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NATURAL ETHNIC JUSTICE IN THE CONTEXT OF GLOBALIZATION AND DIALOGUE OF CULTURES



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ABSTRACT

The study highlights the value of ethnic justice in the dialogue of cultures. Our research aims at identifying the results of globalization concerning models of justice. We believe that the system of forms of justice can be considered a natural meta-language of the dialogue of cultures. The content of this meta-language can serve as a basis for maintaining justice in society ensuring that the relationships of different states are carried out on the basis of justice.

Keywords: globalization, dialogue of cultures, regional justice, ethnic justice, restorative justice.

RESUMEN

Este estudio destaca el valor de la justicia étnica en el diálogo de las culturas. Nuestra investigación tiene como objetivo identificar los resultados de la globalización en relación con los modelos de justicia. Creemos que el sistema de formas de justicia puede ser considerado un metalenguaje natural del diálogo de las culturas. El contenido de este metalenguaje puede servir de base para mantener la justicia en la sociedad y asegurar que las relaciones entre los diferentes Estados se lleven a cabo sobre la base de la justicia.

Palabras clave: globalización, diálogo de culturas, justicia regional, justicia étnica, justicia restaurativa.

Introduction

Sources and Foundations

We construct our theory on the fundamentals of the texts considering theoretical, empirical, and applied aspects of the concept of justice.

The foundation of this theoretical study is constructed on Plato's doctrine of equality in the model of an ethnocultural state, of the measures of common and private property with the direct participation of every person in legislation and decision-making. We take the Aristotelian theory of the general equal right of participation in the ethnocultural community, common ownership, equality as citizens, private justice (including exchange and merit), his theory of reproduction and property in the structure of economic areas. We use theories of Soviet philosophers Z. A. Berbeshkina (realization of justice in the model of common property) and V. Y. Davidovich (justice as equality). Our interpretation of justice as a foundation of the dialogue of cultures is based on the works of E. V. Andrienko and G. L. Tulchinskij who regarded justice as a means for harmonization of the social relations and justice as a means for harmonization of the specific interests of concrete social groups of the concrete society depending on the characteristics of historical development and the balance of power in this society. Some of these theories assert justice as equality of members of society and the right of everyone to private ownership and participation in common property, others regard justice as a transformative force. We could not ignore such a theorist of justice as J. Rawls, however, unlike him, we believe that the most effective is increasing not the average, but the overall efficiency.

Some modern scientists consider natural right as a separate from law concept based on individual legal awareness. They note the lack of a universal basis and the impossibility of bringing the law to a universal basis, since the legal awareness is individual (Bulgakov 2017). We do not agree with this approach, relying not on an individual understanding of justice but on the understanding of justice inherent in the ethnic group as a whole. We follow F. B. Brotons' conception of justice based on the theory of N. Fraser and I. M. Young supposing that an individual is the subject and the object of justice as a part of different ethnic and social groups (Brotons 2021; Fraser 2007; Fraser 2008; Fraser 2010a; Fraser 2010b; Young 2011). Thus justice as a category of social relations should be considered on the ontological level of social groups.

We also use J. Stiglitz's theory of globalization in the model of the axiological orientation of reforms, preservation of the natural environment, and investment in local educational systems. The interrelation of

the processes of globalization and international legislation was confirmed in the work of V.A. Nikiforov. We follow the theories of A. Sen in the aspect that justice ought to be the basis for the institutionalization of the society and M. Bhadari claiming that justice contours a good (just) law both from the perspectives of domestic law and the growing requests for the harmonization of domestic laws with the international law systems. Kanarsh (2018) noted that global and international justice are coming to the fore. This means that he gave priority to the research of interethnic justice. We continue Kanarsh's intention and go a little further and explore justice in the context of globalization, regarding justice as a functionalist concept of human welfare.

Our model aims to retain possible strategies for asserting justice in a globalizing world. We analyzed the influence of globalization in ethnic societies and types of activity, including geopolitics. Considering justice as a system of forms, we revealed various aspects of its interaction with globalization and peculiarities of the application of justice in dialogue of cultures. The objects of our research are the ethnic, general, private, evolutionary/psychogenetic, historical, functional, reproductive, and international justice models of ethnicities under the influence of globalization and in the context of dialogue of cultures.

