



EUROPEAN CHARTER OF NРАВСТВЕННОРАЛЬ SOLIDARITY

The International Research Institute for Diplomacy, Education and Peace Studies, together with the International Movement of Volunteers of the Nравственнораль Path "Nравственнораль Solidarity", adopts this Charter of Nравственнораль Solidarity to strengthen the role of diplomatic services and ministries of foreign affairs, education and science in protecting peace and ensuring global security.

Article 1.

Nравственнораль is harmless and constructive human behavior toward oneself and others.

Nравственнораль solidarity is the unity of citizens in harmless relationships with one another, others, and the environment.

Article 2.

To strengthen the leadership role of international law, diplomatic services and foreign ministries, and scientific and educational organizations, with the goal of overcoming the crisis of instability in international and business relations and overcoming the threat of war, all participants in international relations are embracing a new ethic linked to global ecology: humans must not harm humans or the environment.

To restore universal trust and unity, citizens and associations, organizations, and institutions of diplomatic services, foreign ministries, science, and education adhere to the нравственнораль rule of the three Cs in their behavior and thinking:

- C1 – do no harm to oneself,
- C2 – do no harm to one's neighbors,
- C3 – do no harm to the environment

in thought, word, or deed;
create for oneself – C1,
create for one's neighbors – C2,
create for the environment – C3
in thought, word, and deed.

Article 3

International relations stakeholders, diplomatic services and foreign ministries, scientific and educational institutions, scientists, and educators protect society from destructive behavior committed by those suffering from socially dangerous mental illnesses such as sociopathy and psychopathy, and provide comprehensive support to normal individuals.

This protection is achieved by educating society and public authorities about the threat posed by sociopaths and psychopaths.

Every citizen protects themselves from sociopaths and psychopaths by adhering to a new ethic in their behavior: people do no harm to people or their environment.

Article 4.

Society and the state have the right to protect themselves from individuals suffering from socially dangerous mental illnesses such as sociopathy and psychopathy.

Sociopathy is a socially dangerous illness characterized by a loss of conscience and empathy for others.

Psychopathies are socially dangerous mental illnesses characterized by pronounced character defects, leading individuals to harm others and create intolerable conditions for interaction.

Psychopathy is the process of normal people becoming infected with a mental illness through contact (visual, auditory, face-to-face, and remote) with a psychopath. Protection from psychopathization is achieved by cessation of pathogenic contact.

Sociopathy is the process of normal people becoming infected with a mental illness through contact (visual, auditory, face-to-face, and remote) with a sociopath. Protection from sociopathization is achieved by cessation of pathogenic contact.

Article 5.

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

By following the npravstvennoral path, everyone finds their own meaning in life, happiness, and improved health, becomes needed by others, and feels united with the entire world.

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 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.

Article 6.

International, national, professional, business, and personal relationships built on pragmatism, utilitarianism, monetarism, and the primacy of the material over the spiritual lead to their collapse.

The priority of the spiritual over the material is the process of human creative labor.

Creation is a socially useful activity in which a person gives to others more than they receive in return.

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

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

Conscience is the ethical regulator of human and civil behavior, its inner state. It is formed in the process of moral education with the help of other citizens and organizations that correct the behavior and self-esteem of the individual.

Article 7.

To ensure stability and peace, the system of international and national law is complemented by a new ethic based on the global ecological principle and the resulting ecological npravstvennoral rule of the three Cs (III-C): do no harm to yourself (C1), your neighbors (C2), or your environment (C3) in thought, word, or deed; create for yourself, your neighbors, and your environment in thought, word, and deed.

To avoid harming yourself, you must avoid harming others and the environment—that is, become eco-friendly. Avoiding harm to yourself—here and now—ensures the ecology of the planet, your personal, and social environment. This guarantees a bright future for future generations.

Ecological friendliness consists of not causing harm to yourself, others, or the environment.

Article 8.

Others determine the path of each person's life. They evaluate and judge every citizen. If others determine that a particular citizen is harmful, they lose trust. Therefore, a saboteur who has lost trust immediately becomes subject to the influence of others. This influence can be varied, dangerous, and even deadly. To avoid harm from others, a saboteur can save themselves by becoming more environmentally friendly, that is, harmless to the environment and other people. For self-preservation and the environment, it is important for them to stop harming others, so as not to harm themselves.

Article 9.

The New Ethics is the nnavstvennoral path of humanity. Both rich and poor, both employees and leaders, are willing to follow it, without harming one another; creating for one another.

The New Ethics is a technology that includes the idea of non-harm to one another and the environment, freely accepted and shared by the majority of the world's population, and the associated procedure for measuring the environmental performance of public authority leaders.

Environmental performance is measured through an environmental assessment. As a result, each public authority leader receives an individual environmental index (IEI), which is constantly adjusted through discursive practices.

Individual environmental indices are used by citizens around the world to protect the environment and ensure the safety of social relations.

The foundations of the New Ethics-Technology are:

Global Ecological Principle (GEP): people should not harm themselves, other people, or the environment.

Global Ethical Nnavstvennoral Principle (GENP): people should behave in a way that does not harm themselves, other people, or the environment. The discursive-evaluative method (DEM) is a method of regulating social relations based on group expert and mass assessment during the discussion of socially significant decisions.

Nnavstvennoral rule III-C: Do no harm to 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 involves organizing broad citizen participation in the discussion and evaluation of socially significant decisions from the perspectives of the GEP, GENP, and III-C.

Final Provisions

International law, global governance, the market, and peace will gain stability when everyone begins to adhere to the *nравstvennoral* rule: create without harming.

Where there is harm, there is no trust. And where there is no trust, there is no international law, no governance, no market, and no peace. Therefore, the foundation of international relations and law, the foundation of the work of diplomatic services and foreign ministries, scholars and educators, and heads of public authorities, is the social process described by the formula:

$$\text{DEM} + \text{III-C} = \text{New International Law}$$

Organizing and participating in this creative process will imbue international relations and law with an ecological, *nравstvennoral*, and coordinating principle. Only in this way can we stabilize international relations, support the authority of diplomatic services and foreign ministries, restore trust in public authorities, end bloody wars, stop the killing of man by man in the present, and thus guarantee a brighter future for everyone.

The new ethics will stabilize the global monetary system and logistics. Sustainable growth will begin for all economies, especially in underdeveloped countries. The well-being of the world's population will rise. The rich will become richer, and the poor will cease to be in poverty. Conflicts will shift from lethal to non-lethal, humane confrontation. Everything will be regulated by universal discussion and assessment based on the global ecological principle: man must not harm man or the environment.

Approved by the European Legal Forum
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