

Self-Preservation Instinct and Reason as the Basis of Justice

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Annotation. The duality of the concept of justice is considered.

It is shown that there are two kinds of justice: Hierarchical justice and Equal justice. The processes that required the emergence of fairness are defined. The boundaries of the application of justice are considered. It is shown that the instinct of self-preservation created conditions for the emergence of Hierarchy Justice. Reason was necessary for the emergence of Equality Justice. It has been determined that a just relationship is a compensation for the subordination to the strong or to the rules of society. It is shown that power is a product of the development of Hierarchical Justice. Democracy is the compensation for the loss of rights, the ability to choose governors. The product of the development of Equity Justice is the specialization and functionality in society, the spread of knowledge and experience. The framework of behavior set by the requirement of Equality Justice created the transformation of competition from opposition to the desire to act more effectively. The positive and negative manifestations of Equity are examined. The emergence of contradictions between morality and law is explained. It is shown that Equality Justice evolutionarily displaces Hierarchy Justice, but will not achieve complete superiority.

Key words: justice, hierarchy, equality, self-preservation instinct, reason, power, compensation.

There are three strands of the philosophy of justice: distribution, retribution, and exchange. Distribution, considered by John Bordley Rawls [2]. Issues of exchange justice was analyzed by Gothier D [4]. Among Russian philosophers B.Kashnikov can be referred to this direction, who believes that the principles of justice, create rules, attractive to all participants [1]. Feinberg studied the issue of retributive justice [3]. The article follows Lucas J.R. On Justice. Oxf:

Clarendon Press, 1980 [5] who in his work develops a general theory of justice that combines all the basic relations of justice. The distinction will lie in the application of an element of geometry.

The classic definition of justice belongs to Aristotle:

"...justice seems to be equality, and so it is, but only not for all, but for equals; and inequality also seems to be justice, and so it is in fact, but again not for all, but only for the unequal" [5,

c. 459]. The definition is clear and vague. For clarity of understanding of the definition, let us use the volumetricity of the existing Nature. Volumetricity is realized by horizontal and vertical components.

Boundaries and Reasons for Justice

The boundaries of the use of the concept of justice have a clear view. People do not resent the unfair treatment of chickens and roosters - chickens are allowed to live and lay, and roosters are immediately fed to the chickens. Consequently, justice does not extend to the consumer-consumed relationship. In sports, for the sake of fairness, they created a division of competitions according to gender, weight, and health. Consequently, justice does not apply to others. This leaves the option that fairness applies only among equals. But among equals, fairness must arise. From what did fairness arise?

The answer lies in the essence of life. In Nature, the basis is the consumption or displacement of the weak by the strong. Opposition to the basic process (every action generates opposition) created the instinct of self-preservation. The instinct of self-preservation has two main directions of realization: fear, which creates the desire to neutralize the threat, and the interest to survive by adapting and protecting oneself and one's own. The threat is weakened by reducing the probability of being eaten. In order to reduce the probability of being eaten, people disguise themselves and use hiding places. One option to reduce the likelihood of being eaten is to increase consumer choice. This option has led to an increase in survival by association with one's own kind. In association, competition inevitably ensues. Competition requires separation. Separation into separate and independent individuals, leads to the disintegration of the association.

The resulting contradiction, "It is easier to survive in an association - It is more difficult to exist in an association," was resolved by the emergence of the herd. In the herd, the strongest

asserted his right to be strong. To avoid conflict, with the stronger member of the herd, the weaker one submitted. Obedience to the stronger maintained unity. The evolution of this behavior led to the emergence of hierarchical justice in the herd. Hierarchy, in its essence, is vertical. The division of the vertical into layers, creates the basis of Hierarchical Justice. Subordination disadvantaged the weakest, increasing his chances of survival.

Consequently, the Justice of the Hierarchy, compensates for subordination by increasing the chances of survival.

One manifestation of the instinct for self-preservation is the desire for comfort. To increase one's comfort, one must find or create conditions of comfort for oneself.

Evolution has led living things from adapting to the outside world, to activity, to creating conditions for their comfort and survival.