Methods and Methodology

Our methodology as holding in itself the reflections possible in epistemology supposes the unity of objective political economy (including the theory of surplus-value, profit, and property norms) and subjective economy (including utility, general and average usefulness, needs, and motivation) combined in the model of economic zoning of ethnicities in geopolitical forms of life. The substrate research method allows us to study the object systematically regarding its different aspects. The structural approach allows us to establish correlations between forms of justice and globalization. The original synthetic principle is justice as a ratio of compatibility, derivability, and adherence to life in local development.

Globalization: Conception and Processes

Herodotus and Thucydides said that human history doesn't change much, and the essence of it is the struggle of peoples for the living space, resources, and world domination. Globalization, as well as the liberal ideology of the united humanity including the noosphere ideology, the world history formation, the interaction and the dialogue of its subjects, the world market, the experience of regulating this market by world powers, their struggle for world domination and parallel

processes of regional and national resistance to globalization confirm the truth of this judgment.

N. S. Trubetskoi noted such a negative consequence of globalization as the dominance of European culture and familiarization of local cultures with it as the loss of them. Following him, by globalization we mean the totality of the processes of cultural polarization, assimilation, hybridization, and isolation, including the active assimilation and elimination of ethnic groups, and the teleology of world hegemony. Globalization affects science and culture, namely, contributes to the development of the Romano-Germanic model of science and elimination of ethnic forms of science (Andrei Gagaev introduced and developed the concept of the ethnic forms of science (Gagaev 2020a)). Globalization involves homogenization, localization, fragmentation (separation and opposition), and glocalization (synthesis, universalism and localism) of cultures.

Globalization concerns the world, global economic systems, countries, industries, firms, and social processes. However, it has not completely brought the expected results. Globalization is the reason for the deterioration of the economy of several countries, especially Third world ones. The IMF reform model supposed privatization, market price liberalism, fiscal economy, non-interference of the state, elimination of national specifics of countries, and leadership from the IMF, WTO, World Bank, and the USA. It has not led to success all the states that carried out market-democratic reforms. As noted by J. Stiglitz, high standards of savings, investments in education, the guiding state policy, and the use of ethnic-cultural traditions and morals led to the results in the Asian region (Stiglitz 2002). Nevertheless, the gap in development between the West and the East is increasing. Industrial countries account for 19% of the population, 71% trade, 58% foreign direct investment, and 91% Internet users. The growth rate of the Third world is lower than that of the West. J. Stiglitz emphasizes the necessity of the value orientation of reforms on human development (human capital and HDI) meaning ethnicity. He claims the need to overcome poverty, preserve the natural environment, support democracy, and deepen the STP. It is impossible to create a single market model. However, J. Stiglitz missed the following limitations. First, it is necessary to change the market model of the West itself following the development of the virtual reality of the world. Second, world economic systems whose subjects are cultural and historical types need their market models. Third, there is a need for a variety of global institutions within global economic systems. Various models of economic systems exist nowadays, i.e. the United States, England, Germany, France, Japan, China, Sweden, Spain, Turkey, and others. We regard the dialogue of

cultures as a fundamental principle of globalization. We consider that all subjects of the inter-cultural dialogue are equal subjects of global development and global right. We believe that universal rights ought to imply justice. Moreover, we realize the impossibility of unifying various ethnic-cultural normative-value systems. Thus, justice in the inter-cultural dialogue supposes maintaining natural ethnic justice models of all the dialogue participants.

