

ТЕОРИЯ ЕСТЕСТВЕННОЙ И ИСТОРИЧЕСКОЙ СПРАВЕДЛИВОСТИ

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Общая модель справедливости предполагает экономико-районную воспроизводственную модель и в ней форму равенства, количественную модель участия социальных групп в ВВП на основе максимизации не средней, а общей полезности и полезности в экономических районах, систему прогресса и его критериев, модель общего блага, процедуры принятия решений (и признание) в модели экономического и социального равновесия экономических районов и межрегионального ядра, оптимума и равновесия, этнические идентичности и идентификации, перфекционную телеологию и телеологию расширенного воспроизводства этносов и этнических семей по экономическим районам (их 13 в РФ вместо 85 субъектов Федерации), а не губерниям и республикам, циклы вертикальной и горизонтальной мобильности, ограничения и прекращения миграции и расширенного воспроизводства этносов, антинорму ненасильственного действия в русской истории.

Ключевые слова. теория естественной справедливости, воспроизводственная модель, генетическая, всеобщая, общая, частная, демографическая, историческая, международная, Божественная модели справедливости, которая выше эффективности, а правильность выше блага.

In 1946-1969 in the world the equality increased, almost a fair and almost ordered society was formed in the West (J. Rawls), but in the 1970-2025 disparity has been growing. Theory and practice of justice is compromised, injustice within the West and in international relations are growing, and the theory of justice is relativized, all sorts of forms of injustice as justice are substantiated, the principle of equality is denied. This is due to the relevance of returning the science to the problem of justice. In the history of Russian justice was never the foundation of life. Injustice is the basis of history and life in Russia.

According to the theory of justice there is an eternal literature, going back to Socrates, Plato, Aristotle, Phrasymachus, Roman law, Christ and Muhammad, Buddha, Confucius, Lao Tzu Nagarjuna. Socrates, Plato and Aristotle developed the general and special theories of justice in civil society (the share of social groups in the country's GDP and personal contribution and proportionality according to merit, right, general and private property). Phrasymachus proves the natural biological inequality of justice, any right and justice. Roman law on justice in the community (jus defines lex) establishes the right of all, including the general and private property and the rights of citizens.

Modern authors: J. Rolz (human rights, inequality, which provide the welfare of everybody, the average value, an allowable measure of inequality and deprivation, ban of the policies of exclusion from access to resources, the usurpation of power, the error status, the inequalities in taxes, etc.), R. Nozick (legality of the acquisition of property and rectifying property), U. Beck (allocation of risks in modern society and ecology), A. Honnet, N. Fraser (justice

as distribution, participation, recognition), and A.Maslow (biologically unremediable inequalities and maintenance of natural justice inequality).

Of Soviet authors the concepts of I. Davidovich are worthy of attention (ideal of justice as equality and its relative implementation), Z.A. Berbeshkinoy (justice and its implementation in the model of joint ownership). Contemporary authors - G.Y. Kanarsh understands justice as discourse and as a realization of the liberal doctrine of human rights in the social state of the Russian Federation. But these concepts are not original with respect to the liberal doctrine of human rights.

All these concepts really deny a general theory of justice, and do not contain reproduction approach, do not contain a system of justice: universal, general, private, and for generations of evolutionary, historical, ethnic justice, justice in targeted programs of action (justice higher than the efficiency and accuracy of the above benefits, efficiency understood as a private efficiency, rather than general - reproduction), equity in cycles of history and reproduction in space-time regions of reproduction, international justice, denying the possibility of a general principle of international justice in it or not considering how J. Rolz.

The developed theory of justice introduce specified system of justice based on the simulation of natural economic-district reproduction model forms of life in Eurasia and analyzes arising from these public and private real economic, social, political, legal, cultural, educational, religious problems of Russia is in a natural model of justice in Eurasia, adequate Russian people and their reproduction model.

The general model of justice involves economic and district reproductive model and her form of equality, a quantitative model of participation in social groups on the basis of maximizing GDP than the average, and overall utility and usefulness in economic areas, progress system and its criteria, the model of the common good, decision-making procedures (and recognition) in a model of economic and social balance of economic regions and inter-regional core and optimum balance, ethnic identity and identification, perfektion teleology and teleology of expanded reproduction of ethnic groups and ethnic families by economic regions (13 of them in Russia instead of the 85 subjects of the Federation), and but not provinces and republics, the cycles of vertical and horizontal mobility, limit and stop migration and expanded reproduction of ethnic groups, the antinomy of nonviolent action in Russian history.