The level of activity was determined by the capabilities and control of the body. It was the brain that was in charge, i.e., the living being, with the most developed brain, had more opportunities for activity. The developed functionality of the body increased the ability to create comfort. In humans, the presence of the mind and multifunctional limbs contributed to the interest in their own comfort, from the creation of shelters and tools of activity, to the activity of using fire, development of observation and analysis, creation and storage of information. As a special case, interest arises in the presence of benefit. In order to understand benefit, we need the possibility of comparison.

Comparisons are made between the commensurable. To compare the commensurate, it must exist. The same conditions and products exist in the same area and the commensurable can only be created. Consequently, the interest in benefit arose with the exchange of products of activity. Commodity exchange became analogous to symbiosis in nature. Symbiosis implies mutual dependence and specialization.

The evolution of specialization creates equality, in the chain of activities that emerged. But nature has not abolished the instinct of self-preservation. The interest of equality and the desire to preserve individuality by hierarchy, created a contradiction. In order to preserve comfort in society, it was necessary to create a relationship comfortable to the majority. To increase comfort, it is possible to weaken the contradictions in society. Contradictions were weakened by the creation of a common framework of behavior and obedience to common rules. Reason created subordination over hierarchy. The presence of reason allowed for the creation of acceptable, for the majority,

rules of conduct in society. The observance of these rules was called justice. This is how Justice of Equality came into being.

Compliance with the rules of society created the loss of part of an individual's interest. The loss of part of one's interests, requires compensation from society. Compensation is given by the fulfillment of the requirements of justice by the whole society. Hence, justice of equality is a kind of compensation for obedience to the rules of the social system. But no one has cancelled the hierarchy. If you are on another level of the social system, compensation is different. Example. To enforce Equality of Income Fairness, it is necessary to compensate for the difference in income by higher taxation of the rich. You can reduce polarity by setting a minimum level of consumption and maintain that level by providing products and services.

Having arisen, Equity evolved. The evolution of the development of Equality Justice has led to the emergence of compensation for age (childhood, old age), health, success, achievement, merit, i.e. exchange justice has been supplemented, distribution justice and recompense. Compensation of loss of rights by subordinates, is realized by the possibility of choice of managers. This creates the basis of influence on management and is called democracy. The further development of Equal Justice, evolutionarily extended to gender, race, clothing.

In a social system, both justice and fairness are respected. Justice, we might say, describes the interaction in society on a legal and moral basis. The interaction of morality and law creates an intersection of moral and legal fields. The intersections create the interaction of justice and are able to "wander", with changes in the legal and moral status. For this reason, the scope of the interaction of justice is constantly changing. Equality justice is a product of reason and is the realization of human reasonableness. To evaluate other manifestations of reasonableness on the basis of current reasonableness is erroneous. To condemn the primitive people and their leader for the painful death of the mammoth, when it falls into a dug hole, is foolish. The tribe and the leader at that time adhered to the desire to eat and the observance of the Justice of the Hierarchy in the food chain - the right to eat the weak. To achieve this right, the people dug a hole in the mammoth trail, and camouflaged it. Once in the hole, the mammoth became weaker than the humans, for which he was eaten with gusto. The moralizing of the fable writer N.

Krylov: "You're only to blame if I feel like eating. The wolf is not to blame! The wolf respects the justice of the hierarchy. Blaming others to justify oneself to equals or significant others. Nazi Germany, in order to attack in 1939, accused Poland of provocation, because it considered France and Great Britain significant. Germany needed to justify itself to the significant ones. Hitler further attacked without making excuses. He became confident in his right of strength and superiority over others.

The interplay of justice creates a particular level of harmony in society. The existing world is three-dimensional. The development of fairness in it creates duality and even diversity of effects from their development. Man, with a sense of Hierarchical Justice, tends to systematize everything (create a hierarchy), from phenomena, to the apparatus of control and subordination to one: law, man, faith, idea. The result of subordination to one, becomes the superiority of the bureaucratic apparatus (with faith or idea) or the dictator, over the law and society.

