

# Objective Ethics: Manifesto

This Manifesto proclaims the **universal principles** of objective ethics.

**Purpose and meaning** of the activities of a free man is to maximize **common good**.

**Common good** is freedom from any determinism, both natural and social. Common good is achieved by **cooperation** of all free people. Everyone brings their own personal **creative contribution** to this common cause. Recognition of the contribution by others is the only objective source of its **value**.

**Natural determinism** is needs, threats and any limitations imposed by nature on man. This includes physical needs (favorable habitat conditions, including movement in space), biological (destruction of sources of fear, hunger, disease), psychological and cultural (satisfaction of curiosity, boredom, the need for variety, knowledge and beauty). Overcoming natural determinism requires **changing the world**.

**Social determinism** is any kind of violence, coercion, pressure and injustice, which may affect the creative result of a person. In the process of cooperation, free people, **by consensus**, develop formal rules that allow them to overcome social determinism. Consensus is reached on the basis of openness, trust and honest account of the interests and opinions of all people, each of which is the same party in **common contract**. Those reasonable people who **deliberately** withdraws from the contract are considered by others as part of the natural environment (natural determinism).

Formal rules govern the activities of people in **the public sphere** of society, which includes the interaction between strangers. Morality of personal relationships is informal and out of place in the public sphere. Free man draws a clear line between the spheres. He prohibits any conflicts of interest between personal and public. Personal sphere of everyone is completely **closed** to strangers.

Possible types of **violence**, prohibited by objective ethics:

1. **Physical**, both individual and collective (including violence of power and majority), including indirect (threats, orders, creating dangers to life and health).

2. **Economic and financial:**

- Fraud, cheating, theft, misappropriation;
- Exploitation, vandalism;
- Use of market power, unfair competition;
- Inequitable distribution of shared resources;
- Manipulation of value of money, speculations, shifting risks to others.

### 3. **Informational:**

- Deception;
- Distortion, imposition, withholding information;
- Overflow by information, ignoring, silencing;
- Generation of confusing terms and meanings;
- Imprinting brands, slogans, symbols, names and faces.

### 4. **Moral and ideological:**

- Imposition of moral norms, traditions and customs;
- Instilling a sense of guilt, responsibility, worship;
- Calls for a universal brotherly love, for sacrifice in the name of "thy neighbor";
- Indoctrination, brainwashing, subjection.

### 5. **Psychological:**

- Blackmail, harassment, molestation, intimidation;
- Reference to authority.

6. **Emotional:** the deliberate evocation of feelings of pity, shame, desire, sympathy, hatred, resentment, disgust, etc.

7. Propagation of the **morality of personal relationships** to the public sphere:

- Corruption, collusion, bribery, kickbacks;
- Clanship, friendship, kinship and other personal relationships in public companies or institutions;
- Concealment, mutual service;
- Tips, handouts, rewards for "personal" service.

8. **Group morality**, the opposition of "friend or foe" and discrimination on this basis:

- Nationalism, racism, regionalism, patriotism;
- Ethnic and cultural bonds;
- Moral and religious superiority;
- Professional and class solidarity.

Free man is not only guided by the described principles, but he also looks for ways of their widespread practical implementation through **education** and promotion of non-violence and universal equitable social contract. The present manifesto serves this purpose.

***Only ethics makes people free!***