Justice: Forms and Functions

We regard natural justice and historical justice (that is, the phenomenon of justice in the conditions of the historical existence of ethnic groups) as a form of humanity, truth, equality, freedom, and functional kinds of justice, based on the extended reproduction of ethnicities, supposing social subjects' participation in the GDP and economic taxonomies in interaction including compatibility, derivability, and adherence. We believe that natural justice allows social structure subjects to implement their creativity into their discoveries and inventions, their moral and perfection, thus granting the development of the *homo sapiens* kind instead of the *homo debilis* kind (Gagaev 2020c). The basis of the natural (universal) model of justice is the expression of the ethnicity as the subject of the ownership of their conditions of expanded reproduction and the extent of acceptable private ownership, self-realization, the form of truth, the model of development, self-organization, identity in the ethnicity, the teleology of perfection, the antinomies of non-violence in action (Gagaev 2020c). Our theory of justice introduced a system of justice based on the natural economic and the regional reproductive model. As for globalization, we develop and analyze the application of the general modules of natural justice, including evolutionary and psychogenetic, reproductive, historical, functional, divine, as well as the model of justice in international relations. Globalization affects all forms of natural justice, but it contravenes geographical and environmental justice, justice for women and children, and restorative justice in the most dramatic form in the modern world. Therefore, we consider it important to highlight ethnic justice, combining geographical and ecological, restorative and models of justice for women and children (Gagaev 2017; Gagaev 2020a; Gagaev 2020b; Gagaev 2020c). Our ideas, unlike Rawls, Fraser and others, are based on the historical existence and evolution of ethnic groups, the teleology of their perfection, the development of their creative potential, and natural evolutionary development, expanded reproduction, allowing us to scrupulously analyze the impact of globalization on justice for ethnic groups. The substrate model of natural justice compared with similar speculative constructions provides a theorist with an opportunity to introduce

various geopolitical, socio-economic, demographic, geographical-resourcial, cultural, and other realities necessary for making justified decisions into the sphere of relations of political subjects. The substrate as a form of the general is focused on retaining various ontologies and epistemologies. The substrate model of natural justice is aimed at maintaining the completeness and integrity of the processes associated with the implementation of the principle of justice in the relationships of subjects of political activity. The substrate model of natural justice does not contradict other similar realities, but it seeks to keep what is revealed in each of them in the epistemological space generated by it.

The general model of justice assumes a reproductive model of the regional economy and a form of equality in it. The quantitative model of social group participation in GNP should be based on maximizing the general (not average) utility and the utility in economic regions. General justice includes a system of progress and its criteria, a model of the common good, decision-making procedures and their recognition in the models of economic and social balance of economic regions and the interregional core, ethnic identities and identification, teleology of improvement and teleology of expanded reproduction of ethnic groups and ethnic families in economic areas, and cycles of vertical and horizontal mobility

The ethnic model of justice has not been considered systematically before. It is necessary to note the allocation of these domains of ethnic justice as distribution, recognition, and representation by Nancy Fraser and her followers. While N. Fraser introduced economical, political, and cultural dimensions of justice (Fraser 2008), and implemented representation as a decision against political injustices (Fraser 2010a), Robert M. Figueroa developed restorative domain within ecological justice (Figueroa 2001; Figueroa 2003; Figueroa 2010), and Brendan Coolsaet mentioned the importance of ethnic cultural practices, identities, and knowledge systems (Coolsaet 2020). Marianna Strzelecka applied the distribution, recognition, and representation model to environmental justice, namely, to the empowerment of residents and local communities (Strzelecka 2013; Strzelecka 2016; Strzelecka 2021a, Strzelecka 2021b). We believe that empowerment, ensuring psychological and economic success, is relevant not only to sustainable tourism. S. Juul regarded recognition as a means of solidarity (Juul 2013). Tommie Shelby applied the fair equality of opportunity principle to racial justice theory (Shelby 2013). Kjartan Mikalsen's justice model demanded equal sovereignty (Mikalsen 2019). Our model of ethnic justice combined these elements and introduced additional ones. In the most general sense, the ethnic model of justice presupposes the realization of the rights of an ethnic group in its locality: ownership, use, management, cost of capital,

income, security, perpetuity, inheritance, prohibition of harmful use, debt, residual character, education, healthcare, demography, and language, as well as the right to nationalize property and sovereignty. In the most general sense, restorative justice implies the right to rectification and restitution of the property and fortunes of an ethnic group or ethnic corporations (Gagaev 2020c; Garcia-Sanchez 2018). We will take a closer look at this model.