People, with a sense of Equal Justice, seek to generalize, to organize functionality and specialization, increasing the efficiency of activity in society. But! The emphasis, on expanding functionality, must have a limit. Excessive specialization and functionality lengthens the chain of interaction, creates isolation and reduces the level of intelligence needed for activity. To match the specialist, the necessary level of knowledge and intelligence, a framework of requirements is applied. The framework is needed to match the cost, for the creation and maintenance of specialization, received by the return.

Similar to narrow specialization, overgeneralization hurts efficiency. Overgeneralization primitivizes the situation, creating empty phrases, the essence of which is "We have to do something!" Tolerance, much less submission, to general phrases is unacceptable. Submitting to a girl who is incapable of learning and of speaking adequately to adults is already out of the range of the listener's mind, to her level.

Conclusion. For real harmony in society, there must be harmony in the interaction of justice, or social relations (morality) must correspond to legal relations. A rapid shift toward one of the justities will create a crisis in society, with a loss of pragmatism and reasonableness in society. Thus arises the "madness" of society.

Stability and momentum

The fairness of the hierarchy created a certain stability in society. In order to preserve stability, there arose the need to preserve one's right, for one's own. Preservation of one's right created inheritance of property, power and position, forming caste in the hierarchy. The lack of dynamism in the functionality of society (the transition from one activity to another) created the zekhoviks, with their desire to hide professional secrets. With the development of production relations, casteism and the closedness of the guild begin to inhibit this process. In this opposition, the improvement of production relations wins, because it gives society and individuals more opportunities for comfort. As a result, production relations change the social system, and dynamics emerge. Dynamics create an "opportunity elevator". "Opportunity elevator," creates selection, according to the necessary qualities (not always positive), i.e. involution, with the stability of layers of society in the hierarchy, is less likely than in the presence of the opportunity elevator in management. Alas. This conclusion only confirms that in a democracy, there are more options for the development of society. The development of the "opportunity elevator" contributes to the emergence of removability in hierarchy and exchange in equality. For the hierarchy, the shifting is a weakening of the importance of the highest status in the hierarchy. Reducing status reduces the division of hierarchical layers in society and weakens polarity in society, making it more cohesive. The movement in equality reduces the closedness of functional communities (shop-secrets), facilitating the transmission of experience and information.

The emergence of power

One function of the mind is to understand consequences. Understanding consequences creates a limitation of one's activity. The limitation of one's activity is self-management. Self-management, understanding of consequences and obedience to common rules, created "training" of a person to obedience. In unity, with the Justice of the Hierarchy, it created obedience to the leader. Obedience to the leader was realized as the emergence of power. Using submission, power became the instrument of the mind, the holder of power.

Evolutionarily, subsequent ones are always more significant than the previous one. The right to demand and influence was the basis for the emergence of power and

power began to establish its rights over society. Man has his life span. To preserve the right to demand and influence, power separated the right from the individual, leaving it to the power. This is how the Right came into being. In all cases, power created its Right.

The ability to subdue made power the significance of control. Significance and control are different manifestations of power. The evolution of power began to develop along separate lines and jointly. Let us consider the variants of the development of directions.

When reason is sufficient to solve the issues that arise before society, reasonable authoritarian governance, declared by the highest authority, is carried out. Development of society creates growth of parameters necessary for regulation, complicates management, creating worries for the authoritarian leader. Concerns always want to be shared. In order to divide the concerns, parallel power structures are created, which perform a part of the functions of the supreme power. Thus legislative, executive and judicial powers emerged. And vice versa. If the authorities are not interested in the development of society, power is concentrated in one of the branches. Given that hierarchical justice arose from the instinct of self-preservation, we conclude: "For the safe and long-term functioning of the social system, it is necessary for the branches of government to actually perform their functions. And vice versa. Concentration of governance by branches of power, in one branch, slows down the normal development of society, creating stagnation and sometimes involution in the development of society and productive forces.

Influencing behavior by education, i.e., giving the right information, has evolutionarily created control, the purposeful giving of information. The delivery of selected information to the population has created an opportunity to control and manipulate the masses, especially those who trust the media. The literacy of the population, the accessibility of the media and the presence of feedback between the government and society created the opportunity for the media to become the fourth power.

