community. The process of globalization acquires a moral coordinating principle. A moral atmosphere is being formed on planet Earth. Thus begins a new stage in the evolution of mankind without upheavals, catastrophes and lethal wars. Confrontation will not disappear, it will accompany humanity in the future. However, it will have a humane non-lethal character.

A new worldview is a view of the world through the "prism of morality".

The security of mankind is ensured by the moral unity of man, society and the state. Human morality is a necessary condition for the very existence of all mankind. This is the basis for evolution without shocks and disasters and a new principle of local and global governance "unite and create", built on the logical link "and", "and". Humanity leaves the destructive bundle "OR" and "OR" in the dark past, so as not to repeat it in its future.

24. Blocking technology

24.1. In order for eco-social technology to be humane, its use is correct not to assess the behavior of ordinary citizens, but to reflect the reverse social relations to the subjects of management (managers). It is this social group that is the object of public attention, and their decisions pass through discursive and evaluative practices, which automatically improves them, makes them adequate to the demands of humanity for peace and well-being.

Is it possible to abuse such technology? No, since it has the properties of blocking technology (BEST).

24.2. BEST technology for every citizen:

Personally embark on the moral path, stop harming yourself, other people and the environment.

If you see harm, say "no" in thought, word, and deed. Disagree with the arbitrariness of sociopaths. Ignore the information garbage and lies spread by sociopaths. 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 is Global Nrav GN (https://globalnrav.ast.social). Invite as many other citizens, specialists, and experts as possible to discuss and evaluate. The number and quality of participants in the discussion and assessment determine the blocking of the parasitic harmful activity of a sociopath who has become the object of group expert and mass ethical assessment.

Actively inform society by all means of communication about the results of condemnation and evaluation of a particular sociopath. Then the blocking effect will work, which is called the visualization of negative civil consent. All citizens agree that sociopaths are to blame.

CONCLUSION

General tasks of citizens, organizations, state and municipal authorities to prevent lethal wars:

- change the metacultural code of a person, move to a moral culture;

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

Moral education can be carried out by subjects who have the necessary moral qualities and experience in researching life activity and citizens who are able to organize educational and educational discursive and evaluative practices. We call such moral education workers subjectologists, specialists in obtaining, analyzing and recording in training and education, and managing data on relationships to a specific citizen, specialist, or leader.

These problems are solved by maintaining moral behavior and management in human relations with the help of eco-social technologies based on visualization of reverse social connections in information and communication environments and constructed on the basis of a discursive-evaluative method in real time.

The discursive-evaluative method, used in management and other activities, allows each person to become the subject of his life activity, to create for other people and himself; do not harm the environment, neighbors and yourself. Only in this way will our civilization become moral, harmless to the environment and to every person on planet Earth. Lethal wars will end. Man will stop killing man. The energy of struggle will move into the mainstream of non-lethal humane forms of military confrontation.

All peoples of the world can join this declaration to ensure their own security and develop social and then trade relations.

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

Notification is sent by email:
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January 23, 2024, Cairo, Egypt
January 24, 2024, Bishkek, Kyrgyzstan
January 31, 2024, Ber Sheva, Israel
February 01, 2024, St. Petersburg, Secretariat of the Academy of Ecosocial Technologies
06 February 2024, Helsinki, Finland
February 10, 2024, Ankara, Türkiye
February 14, 2024, Manila, Philippines
February 20, 2024, Bangkok, Kingdom of Thailand
March 04, 2024, St. Petersburg, Leningrad region, Republic of Karelia, Finland, Inkeri indigenous people
05 April 2024, Paris, France
April 11, 2024, St. Petersburg, Republic of Abkhazia, Sukhumi
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

23 May 2024, Ulaanbaatar, Mongolia
25 June 2024, Tokyo, Japan
July 4, 2024, Vientiane, Lao People's Democratic Republic
July 24, 2024, Brussels – Kyiv, Europe – Ukraine
01 August 2024, Seoul, Republic of Korea
07 August 2024, Bishkek, Kyrgyzstan
10 October 2024, Amman, Jordan
26 October 2024, Almaty, Kazakhstan
Suggestions for improving the declaration should be sent to the secretariat of the Academy of Ecosocial Technologies: academysoctex@gmail.com

We will be grateful to you for your participation in the international discourse, assessment and support of the Declaration of the Moral Path of Humanity.

Citation data:

Declaration of the Moral Path of Humanity / Book Series: The Moral Path of Humanity. – New York - St. Petersburg, Academy of Ecosocial Technologies, October 2024 . – 35 p.
ISBN 5-7199-0287-2
The moral path of humanity