The system of natural justice, models of ethnic, geographical and environmental, restorative, and demographic justice in the context of globalization

Model of Natural Justice

Natural justice is universal. The subject of equality in the property contains life forms of ethnicity on the condition of expanded reproduction as well as the extent of acceptable private ownership and common ownership aiming at the expanded reproduction of the ethnicity. The private equity model implies the rights and prerogatives of nature, flora, fauna, ethnic groups, atomic data, generations, and entities of the social structure. The evolutionary model of justice implies the equality of ethnicities in the genetic evolution, ecological, and environmental justice (Sychev 2016), demographic justice implies the equal rights of the sexes. Historical model of justice within ethnicities and among them in national and world history assumes a real measure of justice, a form of ethnic genesis, a primordial tradition, and the correspondence of the reproduction model to it in reforms and revolutions. Ethnic models of justice and restorative justice focus on the expanded reproduction of ethnos in their tradition, in models of ethnic education and ethnoscience, excluding assimilation. Models of justice in targeted programs of reforms and revolutions assume a measure of self-restraint of all subjects of the social structure. A model of justice in history cycles involves the learning of history lessons and demographic cycles (justice for children). The form of justice in international relations is equality, exchange character, retribution, contract, non-codifiability and precedent, and force. Divine justice assumes property belonging to God, equity, compatibility, derivability, and adherence to the doctrine of Christ.

To maintain natural justice globalization ought not to prevent ethnicities from being the subject of property on their terms of expanded reproduction, preserving their form of truth, self-realization, their model of development, identity, identification, the teleology of perfection, and the antinomy of nonviolence in action. The inter-cultural

dialogue must ensure the ecological, demographic, and evolutionary justice of every participant.

Nowadays globalization enters into an antinomic relation with natural justice due to the fact that the ethnic group ceases to be a subject of property and takes a foreign form of truth and a foreign model of development that violates identity.

With the change of the general and the private regional model of the economy the regional reproductive model also changes which does not correspond to the model of natural ethnic justice.

In the framework of the general model of justice, globalization must not prevent the model of the common good realization, namely the form of equality in economic reproductive models and the participation of groups in the social structure of GDP which is subject to maximum average and total utility, so that economic and social decisions remain adequate for the economic and social model in the region, optimum equilibrium, ethnic identity and identification, life cycles and vertical and horizontal mobility, antinomies of non-violent action in the history of this group, teleology of perfection, and expanded reproduction of an ethnic group.

Following justice in the context of globalization in the private model of justice implies the preservation of rights, the possibility of self-realization in the chosen profession, cycles of adaptation, activity, discovery, and invention, social responsibility of business, justice in activities, just trial, and justice in the policy of the government of an ethnic group. We consider regional, local ethnic, and cultural interests, and demands to be the primary. The private model of justice is usually violated by globalization processes. The changes in the labor market demand higher professional mobility and fast adaptation to the new working conditions and cycles of life activity. Model of aim-setting justice supposes adequate assessing of one's activity, goals, norms, acceptable and effective behavior, and actions. Globalization supposes the change of the paradigm of the effective and the good, the value and the assessment thus violating the ethnic aim-setting model in the given space and time.

Maintaining justice in the context of globalization implies compliance with the reproductive model of justice, justice of relations between countries, inter-ethnic justice and effectiveness, and justice of international law. We believe that in the dialogue of cultures justice ought to value above efficiency while correctness ought to value above good.

Justice in the context of globalization means the implementation of an evolutionary/psychogenetic model of justice, equality in the embodiment and reproduction of creativity of ethnicities, expanded reproduction of ethnic families, inheritance and preservation of

biological identity and identification of ethnicities, preservation and development of ethnic language systems, generation of excess vital energy and information, cycles of the interaction of the psychophysical arc, the genetic arc, arc of consciousness, and the teleology of perfection.

The historical model of justice is violated when changing the generally accepted paradigm, in violation of the sequence of historical life forms of the ethnic group in the place and time, violation of ethnic patterns of progress-regress-transgress, teleology of development and survival in history as impaired is the objective model of the ethnic group history, disrupted is the local development process, identity, and identification in evolution, ethnic genesis, and demogenes of the ethnic group, the historical periods of equality, and the rectification of historical injustice. Ethnic-cultural and functional models of justice suffer from globalization as suffers the extended reproduction of an ethnic group with the violation of macrosocial and microsocial structures in the given place, time, and type of evolution in history. Great changes influence local forms of science, relations to common and private property, forms of interaction of regions, and consequently the model of personality, and the model of self-organization.