The second developmental option is to take care of the significance of one's own or the managed/subordinate system. To show the importance of the managed system demonstrates the actual state of affairs in the entire system, or by spending money on a hypertrophied presentation of information about individual facts (propaganda).

The development of one's own worthiness begins small and easy. The easiest

thing, in the development of one's own significance, is the creation of external attributes:
the crown,

the mantle, the speaker, the throne, and the lack of seating for the rest. For power, the desire to increase one's importance is realized by presenting information to one's subjects:

- about connection with God (all power comes from God) and other powerful forces;
- information about the great, the cunning, the outstanding, the magnanimous, or the terrible;
- the activity of creating greatness (palaces, projects).

By declaring itself significant, power creates a division of the layers of society's hierarchy. Significant is what is cherished and cared for. To take care of the able-bodied is to serve and honor them, which is what the entourage does. To take care is to guard, i.e., to isolate from equals or to separate power from society. This is what guards do. Conclusion. The more guards, entourage and bureaucracy, the greater the separation between power and society.

Separation weakens the feedback between power and the masses. Information from the immediate environment is used as feedback. This is how the situation arises: "The King is made by the entourage appointed by the King.

When the above is not enough, there is a desire to expand territory and flock. Not everyone likes this, which has created wars. It turns out that wars are the development of the significance of the Justice of the Hierarchy, i.e., every war begins with the desire to increase the significance of SI.

Concentration of power is the elimination of competitors. Competitors are those who are relatively equal in importance to you. For this reason, the elimination of competitors, increases the gap between the layers of society, which reduces the governability of society. The suppression of society is applied to maintain governability. The evolution of the concentration of power ends with the concentration of power in one leader. Consequently, any form of concentration of power leads to the division of layers of society, breaks the feedback and deprives the media of the possibility to be the fourth power. And vice versa. The division in society, l e a d s to the emergence of dictatorship and then tyranny.

Interaction and Properties of Fairness

In society, a decrease in the importance of one component must be compensated by an increase in the importance of the second component. High

level of Equality Justice, allows for a low legal level of society. The high level of Hierarchy Justice, allows to live comfortably without reliance on equality and morality. But! Hierarchy Justice creates the necessity to prescribe the laws in detail. If laws are not enforced, SI is dysfunctional, specialization and morality degenerate.

A sense of justice is related to having a developed brain (mind), so people with more developed mental faculties have a heightened sense of justice. The only question is, "Which one?" Justice of Hierarchy, Justice of Equality, or Harmony of Justice? That already depends on one's upbringing. A sense of justice is an assessment of harmony of relationships and a person, with a sense of justice, always seeks and wants to create harmony in Nature and the outer world. Creating harmony allows for the effective development of society, regardless of the form of power

The evolution of Equity Justice, began with the development of the exchange of goods and services. SR is equality in commodity-money relations. Goods and services create specific individualities. Hence, Justice of Equality is the equality of opportunities, for the realization of the potentialities of individuals. If equity is understood as equality in the consumption of goods, services, and the receipt of money, this reduces the incentive to improve individuality, for the requirement of the instinct of self-preservation, to improve the quality and safety of life, nature has not abolished.

The demand for equality arose with the development of commodity-money relations. Why does hierarchy prevail in production? Production is a chain of successive actions. Each action has a certain quality, i.e. the equality of the product at this stage of production. The chain of successive actions, creates a hierarchy in the redistribution. Compliance with the technological "hierarchy" is fulfilled in the presence of an administrative hierarchy. "Democracy", in the sequence of actions, will create unmanageable chaos. Conclusion. Breaking the hierarchy more often leads to chaos than to improving the efficiency of society, i.e., the hierarchy should be disturbed after a reasonable period of time and by starting with the fewest. The smallest in society is the supreme power. The reasonableness of the term is determined by the development of efficiency and reasonableness in society. If in

society is not developing reasonableness and efficiency, then changes are needed in the hierarchy.