Private equity model assumes equality and the realization of the rights of ethnic citizens to work on the diploma, social responsibility and expensive labor, justice in activities and sectors, justice court system, justice system of firm's justice teleology government policy cycles adaptation system recognition - self-actualization and creativity, discovery and invention.

A Theory of Justice in the reproductive aspect first considered in connection justice within countries, international equity and efficiency, and anti-legal nature of modern international law (law of force) and the US and EU sanctions against Russia and other countries.

Historical justice is based on the objective, not on the constructivist model of the history of some space-time as a mastersuite, Russia-Eurasia and the compatibility of this mastersuite with other mastersuites; justice as axiomatics of the reproductive model; the model of historical truth in the selected space-time; the model of the successive connections between historical forms of life of a particular people or ethnic groups and ethnoracial model of progress/regress/transgress; natural historical patterns of reproduction; identity and identification in the

evolution, history, ethnogenesis and demogenes in the ethnicity; teleology of survival in history; historical periods of realization of equity; the rectification of historical injustices in the future and the present is assumed.

Justice in international relations implies the principle of equality of races and ethnic groups in the primacy of the internal model of justice regarding the international law on the basis of education; equivalence of exchange; retribution; the form of treaties; codification of a form of equivalent exchange in international relations, supporting racial-ethnic identity and identification and natural spatial-temporal model of the allocated reproductive groups; perfection of races and ethnic groups; the natural cycles of life; a system of the prohibition of violence and wars, armies, sanctions against ethnic groups, the export of human rights outside the territories of mastersuite.

Divine justice assumes the form of Righteousness in the Doctrine of Christ and Christology; the form of absolute equality and a holistic personality, exception of income inequality and inequality in education; truth in the doctrine of Christ; system of common ownership of races and ethnic groups as possession, while the property belongs only to God; self-organization of the ethno-racial community; ethno-racial identity and identification, compatibility, deductibility, following of ethnic groups; teleology of the struggle for the realization the teachings of Christ; natural cycles of life; the antinomy of non-violent action in Christ in compatibility with the teachings of Krishna, Buddha, Lao Tzu, Confucius, Chuang Zhou, Zarathustra, Muhammad. All three forms of justice (historical, international, and divine) are realized in the historical scheme of economic zoning and in the national natural state, and in the interaction of ethnical states. "All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need" (Acts 2:44-45). "And said, "The silver is mine and the gold is mine" - declared the Lord Almighty (Haggai (Hagai) 2:8). "... for all the earth is Mine"(ex.19:5). "For the earth is the Lord's, and the fulness thereof" (1 Cor.10:26).

The novelty of this paper is to develop a theory of the forms of justice: universal, general, private, and inter-generational evolutionary, historical, ethnic, in targeted programs of social action in the cycles of transformation in geopolitics and international relations, law, the content of which forms the economic and regional reproduction model ; axiomatic introduction in the reproduction model, which defines the quantitative parameters of justice; in bringing compatibility, derivability and adherence to justice ethnic models corresponding to the axioms of the reproduction model in which the problem of social and cultural dynamics are also considered as a functional modularization relations of justice in Eurasia.

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THE THEORY OF NATURAL AND HISTORICAL JUSTICE

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The general model of justice involves economic and district reproductive model and her form of equality, a quantitative model of participation in social groups on the basis of maximizing GDP than the average, and overall utility and usefulness in economic areas, progress system and its criteria, the model of the common good, decision-making procedures (and recognition) in a model of economic and social balance of economic regions and inter-regional core and optimum balance, ethnic identity and identification, perfektion teleology and teleology of expanded reproduction of ethnic groups and ethnic families by economic regions (13 of them in Russia instead of the 85 subjects of the Federation), and but not provinces and republics, the cycles of vertical and horizontal mobility, limit and stop migration and expanded reproduction of ethnic groups, the antinomy of nonviolent action in Russian history.

Keywords: *Reproduction model, genetic, general, private, demographic, historical, international, divine justice model, which is higher than the efficiency and correctness is above the benefits.*

Дата поступления статьи в редакцию 22.10.2107.