Globalization can influence the model of justice in international relations which is based on equality of ethnic groups with the recognition of international law, equality/equivalence of exchange and fairness of contracts, support for ethnic identity and identification, support for the ethnic reproductive model, the ethnic model of the teleology of perfection, and the natural cycles of life of ethnic groups. We believe that natural justice demands the compatibility of law systems. The study of the mechanisms for achieving this compatibility should be the aim of further work.

Divine justice in the context of dialogue of cultures means anti-nomy of nonviolent action with the compatibility of the teachings of Christ with the teachings of Krishna, Buddha, etc., equality of income and equality of education, the form of the common property while property belongs to God.

Model of Ethnic Justice

Reflecting on the impact of globalization, we have implemented a substrate model of ethnic justice that includes geographical-ecological models of justice and a model of restorative justice, as well as justice for women and children. Adhering to substrate approach, we have identified diverse elements of ethnic justice. Ethnic justice in general implies the existence of common property and private industrial and agro-ethnic corporations of ethnic groups, a model of employment in which the ethnic group is employed in all industries, agriculture and

science. Ethnic justice requires countering assimilation processes. An ethnic group must have the resources for the necessary and sufficient development, and demographic growth in its school system, education, health care, language, ethnic family and expanded demographic reproduction. We note the unconditional right of each ethnic group to leave any state when resolving this issue in a referendum, as well as the introduction of a complete system of ownership rights to the territory, land, products, means of production, information, people, landscape, climate and rivers by the ethnic group; sovereignty in decision-making in the economy and education within the sovereign territory of residence and the landscape, in economic areas as superethnoses, including their property.

Justice for the ethnic group and the ethnic family in the aspect of expanded demographic reproduction is higher than efficiency and the correctness of the reproduction model is higher than good assuming the development of a complete system of creative professions excluding migration. Effective participation of the ethnic group and its women and youth in the GDP demands ethnic systems of education and upbringing including ethnic languages.

Justice demands antinomy of nonviolent action in the history as well as implementation of the international system of natural justice, i.e. equality, exchange character, retribution, contract, codification, equality of ethnic groups in decision making.

The Model of Geographical and Environmental Justice within the Substrate Approach

Our systematic research includes the ideas of environmental justice researchers, as the inclusion of resource communities in decision making (Schlosberg 2007), participatory justice in relation to deficiencies in the distribution of environmental burdens (Figuerola 2010), empowering local communities as a means of minimizing conflicts (Strzelecka 2013; Strzelecka 2016).

Bron Taylor detailed environmental justice including fair compensation for these environmental burdens that threaten human health as well as excluding exploitation and loss of traditional environmental practices and depletion of local natural resources (Taylor 2005).

However, no one noted these components of geographical and ecological justice as the compatibility of all forms of life in the space-time of the cosmos and the planet; the maintenance of natural evolution (natural development of human communities), the natural cycle of life forms, and the teleology of the improvement of ethnic groups of the superethnos, the system of antinomy of nonviolence in relation to life forms. Self-organization of the superethnos, procedural principles of

decision-making by the superethnos regarding compatibility, derivability and compliance with other ethnic groups maintain ecological and georgaphic justice. It is necessary to take into account the general property of economic regions, which form the modeling of the main process in geography, i.e. the expanded reproduction of ethnic groups in taxonomy, physical, and economic regions, subordinating this process to the economic development of geographical reality in a way that the expanded reproduction of ethnic groups and the superethnos in a higher efficiency of the economy and the correctness of the organization can prevail over the profit.