Interaction in a particular sphere and territory, inevitably creates competition. Having created the rules of interaction, the SR framework limits the output of interaction on a force basis, i.e. introduces interaction of competitors, into the framework of civilized society. The impossibility of influence on competitors, by the method of superiority of one's own force, makes one look for ways to sell one's goods and services, by perfection and cheapening. The need to improve goods and services opens up additional opportunities for the implementation of the best technologies and the use of highly qualified specialists, which creates a need for training and implementation of individual qualities. Consequently, SR contributes to the development of society and its members, in all areas of human activity.

All justice arose out of an interest in having comfort and security. The difference between the equities lies in their functionality by hierarchy (vertical) or by equality (horizontal). To interact, the lines must intersect. In terms of mathematics, it is optimal to place the lines along the normal. Interaction "along the normal" creates a state of point importance of morality in law and vice versa. For proponents of morality and especially religion, law is secondary, the main thing is morality, spirituality, and faith. "Moralists" are not very fond of law because law is straightforward about interaction in society.

A secondary manifestation of moralists is their unwillingness to act on their own, adhering to the "God will punish" principle. In turn, supporters of the law are irritated by demands to take into account the moral component. But under pressure (hierarchy!!), a concession is made, in the form of jury trials.

Equality Justice emerged after Hierarchy Justice emerged. According to the laws of evolution, SR should be more effective than SI. Since the emergence of SR, SI has significantly weakened. SR is increasing, starting with external attributes. In appearance, the importance of the hairstyles and clothing of the nobility is gone. Unisex - jeans and sneakers - emerged. The development creates a departure from the pomp of power. Few concentrations of power have survived. Monarchs often represent symbolic power. The world is on its way to the victory of Equality Justice. But why has SR not yet won over the whole earth? What wins is what brings more comfort to the individual and to society. Individuality needs comfort now or in the foreseeable future. Power needs to take care of the far future. Implementation

of these contradictory demands is possible only with sensible management and the training of society in reasonableness.

Reality makes its adjustments. In a democracy, concern for the distant future yields to the demands of populism. The situation is exacerbated by the fact that the primitive understanding of Equal Justice is reduced to the "Be Like Everyone Else" opinion. When "Be Like Everyone Else" supporters abound or have gained power, opinion turns into demand. The demand to "Be Like Everyone Else" is not to stand out. Consequently, the bulk of equity advocates do not like the "upstarts," by comfort or by talent. Representatives of this trend equalize everyone in terms of income, thus eliminating the incentive to activity. A primitive Justice of Equality is created, in the form of universal equality in consumption. Ignoring the hierarchy, in the importance of the results of activity, reduces the number of supporters of SR. Consequently, for the development of SR, it is necessary to really increase the breadth of views and the level of education in society, or the level of justice in society depends on the intellectual potential in power and in society. But not everyone in society wants to learn.

Intersection line

The line of intersection of SR and SI must satisfy the requirements of morality and law. The requirements are the framework, compliance with which preserves the comfortable interaction between individuals, society and power. Equality and hierarchy are observed on the line of interaction. If hierarchy is observed between individuals, society and power, there will be no equality. If there is equality between individuals, society and power, the absence of hierarchy will remove significance from interaction, i.e. the basis for striving for development. The resulting contradiction is resolved by preserving equality between subjects of interaction and creating significance over equals. Significance, i.e. higher rank in hierarchy, became observance of mutual benefit, for subjects. The intersection of fairness of equality and fairness of hierarchy became the principle of "You to me, I to you". From the point of view of morality, this is an adequate recompense, from an individual or society, to another individual or society. In the Justice of Equality, the principle of "You to me, I to you" serves as the basis for commodity exchange, facilitating the emergence of commodity-money relations and specialization in society. From the point of view of Law, the principle does not change, only regulated by the laws and rules of the state.

The principle "You to me, I to you" explains the emergence of the SR from the SI. In the herd, this principle is not observed. At the initial stage, mutual assistance was disinterested. The first monkey that saw danger made an alarm sound and the others reacted to it. The guard also wants to eat and the function of the guard was mastered by the pack. That's how the first mutual assistance and equality, in performing the function arose. Then evolution and the brain worked.

In the justice of the hierarchy, the principle of "You to me, I to you," in addition to commodity-money relations, creates a component that can be interpreted in two ways. From the point of view of the SR, this constituent has the form of corruption. From the point of view of the functioning Law, in a state built on NI, it is tax evasion. In the absence of a functioning Law, it is a natural component of state life. We were talking about bribes.