The system of justice in ethnic groups and international law, international justice, assuming absolute equality, distribution, retribution, and codification, is based on the existence of common responsibility of humanity for the natural well-being of ethnic groups. Politicians with an erroneous position, usurpation of resources, exclusion from access to decision-making and abuse of power and the law should be prohibited. Environmental justice is a part of the system of national and international justice, as well as the system of global problems solutions. Ecological justice means compatibility, derivability and adherence, equality, freedom, truth, the responsibility of all forms of life on the planet and in space in their localities, without claiming to be the habitats of other forms of life. The exit of ethnic groups beyond the limits of their local development is aggression and violence. The subject of environmental justice comprises world economic systems, meaning procedural principles of justice. It implies the preservation of natural evolution and the expanded reproduction of ethnic groups in their localities. It requires the self-organization of localities in space-time, the common heritage of mankind, teleological alignment and perfection of ethnic groups, evolutionary diversity, maintaining the natural cycle of life forms, a system of non-violence, and solving global problems.

Justice requires the quality of life of ethnic groups and their occupation of their place in the life form of the planet in space-time.

The system of procedural principles of environmental justice comprises a common sense of natural evolution, health, and education, environmental equality of all stakeholders, participation, recognition, denial of deprivation and relative deprivation of ethnic groups, the distribution of risks and benefits between East and West, ethnic groups, social groups, a unique and consensual principle of decision making in a referendum on issues that cause environmental negative consequences. Developed countries ought to donate 5% of contributions to the common ownership of the Earth.

Justice requires the maintenance of the model of natural evolution of the homo sapiens species and actively countering its transformation

into the *homo debilis* species, the phenomenological, genetic, functional, evolutionary norm (Maslow 2011) stabilizing and changing in natural and social selection, the basic norm of reaction, natural phenotypes, genotypes (Sychev 2016; Clayton 2018; Ogundipe 2009), functional prototyping, evolutionary, cultural psychotypical creation development, and creativity of ethnic groups.

It is necessary to implement natural reproductive, economic and regional models with a measure of common and private property of all subjects of the Earth to achieve equality of localities in international and national relations.

Teleology of environmental justice means maintaining natural evolution, eusociality, prosociality, altruism, and collectivism, measures of parochial altruism, reciprocal altruism, image reciprocal altruism, measures of egoism, and the diversity of life in general. Diversity concerns life forms of the Earth, geological and genetic diversity, diversity of living species in general, landscapes, evolutionary lines, life forms of localities, ethnic groups, their cultures and civilizations, teleologies of social groups, natural cycles of life in space-time, forms of organization and systems of activity, altruism, and prosociality. This is necessary for maintaining the natural cycle of natural processes of the Earth and life.

Justice requires an absolute prohibition of wars, aggression, violence, and the curtailment of military programs.

The Model of Restorative Justice within the Substrate Approach

Restorative justice has previously been considered in relation to economic inequality, including various aspects of reparation policies (Nutti 2018; Blomfield 2021), historical events of historical rectification (Espindola 2014), and ecology as the environment of the existence of a cultural group, restoring cultural practices, cultural identity, and locational relations (Figueroa 2001; Figueroa 2010).

Since we believe that ethnic justice includes the system of rights of the ethnic group, namely ownership, use, management, capital value, income sufficient for expanded reproduction of the ethnic group, security, perpetuity, inheritance, prohibition of a harmful use, residual character, the right to expanded demographic reproduction concerning territory, land, means of production, product, ethnic identity, information, ethnic model of education, health care and nationalization, we highlight the following elements of restorative justice. Economic domain encompasses the correction of property, that is, the return of property to ethnic groups, the restitution of property as the restoration of former territories, as well as the state and vitality of ethnic groups. Ethnic corporations and ethnic territorial production complexes (TPCs)

that move the resources of the ethnic group should exclude the external ownership on the territory of ethnic groups. Concerning the political domain, it is necessary to distinguish the self-organization of the ethnos, vertical and horizontal social mobility, excluding clannishness of ethnic type and family type. The cultural domain includes identity and identification in the ethnic group in contrast to other ethnic groups (Russo 2019) and their language, the methodology of its development and study in a mandatory form, as well as ethnic family, ethnic education and health system without orientation to any invariant. Regarding the global aspect, restorative justice requires the presumption of equality of ethnic groups in the conditions of development and the ethnic group as a subject of international law and justice in international relations.

Of course, ethnic justice concerns women and children, their self-realization in education, profession and family.

Demographic Justice for Women and Children within Substrate Approach

Globalization has initiated the issues of displacement and rehabilitation vis-a-vis local communities leading to deprivation of women with the disconnection from nature and loss of common property which was their source (Mehta 2009, Eswarappa 2010, Sahoo 2016). Low wages and lack of job security influence women's status and income (Sahoo 2016, Taylor 1997). Women are vulnerable to psychological, economic, cultural and political violence, overloaded with family responsibilities and susceptible to dismissal or reduction of their salaries (Elanda 2021). A. M. Cotter noticed still existing injustice in women's career opportunities (Cotter 2004). M. Arnot stated that women suffer from global exploitation, poverty, sexual and reproductive repression and violence, and suggested focusing educational agenda on gender relations (Arnot 2009). We accept her idea and add that it is necessary to create systems of upbringing and education that develop women's abilities and talents not eliminating but developing demographic differences between women and men in education and in life. Also, considering the problems of displacement, it is necessary to rely on historical models of women's problems in ethnic groups and ways to solve them, and focus on overcoming deprivation, discrimination against women, their de-identification and de-ethnicization, low level of self-realization and wages, exclude violence and deprivation of children and women in particular. The system of life prerogatives and rights of women and children should be fixed in the Constitutions.

We believe that demographic justice means absolute equality of men and women in law. Thus, women should in fact have a 50%

participation in the management of production, firms, legislation, and executive power.

The development of a health care system for women and children, the prevention of fetal abnormalities during pregnancy, and the maintenance of the birth of 3 children should contribute to the development of ethnic families.

All forms of justice (general, private, including justice in the cycles of history and ontogenesis of the ethnic person, international, divine, evolutionary-psychogenetic, demographic, and ethnic models of justice) are implemented in the historical scheme of economic zoning and the natural national state and the interaction of ethnic regions.

The processes of globalization contradict the elements of ethnic justice identified by in the framework of the substrate analysis, contribute to assimilation and de-ethnicization, de-identification and displacement, the cessation of traditional practices and the loss of the common property of the ethnic group and financial stability of the unprotected categories of the population.

Conclusion

The results that we obtained allow us to claim that it is necessary to develop a cultural-typical model of the economy. It is a must to develop an investment program into national education.

So far as globalization can influence the homo sapiens species development (The homo debilis species has no racial and ethnic differences (Gagaev 2021)) it is necessary to consider the relation of globalization processes to ethnic processes, to the mismatch of unconditioned stimuli and the conditioned reflexes, the separation of conditioned reflex activity of the brain from species-preserving functions. The study shows that globalization should be limited to the inter-cultural dialogue, i.e. to the model of co-evolution, that is, the planetary system of coexistence created by society (humanity), i.e. diverse human-ethnic-cultural communities, nature, life, biosphere laws, ethic logical processes, and unconditional and conditional reflexes in the world.

We noted that the species-preserving function of the homo sapiens species is based on the compatibility of universal and cultural-typical values, reflexes, and dominants. The artificiality of the life form as opposed to the natural ethnic development within its space-time undermines the unconditionally conditional foundations of life and the very life of the homo sapiens species (Kutyrev 1994). Dialogue of cultures ought not to be reduced to a monologue.

We ought to consider the relation of globalization to the processes of education and upbringing in the world. The research shows that globalization generates a) standardization of the Romano-German

school proper education in functional reflection, developing a specialization that denies the cultural-typical creativity of the Germans, French, English, etc.; external disturbing influences from other cultures and other types of education are excluded, which are curtailed; b) the destruction of cultural and typical systems of education and upbringing of the peoples of the world, which curtails their creative abilities. Switching to the Western type of education, people lose the cultural-typical endogenous type of regulation, respectively, and the productive ability of creativity, while retaining the ability only to reproductive creativity. It is necessary to develop and deepen the system differentiation of education systems in the world in order to develop the creative abilities of people.

The scientific significance of our research is the definition of the influence of globalization on the forms of natural justice. The practical significance of our study is the possible application of these results in the legislation systems and the dialogue of cultures as a meta-language of this dialogue to maintain justice in society, manage public life, and ensure that the relationships of different states are based on justice, neutralizing the negative consequences of globalization. In further research, we ought to investigate the possibility of real application of justice forms in the legislative systems of different countries.

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