The Negative of Fairness

Herd unification is unification on the basis of fear. The emergence of functionality in society, united society, on the interest of mutual support. The interest in the preservation of society and the rules of society (morality), was created by education, i.e., by intelligent activity. Upbringing shaped behavior capable of overcoming the instinct of self-preservation, for the sake of society's interest. To overcome the instinct of self-preservation and defense of one's own is to suppress them. Consequently, education is able to create competition with the instinct of preservation. Education is the transmission of knowledge and skills. The nurturing of any qualities is learning. And here the situation arises that learning has a global disadvantage for society. Education and training displace the instinct of self-preservation and protection. The weakening of the instinct of self-preservation is compensated by the activity of the mind to make life more comfortable and protected. The instinct of self-preservation is still strong, but children, as a result of the realization of the instinct of preservation of the species (the species instinct of self-preservation), have ceased to have the importance they had before. This process can be observed in information-developed nations. As soon as there is a restriction of information, the birth rate goes up. (Interesting point. How information, excessive propaganda, suppresses fertility. How primitivizing information to the population, should increase fertility).

The weakening of the defense of "one's own," i.e. the interests of one's morals, values, statehood and religion, is demonstrated as an increase in tolerance. At its core, tolerance is based on an understanding of the preservation of stability and comfort, for the future of oneself and society. Tolerance, as a loss of rights to influence, must be compensated by appropriate behavior from that part of society that enjoys the opportunities gained from society's tolerance of them. If there is no compensation, the authorities and the media (the source of information) create an imposed tolerance, practically implementing an external suppression of the human psyche. Submission to the imposed tolerance is the result of a weakening of the instinct of self-preservation. The instinct of self-preservation is weakened and a person avoids expressing an opinion different from the one imposed by the media propaganda, which creates a compulsion to the imposed tolerance. Avoiding to express his opinion, in order to maintain psychological comfort. A person begins to engage in self-censorship and tries to express himself "Like everyone else". And this is where the harmful factors come into play - aggression toward other opinions, ignoring facts, etc. A weak self-preservation instinct and the person, afraid to express his opinion, begins to "eat" himself psychologically or becomes a hypocrite. A similar situation arises when one understands the lack of ability to preserve oneself as helplessness. Helpless in the face of power, people hide their opinions, isolate themselves from one another, and become indifferent. Indifference is a way of preserving oneself.

People with little SR have a more effective instinct for self-preservation and fewer moral qualities. As a result, "The best (for society) die in the struggle," i.e. supporters of SR who sacrifice themselves for society. Submissive SRs gather more quickly into associations and groups that compete with society. The closest area of association is kinship, religious, national ties and contempt for the interests of members of society.

Consequently, the stronger the tribal, religious, corporate, administrative, criminal, and national ties, the stronger one clings to his own, the less sense of justice for others one has.

A diminished sense of responsibility to society, weakens the state of justice, for all of society. If a group has gained strength and created irresponsibility, they have a direct path to a worldview of their superiority over the rest. This is how nationalism, fascism, racism, and

banditry. Many groups of SI supporters, in the same field, either share a sphere of interest or, deprived of SR, begin a violent struggle between the groups.

The desire for equality, the supporters of the SR, instead of a managed structure, creates a

"plain" or "swamp," with intellectual friction among themselves. They can't oppose anything to the organizationally cohesive supporters of SI.

Conclusion

The concept of justice includes two independent components: Hierarchical justice and Equal justice. Hierarchical justice facilitated the emergence of communities, states, associations along national and religious lines. The evolution of Hierarchical Justice led to the emergence of Right, Power and double standard behavior. Reason, by creating Justice of Equality, reduced the level of conflict between equals, in competition for: territory, food and the ability to continue the lineage. Equity justice fostered functionality in society by strengthening society's interest in reciprocal connection. Both kinds of justice have a causal relationship between the loss of individuality's interest and the increase in survival. Causality, causality, points to the naturalness of the emergence of hierarchical justice and equity justice.

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